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THE BOOK
OF
J O B,

LITERALLY TRANSLATED FROM

The Original Hebrew,

AND RESTORED TO

ITS NATURAL ARRANGEMENT:

WITH

NOTES CRITICAL AND ILLUSTRATIVE;

AND AN

INTRODUCTORY DISSERTATION

ON

ITS SCENE, SCOPE, LANGUAGE, AUTHOR, AND OBJECT:



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MEM. AM. PHIL. SOC. AND F.L.S. OF PHILADELPHIA.

"Immensos Orientis thesauros, amplissimumque Scientiæ campum, cursumque
ad laudem patefaciet."

LOWTH.

L O N D O N :

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THE BOOK

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INTRODUCTORY
DISSERTATION.

THE ensuing poem is, in various respects, the most extraordinary composition of any age or country; and has an equal claim to the attention of the theologian, the scholar, the antiquary, and the zoologist,—to the man of taste, of genius, and of religion. Amidst the books of the Bible, it stands alone¹: and though its sacred character is sufficiently attested both by the Jewish and the Christian Scriptures, it is isolated in its language, in its manner, and in its matter. Nothing can be purer than its morality, nothing sublimer than its philosophy; nothing simpler than its ritual, nothing more majestic than its creed. Its style is the most figurative imaginable; there is no classical poem of the East that can equal it; yet its plan is as regular, its argument as consecutive, as the most finished compositions of Greece or Rome: and its opening and its close are altogether unrivalled in magnificence. It is full of elevation and grandeur; daring in its concep-
tions;

(1) "Inter omnia Sacri Codicis monumenta exstare quodammodo mihi videtur Liber Jobi, quasi singulare quoddam atque unicum."
Lowth de Sacr. Poes. Hebr. Præl. xxxii.

tions ; splendid and forcible in its images ; abrupt in its transitions ; and, at the same time, occasionally interspersed with touches of the most exquisite and overwhelming tenderness. And, to sum up the whole, if the train of reasoning pursued throughout this Dissertation be correct, it is the most ancient of all human records ; the only book in existence from which we can derive any thing like a systematic knowledge of pure patriarchal religion ;—and, hence, that very book which gives completion to the Bible, by adding the dispensation of the earliest ages to those of the law and of the gospel, by which it was successively superseded.

It is the purport of this preliminary Dissertation to inquire briefly into the scene of the poem ; its scope, object, and arrangement ; its language, and the difficulties attending a translation of it ; its author and æra ; and the doctrines which it incidentally develops.

SECTION I.

SCENE OF THE POEM.

Upon the expulsion of Hagar and Ishmael from the family of Abraham, who had long resided on the plains of Mamre or Hebron, Hagar took the road towards her native country, which was Egypt ; but her stock of water failing soon after she had entered the wilderness of Beersheba, it seemed impossible to avoid perishing. She resigned herself to despair ; and placing her son under a bush, as she could not endure to be a witness of his death, took an affecting leave of him, and retired to a distance. At this moment “ the angel of God called to Hagar out of heaven,” and she beheld a well
of

of water close at hand. Being thus miraculously preserved, she continued her journey to the wilderness of Padan, on the borders of the Red Sea, and there took up her residence. Her son in due time acquired manhood, and greatly distinguished himself as an archer; and his mother chose for him a wife from among her own countrywomen, the Egyptians¹.

Here the account of Ishmael, or Ismael, (إِسْمَاعِيلَ) breaks off abruptly in the Sacred Writings; which are chiefly intended as a history of the descendants of Abraham through the line of Isaac: and we are compelled, in order to fill up the chasm, to have recourse to the Arabian historians, in whose country Ismael was now residing, and of whose tribes he may be regarded as the head and common father. The Arabian writers make no mention of his marriage with an Egyptian, but distinctly relate the miracle of the well, which they affirm, for obvious reasons, but with a palpable deviation from the truth, was performed in the very spot on which Mecca, the birth-place of Mahomet, now stands. They assert that at this time the inhabitants of Arabia consisted of two classes;—an elder, comprising those who had first taken possession of the country immediately after the confusion of tongues, and of whose origin they have no certain information, but who are commonly supposed to have been descendants of Ham, comparatively few in number, and of but little consequence;—and a class of later date, and much more powerful and numerous, descended from Kahtan, or Joktan as he is called in the Hebrew Scriptures, the son of Heber, and consequently

(1) Gen. ch. xxi. 14—20.

quently fourth in a right line from Shem or Sem. Kahtan, who had obtained the general sovereignty of Arabia, had two sons, Yaarab, and Joram: to the former he allotted the province of Yaman, or Happy Arabia, and to the latter that of Hajaz, or Stony Arabia. The Joramites were by far the most powerful people of the two; and on the arrival of Ismael on the coast of the Red Sea, were governed by Modad, supposed to be the eighth in direct succession from Joram, and, of course, the thirteenth in direct succession from Sem.

Ismael continued in this spot, where, as it has already been observed, the Arabian writers placed Hagar's well, till the death of his mother; after which he proceeded, with a numerous retinue, to the northern parts of Arabia, probably to assist his brother Isaac in the interment of his father¹; and on his return to the south, found that the tribe of the Joramites had overrun the country he had so lately quitted, and had actually possessed themselves of the well to which his mother's name had been given. Ismael immediately put in his claim to it; and the dispute was settled by an alliance between the tribes; Ismael marrying Valla the daughter of Modad, chief of the Joramites, and receiving with her, as a part of her dowry, the well, and the territories adjoining: by which marriage, according to the Arabian writers, and not by the Egyptian alliance, Ismael had the twelve sons which are ascribed to him in a succeeding part of the book of Genesis; and who are there called princes, and are placed each at the head of a distinct town and people, and possessed

of

(1) Gen. xxv. 9.

of a distinct castle. From the abruptness and brevity with which the Hebrew narrative returns to the history of Ismael, we have no information as to the immediate marriage from which these twelve sons proceeded². As polygamy was so common in his æra, it is highly probable that he had more wives than one; and the very extensive authority which the Bible statement admits him to have possessed in Arabia, the concurrent testimony of the Arabian historians, and the minuteness with which the pedigrees of all Arabian families are preserved from generation to generation, and appealed to in their courts of law, leave little or no room to doubt as to the accuracy of the Arabian narrative upon this point.

In reality, the success which had accompanied Hagar's journey with Ismael into the Arabian peninsula seems to have induced all the sons of Abraham, excepting Isaac, to press forward in the same or a somewhat similar direction; and hence, of his six sons by Keturah, we find, in the names given to different places in the south-eastern parts of this country, constituting Sandy Arabia, or the province of Najd, as it is now called, that which in the period before us was least inhabited, the radicals of their own names, or those of their immediate progeny; as, Midian, Shuah, Sheba, Seba or Saba, and Dedan. Hither also advanced the two sons of Lot the nephew of Abraham, Moab and Ammon, and established themselves still further to the eastward of the same province; while Esau, his grandson, who was also called Edom, pursued a similar track, and, marrying a daughter of
Ismael,

Ismael, at this time the head of the entire country, fixed himself on the south of the Dead Sea, or Lake Asphaltitis; driving away, or extirpating, the Horim, who had previously possessed this track; and giving to it his own name, or the Land of Edom, which, under the plastic hands of the Greek writers, was afterwards changed to Idumæa.

Such is the country which forms the scene of the present poem, and such is a very brief sketch of its history;—a country, whose religion, at the time we are now speaking of, must have been that of Abraham, to a very considerable extent; and whose language, from the first not widely differing from that of Abraham, must have made a considerable approximation towards it from the successive tides of the Abrahamic race, which, either directly or collaterally, were perpetually pouring into its different parts.

Well worthy of attention as to its origin and first establishment, the country of Arabia is equally worthy of attention in its present state. It offers a most extraordinary intermixture, of barren sands, and fruitful and flowery landscape, whose sweet exhilarating odours not unfrequently spread their fragrance along the whole line of the Arabian Gulf, from Babelmandel to Suez. It was perhaps earliest in possession of the most important arts and sciences, and especially those which relate to manufactures and commerce. It first cultivated poetry and eloquence with critical attention, and taught these refinements to Persia, as Persia afterwards taught them to other parts of Asia. The general habits, language, and even political forms of government which it possessed in the time of Ismael, it possesses, with little variation, in the present day.

Many

Many of its tribes are capable of tracing their pedigrees as high as to the beginning of the Christian æra ; and those of the Koreish, the most honourable and sacred of the whole, with unimpeachable accuracy, to Adnan, generally supposed to be the ninth in a direct line from Ismael, and, with some diversity of reckoning, to Ismael himself; from whom there seems little doubt, in consequence of the scrupulosity with which these pedigrees have been compared and handed down, both by tradition and written records, that Mahomet himself was descended, in the same direct line from male to male, and from eldest son to eldest son. The natives, even to the present hour, are peculiarly sagacious, intelligent, and courageous. Without ever having been subdued by foreign invasion, they have themselves given religion and laws to half Asia and Africa, and to a great part of Europe : and when all the rest of the world was buried in a long night of barbarism, the Arabian caliphs protected and fostered the arts and sciences, with almost unrivalled magnificence, in the different courts of Bagdat, Spain, Africa, and Egypt.

The immediate district of Arabia to which the ensuing poem directs our attention, is the land of Uz, which by some geographers has been placed in Sandy, and by others in Stony, Arabia. Bochart took a lead in the former opinion, and has been powerfully supported by Spanheim, and the writers of that very excellent work, the *Universal History*. The general argument is as follows: Ptolemy has described a region, which he calls *Æsitæ*, as situated in this very province, bounded by the *Cauchabeni*, who inhabited the
southern

southern banks of the Euphrates, on the north, and by the mountains of Chaldæa on the east: and as the Septuagint, and the Greek writers generally, translate Uz by *Αυσίτις* (*Ausitis*), there is a probability, it is contended, that the Ausitis or Ausitai of the poem of Job was the same as the *Æsitæ* of Ptolemy: a probability which is considerably strengthened by our finding, in Ptolemy's delineation of this same province, three districts denominated Sabe, Thema, and Busitis, very closely corresponding in sound with the Sabæa, Teman, and Buz of the same poem. In addition to which, we are expressly told, in the very opening of the poem, that the country was often infested by hordes of Chaldæan bandits, whose mountains form the boundary line between the Ptolemaic *Æsitæ* and Chaldæa. In consequence of which it is ingeniously conjectured, that the land of Uz and of Buz, the *Æsitæ* and Busitis of Ptolemy, were respectively peopled and named from Uz and Buz, two of the sons of Nahor, and consequently nephews of Abraham, the residence of whose father, Terah, was at Haran, or Charræ, on the opposite bank of the Euphrates, and necessarily therefore in the neighbourhood of *Æsitæ*.

Yet this hypothesis can by no means be reconciled with the geography of the Old Testament, which is uniform in placing the land of Uz, or the Ausitis of the Septuagint, in Stony Arabia, on the south-western coast of the Lake Asphaltitis, or the Dead Sea, in a line between Egypt and Philistia, surrounded by Kedar, Teman, and Midian, all of them districts of Stony Arabia; and, as though to set every remaining doubt completely at rest, situated in Idumæa or the
land

land of Edom or Esau (of whose position there can be no question), and comprising so large a part of it, that Idumæa and Ausitis, or the land of Uz, and the land of Edom, were convertible terms, and equally employed to import the same region. Thus Jeremiah, Lam. iv. 21.

Rejoice, and be glad, O daughter of Edom,
That dwellest in the land of Uz.

Whence Eusebius: "Idumæa is the region of Esau, surnamed Edom: it is that part which lies about PETRA (Stony Arabia), now called Gabalene, and with some writers is the Ausitis or country of Job!:" an opinion advanced with great modesty, considering that he himself appears to have concurred in it.

In effect, nothing is clearer than that all the persons introduced into the ensuing poem were Idumæans, dwelling in Idumæa; or, in other words, Edomite Arabs. These characters are, Job himself, of the land of Uz, Eliphaz of Teman, a district of as much repute as Uz; and, upon the joint testimony of Jeremiah², Ezekiel³, Amos⁴, and Obadiah⁵, a part, and principal part, of Idumæa; Bildad of Shuah, always mentioned in conjunction with Sheba and Dedan, the first of which was probably named after one of the brothers of Joktan or Kahtan, and the two last from two of his sons, all of them being uniformly placed in the vicinity of Idumæa; Zophar of Naama, a city
importing

(1) Ἰδουμαία χώρα Ἡσαῦ—Ἐδὸμ ἀκαλεῖτο. "Ἔστι δὲ ἀμφὶ τὴν Πήτραν, Γεβαλήνη καλούμενη, ἢ κατὰ τινὰς Αὔσιτις, χώρα τοῦ Ἰώβ.

(2) Ch. xlix. 7, 20. (3) Ch. xxv. 13. (4) Ch. i. 11, 12.

(5) Ch. v. 8, 9.

importing pleasantness, which is also stated by Joshua¹ to have been situated in Idumæa, and to have lain in a southern direction, towards its coast, or the shores of the Red Sea; and Elihu of Buz, which, as the name of a place, occurs only once in Sacred Writ, but is there mentioned in conjunction with Teman and Dedan², and hence necessarily, like themselves, a border city upon Ausitis, Uz, or Idumæa.

Nothing therefore appears clearer, than that the Uz or Ausitis mentioned in the ensuing poem must have been situate in Stony and not in Sandy Arabia; and that the *Æsitis* of Ptolemy could not have been the same place. In reality, to make it so, Bochart, and those who advocate his opinion, are obliged to suppose, first, a typographical error of *Æsitis* for *Ausitis* in the text of Ptolemy; and next, that the position of *Æsitis* itself is not correctly laid down in Ptolemy's delineation, which they admit ought to be placed in a higher northern latitude, by nearly two degrees. Uz, Buz, Teman, Dedan, and Seba, are names not unfrequent in the earlier part of the Hebrew Scriptures; and hence it is by no means difficult to suppose, that, in different provinces of the same country, similar names may have been given to different districts or cities. And it is highly probable that the Seba of Ptolemy was so denominated, not from the son of Abraham of this name by Keturah, but from one of the descendants of Cush, who had a son of the name of Seba, and two grandsons named Shebah and Dedan³, and who in various places are incidentally
stated

(1) Ch. xv. 21, 41. (2) Jerem. ch. xxv. 23. (3) Gen. x. 7.

stated to have travelled towards the eastern parts of Happy Arabia, and consequently in the very track in which the Seba of Ptolemy is situated: a probability very strongly corroborated from the name of Raamah, the father of Sheba and Dedan, being also mentioned by Ezekiel⁴, as that of a celebrated commercial city lying in the same track; by the Septuagint written Ρέγμα (*Rhegma*): and from the same name, with the Septuagint mode of spelling it, occurring in Ptolemy, at no great distance from his Seba.

It only remains to be observed, that allowing this chorography to be correct, there is no difficulty in conceiving that hordes of predatory Chaldæans, and even of the Sabæans of Ptolemy, should occasionally have infested the country of Idumæa, and carried off the camels of Job, unlimited as they were in their roving, and addicted to general plunder, perhaps, as Bishop Lowth conjectures, over the whole extent of country from the Euphrates to Egypt⁵.

In few words, the country which forms the scene of the poem before us was almost as richly endowed with names as Ancient Greece, and, in many respects, from causes not dissimilar. It was first called Horitis, or the land of the Horim or Horites, in consequence, as is generally supposed, of its having been first possessed
and

(4) xxvii. 22.

(5) " Quid verò prohibet, quo minus Chaldæi juxta atque Sabæi, populi rapinis dediti, et prædæ causa turmatim longe lateque grassantes, per omnes has regiones, in singulas gentes ac familias potius quam in nationes et regna divisas, adeoque latrociniis semper infestas, impune vagari potuerint, et ab Euphrate etiam usque Ægyptum excurrere?" *De Sac. Poës.* Præl. xxxii.

and peopled by a leader of the name of Hor, and his tribe or family. Among the descendants of Hor, one of the most distinguished characters was Seir; and from his æra it was better known by the name of the land of Seir. This chieftain had a numerous family of sons and grandsons: among the most signalized of the latter was Uz or Utz; and from him, and not from Uz the son of Nahor, it seems to have been called Ausitis, or the land of Uz. The family of Hor, Seir, or Uz, were at length, however, dispossessed of the entire region, by Esau, or Edom; who already powerful on his entering Arabia, rendered himself still more so by a marriage with one of the daughters of Ismael; and the conquered territory was now denominated Idumæa, or the land of Edom, under which name it has been generally recognised by the Greek writers.

SECTION II.

SCOPE AND ARRANGEMENT.

The subject proposed by the writer of the ensuing poem is the trial and triumph of the integrity of Job; a character of whose origin no certain documents have descended to us¹, but who at the period in question

was

(1) At the end of the Greek, Arabic, and Vulgate translations of the book of Job, is an appendix containing a brief genealogical account of the patriarch, which is supposed to have been taken from an old Syrian version, and was certainly received and credited by Aristeas, Philo, Polyhistor, and several ancient fathers of both the Greek and Latin churches. It asserts, that he was the son of Zarah, and the fifth in descent from Abraham by Esau; that his name at first was Jobab, and that it was afterwards changed to Job,—a circumstance

was chief magistrate², or emir, as we should style him in the present day, of the city of Uz; powerful and prosperous beyond all the sons of the East, and whose virtue and piety were as eminently distinguished as his rank. Of the four characters introduced into the poem, as his friends, Eliphaz, Bildad, Zophar, and Elihu, the first three are denominated, in all the Greek translations of the poem, kings of the respective cities or districts to which their names are prefixed³; and the last is particularized, in the Chaldee paraphrase, as a relation of Abraham⁴, and was probably, therefore, a descendant of Buz the second son of Nahor, the brother of Abraham, as conjectured by Bochart.

There are some critics, however, and of great distinction for learning and piety, who, in opposition to these biographical marks, contend that the whole of
the

circumstance by no means uncommon, as we know from similar changes in the names of Abram and Jacob; that he reigned in Idumæa; and married an Arabian, by whom he had a son named Enopon.

It is impossible to ascertain whether or not this account be correct. It was, however, in general belief when Theodotion composed his Greek version: and if correct, Job must have been nearly contemporary with Moses, though possibly something older, the latter having been fifth in descent from Abraham by Isaac, as the former was fifth in descent from Abraham by Esau. See Calmet. Dissert. in Job, and Univers. Hist. vol. III. b. i. ch. 7. See also the Septuagint Appendix: *Οἷτος ἐρμηνεύεται ἐκ τῆς Συριάκης βίβλου, ἐν μὲν γῇ κατοικῶν τῇ Αὐσίτιδι, &c..*

(2) Vat. cap. ii. 11. Ἐλιφάξ ὁ Θαιμανῶν βασιλεύς· Βαλδὰδ (Alex. Βαλδὰς) ὁ Σαυχίων (Alex. Αὐχίων) τύραννος· Ζωφὰρ Μηναίων βασιλεύς.

(3) This is clear, from a variety of passages. Compare especially ch. xix. 9. with the whole of ch. xxix.

(4) Barachel Buzites, de Cognatione Abraham.

the poem, as well in its characters as in its structure, is fabulous. Such especially is the opinion of Professor Michaelis; whose chief arguments are derived, from the nature of the exordium, in which Satan appears as the accuser of Job; from the temptations and sufferings permitted by the great Governor of the World to befall an upright character; from the roundness of the numbers by which the patriarch's possessions are described, as seven thousand, three thousand, one thousand, and five hundred; and from the years he is said to have lived after his recovery from disease.

It may perhaps be thought to demand a more subjugating force than is lodged in these arguments, to transmute into fable what has uniformly been regarded as fact, both in Europe and Asia, for perhaps upwards of four thousand years; which appears to have descended as fact, in a regular stream of belief, in the very country which forms the scene of the history, from the supposed time of its occurrence, to the present day; the chief character in which is represented as having had an actual existence, and is often associated with real characters, as Noah, Abraham, Ismael, Isaac, Jacob, and Solomon¹, in various parts
of

(1) Thus chap. iv. 161. أَنَا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى

نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ وَأَوْحَيْنَا إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ
وَيَعْقُوبَ وَالْأَسْبَاطِ وَعِيسَى وَأَيُّونَ وَيُونُسَ &c.

“ Verily we have revealed our will unto thee, and we have revealed it unto Noah, and the prophets who succeeded him; and as we revealed it unto Abraham and Ismael, and Isaac and Jacob,
and

of the book which is there held most sacred, and which, so far as it is derived from national history or tradition, is entitled to minute attention; and (which should seem long since to have settled the question definitively) a character which, precisely in the same manner, is associated with real characters in the authoritative pages of the Old and New Testament².

“It is altogether incredible,” observes M. Michaelis, “that such a conversation ever took place between the Almighty and Satan, who is supposed to return with *news* from the terrestrial regions³.” But why should such a conversation be supposed incredible? The attempt at wit in this passage is somewhat out of place; for the interrogation of the Almighty, “Hast thou fixed thy view upon my servant Job, a perfect and upright MAN?” instead of aiming at the acquisition of news, is intended as a severe and most appropriate sarcasm upon the fallen spirit. “Hast THOU, who, with superior faculties and a more comprehensive knowledge of my will, hast not continued perfect and upright, fixed thy view upon a subordinate being, far weaker and less informed than thyself, who has continued so?” The attendance of the apostate at the tribunal of the Almighty is plainly designed to show us, that good and evil angels are equally amenable to him, and equally subject to his authority;—a doctrine common to every part of the Jewish and Christian Scriptures,

and the tribes; and unto Jesus, and Job, and Jonas, and Aaron, and Solomon.” A similar association occurs ch. xxi. and ch. xxxviii.

(2) Ezek. xiv. 14, 20. James v. 11.

(3) Note to the Gottingen edition of Lowth *De Sacra Poesi Hebræorum*, &c.

tures, and, except in the mythology of the Parsees, recognised by perhaps every ancient system of religion whatever¹. The part assigned to Satan in the present work is that expressly assigned to him in the case of Adam and Eve in the garden of Eden, and of our Saviour in the wilderness; and which is assigned to him generally, in regard to mankind at large, by all the Evangelists and Apostles whose writings have reached us, both in their strictest historical narratives, and closest argumentative inductions. And, hence, the argument which should induce us to regard the present passage as fabulous, should induce us to regard all the rest in the same light which are imbued with the same doctrine;—a view of the subject which would sweep into nothingness a much larger portion of the Bible than I am confident M. Michaelis would choose to part with.

The other arguments are comparatively of small moment. We want not fable to tell us that good and upright men may occasionally become the victims of accumulated calamities; for it is a living fact, which, in the mystery of Providence, is perpetually occurring in every country: while as to the roundness of the numbers by which the patriarch's possessions are described, nothing could have been more ungraceful or superfluous than for the poet to have descended to units, had even the literal numeration demanded it. And, although he is stated to have lived a hundred and forty years after his restoration to prosperity, and in an æra in which the duration of man did not perhaps
much

(1) See this Dissertation, Section V.

much exceed that of the present day, it should be recollected, that in his person as well as in his property he was specially gifted by the Almighty: that, from various passages, he seems to have been younger than all the interlocutors, except Elihu, and much younger than one or two of them: that his longevity is particularly remarked, as though of more than usual extent; and that, even in the present age of the world, we have well-authenticated instances of persons having lived, in different parts of the globe, to the age of a hundred and fifty, a hundred and sixty, and even a hundred and seventy years².

It is not necessary for the historical truth of the book of Job, that its language should be a direct transcript of that actually employed by the different characters introduced into it; for in such case we should scarcely have a single book of real history in the world. The *Iliad*, the *Shah Nameh*, and the *Lusiad*, must at once drop all pretensions to such a description; and even the pages of Sallust and Cæsar, of Rollin and Hume, must stand upon very questionable authority. It is enough that the real sentiment be given, and the general style copied: and this, in truth, is all that is aimed at, not only in our best reports of parliamentary speeches, but, in many instances, (which indeed is much more to the purpose) by the writers of the New Testament, in their quotations from the Old.

The

(2) See *Pantologia*, art. "LIFE;" and *Encyclopædia Britan.* art. "LONGEVITY."

The general scope and moral of the ensuing poem, namely, that the troubles and afflictions of the good man are, for the most part, designed as tests of his virtue and integrity, out of which he will at length emerge with additional splendour and happiness, are common to Eastern poets, and not uncommon to those of Greece. The *Odyssey* is expressly constructed upon such a basis ; and, like the poem before us, has every appearance of being founded upon real history, and calls in to its aid the machinery of a sublime and supernatural agency.

But in various respects the poem of Job stands alone and unrivalled. In addition to every corporeal suffering and privation which it is possible for man to endure, it carries forward the trial, in a manner and to an extent which has never been attempted elsewhere, into the keenest faculties and sensations of the mind ; and mixes the bitterest taunts and accusations of friendship with the agonies of family bereavement and despair. The body of other poems consists chiefly of incidents ; that of the present poem of colloquy or argument, in which the general train of reasoning is so well sustained, its matter so important, its language so ornamented, the doctrines it developes so sublime, its transitions from passion to passion so varied and abrupt, that the want of incidents is not felt, and the attention is still rivetted, as by enchantment. In other poems, the supernatural agency is fictitious, and often incongruous : here the whole is solid reality, supported, in its grand outline, by the concurrent testimony of every other part of the Scriptures ; an agency not
obtrusively

obtrusively introduced, but demanded by the magnitude of the occasion; and as much more exalted and magnificent than every other kind of similar interference, as it is more veritable and solemn. The suffering hero is sublimely called forth to the performance of his part, in the presence of men and of angels: each becomes interested, and equally interested, in his conduct: the Almighty assents to the trial, and for a period withdraws his divine aid;—the malice of Satan is in its full career of activity: hell hopes, earth trembles, and every good spirit is suspended with awful anxiety. The wreck of his substance is in vain; the wreck of his family is in vain; the scalding sores of a corroding leprosy are in vain; the artillery of insults, reproaches, and railing, poured forth from the mouth of bosom friends, is in vain. Though at times put in some degree off his guard, the holy sufferer is never completely overpowered. He sustains the shock without yielding: he still holds fast his integrity. Thus terminates the trial of faith:—Satan is confounded; fidelity triumphs; and the Almighty, with a magnificence well worthy of the occasion, unveils his resplendent tribunal, and crowns the afflicted champion with his applause.

This poem has been generally supposed to possess a dramatic character, either of a more or a less perfect degree; but, in order to give it such a pretension, it has uniformly been found necessary to strip it of its magnificent exordium and close, which are unquestionably narrative; and even then the dramatic cast is so singularly interrupted by the appearance of the historian himself, at the commencement of every

speech, to inform us of the name of the person who is about to take up the argument, that many critics, and among the rest Bishop Lowth, are doubtful of the propriety of referring it to this department of poetry, though they do not know where else to give it a place.

In the present writer's view of the subject, it is a regular Hebrew epic ; and, were it necessary to enter so minutely into the question, it might easily be proved to possess all the more prominent features of an epic, as collected and laid down by Aristotle himself ; such as, unity, completion, and grandeur in its action ; loftiness in its sentiments and language ; multitude and variety in the passions which it developes. Even the characters, though not numerous, are discriminated, and well supported ; the milder and more modest temper of Eliphaz¹ is well contrasted with the forward and unrestrained violence of Bildad ; the terseness and brevity of Zophar with the pent-up and overflowing fulness of Elihu ; while in Job himself we perceive a dignity of mind that nothing can humiliate, a firmness that nothing can subdue, still habitually disclosing themselves, amidst the mingled tumult of hope, fear, rage, tenderness, triumph, and despair, with which he is alternately distracted.

(1) Compare especially the opening of Eliphaz, ch. iv. 2, 3. with the admission of Job himself to this effect, ch. xvi. 3. in which he very clearly intimates that the natural temper of Eliphaz was mildness and modesty.

tracted. I throw out this hint, however, not with a view of ascribing any additional merit to the poem itself, but merely to observe, so far as a single fact is possessed of authority, that mental taste, or the internal discernment of real beauty, is the same in all ages and nations; and that the rules of the Greek critic are deduced from a principle of universal impulse and operation.

Nothing can have been more unfortunate for this most excellent composition, than its division into chapters, and especially such a division as that in common use; in which not only the unity of the general subject, but, in many instances, that of a single paragraph, or even of a single clause, is completely broken in upon and destroyed². The natural division, and that which was unquestionably intended by its author, is into *six* parts or books; for in this order it still continues to run, notwithstanding all the confusion it has encountered by sub-arrangements. These six parts are, An opening or exordium, containing the introductory history and decree concerning Job;—three distinct series of arguments, in each of which the speakers are regularly allotted their respective turns;—the summing up of the controversy;—and the close or catastrophe, consisting of the suffering hero's grand and glorious acquittal, and restoration to prosperity and happiness. Under this view of it I shall proceed to offer the following analysis.

PART

(2) See especially, among other instances that will occur, the beginnings of ch. xiv. ch. xvii. and ch. xxxvii.

PART I, constituting the opening or exordium, comprises the first two chapters in the ordinary division, and is full of incident and transition. It commences with a brief narrative of the principal personage of the piece, his place of residence, rank in life, and inflexible integrity. It then suddenly changes to a scene so transcendently lofty and magnificent, that the grandest descriptions of the most daring poets sink before it; and nothing can be put in comparison with it, but a few passages in *Paradise Lost*, derived from the same source. The tribunal of the Almighty is unveiled;—the hosts of good and evil spirits, in obedience to his summons, present themselves before him, to give an account of their conduct. The views of Satan are particularly inquired into: and the unswerving fidelity of Job, though a mortal, is pointedly held up to him, and extolled. The evil spirit insinuates, that Job is only faithful because it is his interest to be faithful; that he serves his Creator because he has been peculiarly protected and prospered by him; and that he would abandon his integrity the moment such protection should be withdrawn. To confound him in so malicious an imputation, the Almighty delivers Job into his hands, only forbidding him to touch his person.

Satan departs from the celestial tribunal; and, collecting the fury of his vindictive power into one tremendous assault, strips the righteous patriarch, by the conjoint aid of hostile incursions, thunder-storms, and whirlwinds, on one and the same day, and that a day of domestic rejoicing, of the whole of his property and of his family, despatching messenger after messenger with

with a separate tale of woe, till the whole tragedy is completed. But the patriarch continues inflexible. He feels bitterly, but he sins not, even in his heart:—instead of murmuring against his Creator,

—Job arose, and rent his mantle, and shaved his head,
And fell on the ground, and WORSHIPPED; and said,
“Naked came I forth from my mother’s womb,
“And naked shall I return thither!
“Jehovah giveth, and Jehovah taketh away;
“BLESSED be the name of Jehovah!”

The celestial session returns. The supreme Creator again assumes the judgment-seat; and the hosts of good and evil spirits are once more arranged before him, for his commands. The unswerving fidelity of Job is again pointed out to Satan, and the futility of his malice publicly exposed. The evil spirit, though foiled, still continues unabashed, and insinuates that he had no liberty to touch his person. The Almighty surrenders his person into his hands, and only commands him to spare his life.

Satan departs from the presence of Jehovah:—and in the same moment Job is smote from head to foot with a burning leprosy; and, while agonized with this fresh affliction, is tauntingly upbraided by his wife with the inutility of all his religious services. The goad passes into his soul, but it does not poison it. He resists this additional attack with a dignity as well as a firmness of faith that does honour to human nature:

As the talk of one of the foolish, is thy talk.
Shall we then accept good from God,
And shall we not accept evil?

The

The part closes with what is designed to introduce the main subject of the poem—a preconcerted visit to the suffering patriarch of three of his most intimate friends. And in the simple narrative of their first seeing him, there is a pathos that beggars all description, and which cannot fail to strike home to every bosom that is capable of feeling :

For they had appointed together to come,
To mourn with him, and to comfort him.—
And they lift up their eyes from afar, and knew him not :
And they raised their voices and wept ;
And rent every one his mantle ;
And cast dust upon their heads, towards heaven.
And they sat down with him, on the ground,
Seven days and seven nights :
And no one spake unto him a word,
For they saw that the affliction raged sorely.

This part is peculiarly distinguished by simplicity, sublimity, and fine feeling. In its diction it exhibits a perfect contrast to that of the great body of the poem ; and, in conjunction with the diction that follows, affords proof of a complete mastery of style and language;—a mastery unequalled perhaps in any other part of the Hebrew Scriptures, and altogether unknown to every other kind of Oriental composition. It is characteristic, however, of the writer of this transcendent poem,—a fact well worthy of being remembered, as one mean of determining who he was,—that he uniformly suits his ornaments to the occasion ; that, as though influenced by the rules of the best Greek critics, he seldom employs a figurative style where the incident or the passion is capable of supporting

porting itself¹, and reserves his boldest images and illustrations for cases that seem most to require them.

Yet, for want of attending to this distinction, Schultens², Lowth, Grey, and a few other translators of the book of Job, have regarded this first part of the poem as a mere prosaic preface to the rest, meant to be detached from it, and utterly destitute of metrical arrangement; an error from which Dr. Stock is altogether free, but which is punctiliously introduced into Miss Smith's version.

PART II. extends from the beginning of the third to the end of the fourteenth chapter; and comprises the first colloquy, or series of argument. Job, completely overwhelmed, and believing himself abandoned by his Creator, gives a loose to all the wildness of despondency; and, in an address of exquisite force and feeling, laments that he ever beheld the light, and calls earnestly for death, as the only refuge of the miserable. This burst of agony is filled with the boldest images and imprecations; and might, perhaps, be thought, in some

(1) This is just as obvious in the description of the apparition, ch. iv. 12—16. as in the present part: and other passages will readily occur to the recollection of the reader.

(2) "Capitibus i. et ii. stylo pedestri et historico præmissa." Schult. Præf. p. xxxiii.

"Profectò qui litigiosus esset, contendere posset, universum opus esse ex formâ narrativâ et dramaticâ mixtum, cum pars historica ex auctoris personâ prolata negligi non debeat; verùm cum ea omnia sint *solutò sermone*, et mihi videantur *argumenti solùm loco* esse ad explicanda reliqua, *neque poëmatìs partem ullam constituere*, &c." Lowth De Sacr. Poes. Hebr. Præf. xxxiii.

some parts of it, too daring, but that it appears to have been regarded as a master-piece by the best poets of Judæa, and is imitated, in its boldest flights, by king David, Isaiah, Jeremiah, and Ezekiel; of which the reader will meet with sufficient specimens in the ensuing Notes.

To this cry of despondency, Eliphaz ventures upon the first reply: and the little that was wanting to make the cup of agony brimfull, is now added to it. The patriarch's friends, stimulated unquestionably by the secret impulse of Satan, have agreed upon the false principle, that, in the uniform dealings of Providence, happiness and prosperity are the necessary marks and consequence of integrity, and pain and misery of wickedness;—and hence the grand argument on their part consists, first, in charging the sufferer with the commission of sins which he ought to confess and repent of; and next, in accusing him of pride and hypocrisy, because he will not consent to such confession. Eliphaz however is, from natural habit, the mildest of the accusers; and his speech begins with delicacy, and is conducted with the most artful address. After duly apologizing for breaking in upon the sufferings of his friend, he proceeds to point out the inconsistency of a good man's repining under a state of discipline; and the absurdity of *his* not bearing up, who had so often exhorted others to fortitude. He remarks, that the truly good are never utterly overthrown; but that the ways of Providence are wrapped in inextricable mystery, and that nothing can be more arrogant than for so weak, so ephemeral, so insect-like a being as man is, to impeach them; a position which is illustrated

trated by the most powerful picture of an apparition that ever was drawn by the pen of any writer in any age or country,—disclosed to the speaker for the express purpose of inculcating this solemn maxim. He concludes with observing, that as neither man nor angel, without the consent of the Almighty, can render Job any assistance, wrath and violence are folly ; and that nothing remains for him, but to seek unto God, and commit the cause into his hands; whose correction will then be assuredly succeeded by a new series of happiness and prosperity.

Job replies to Eliphaz, but is overborne by the bitterness of his remonstrance; and under his accumulated trials once more wishes to die. He reproaches his friends for their severity; and, in a most beautiful and appropriate simile, compares the consolation he expected from their soothing intercourse, and the cruel disappointment he had met with, to the promise of a plentiful supply of water held out to a parched-up caravan, by the fall of floods of rain, surveyed at a distance, but which, on arriving at the place of their descent, are found to have entirely evaporated, or to have branched out over the sands, and become lost.

What time they wax warm, they evaporate;
And, when it grows hot, they are dried up in their place :
The outlets of their channel wind about,
They stretch into nothing, and are lost.
The companies of Tema search earnestly,
The caravans of Sheba pant for them :
They are consumed—such is their longing ;
They arrive at the place, and sink away.—
Behold ! ye also are a nothing ;
Ye see *my* downcasting, and shrink back.

Suddenly

Suddenly he feels he has been too acrimonious; apologizes, and intreats their further attention: but is instantly hurried away by a torrent of opposite passions; now, once more longing for death as the termination of his sufferings, and now urged on by the natural desire of life. He expostulates warmly, and at length unbecomingly, with the Almighty: and at once growing sensible of the irreverence, humbly confesses his offence, supplicates forgiveness, and implores that his affliction may cease.

It is now Bildad's turn to speak; who commences with bitter and most provoking cruelty. He openly charges the whole family of Job with gross wickedness, on no other ground than their destruction by the whirlwind; and throws suspicions against the patriarch himself, in consequence of his being a sufferer in the calamity. Like Eliphaz, he also exhorts him to repent, and to look to God for a restoration to prosperity, and never more to depend on himself: observing, in the language of an apt and exquisite proverbial saying of the long-lived, perhaps the antediluvian ages, that the most succulent plants are soonest withered, and that the reliance of the hypocrite is a cobweb.

Job, in the beginning of his reply to this speech, shows that he has once more recovered himself, and is superior to the acrimony of its assault. He acknowledges that all power is with God, who alone has created whatever exists; but maintains, that, as to his moral government, we are grossly ignorant, and can account for nothing that takes place; and that the good and the wicked suffer indiscriminately. At one moment, under the influence of acute agony, he longs earnestly

earnestly to plead his cause with God, and to defend his habitual integrity; but awed suddenly by new ideas of the divine power and purity, and aware that from both causes he must be overwhelmed, he shrinks from so daring a task; and concludes with an affecting address to the Almighty, in which he ventures to expostulate with him, as his creator and preserver. He grows warmer as he proceeds; is roused to desperation at the thought that God is become his enemy and persecutor; and once more vehemently calls for a termination of his miseries by death.

Zophar now takes his turn in the argument; and commences, like Bildad, with violent and rough invective. He condemns Job severely, for continuing to assert his innocence before God. He contends, that the ways of providence are obvious, and that it is only his own iniquity that makes them appear dark and mysterious. Like the preceding speakers, he exhorts him, in fine and figurative language, to “put away his iniquity,” and lift up his hands to the Almighty; and promises that he shall then soon lose all trace of his present calamity,—

“As waters passed by, shalt thou remember it,”

and that his late prosperity and happiness shall be redoubled upon him. But if not, he denounces his utter and irremediable ruin.

Job is stimulated by this repetition of so unjust and opprobrious an accusation, and for the first time vents a sarcasm on his part. In return for the proverbial sayings of his companions, he retorts upon them sayings of a similar kind, many of them possess
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of far more force and appropriation. He then commences a direct attack upon their own conduct; and charges them with declaiming on the part of God, from the base and unworthy hope of propitiating him. He grows still warmer as he advances; and, under a consciousness of general innocence, demands to be put to the bar, and to stand his trial with the Almighty: he boldly summons his accusers, intreats the Supreme Judge not to overwhelm him with his power or his awefulness; and, realizing the tribunal before him, at once commences his pleading, in an address which, according to the feeling of the moment, is vehement, plaintive, argumentative, full of fear, of triumph, of expostulation, and at last of despondency; now representing the Creator, in all his might and supremacy, as demolishing a driven leaf, and hunting down parched stubble; next exhibiting doubts of a future state; then exulting in the belief of it; and, finally, sinking into utter gloom and hopelessness.

PART III. comprises the second series of controversy, and extends from the fifteenth to the close of the twenty-first chapter. Eliphaz opens the discussion, in his regular turn. He accuses Job of vehemence and vanity; asserts that no man is innocent; and pointedly observes to him, that, in regard to himself, his own conduct is sufficient to condemn him: concluding with a train of highly forcible and figurative apophthegms of great beauty and antiquity, calculated to prove the certain and irrevocable misery of the wicked and unrepentant.

Job replies to him, and once more complains
bitterly

bitterly of the reproaches and contumelies so unjustly heaped upon him, but consoles himself in again appealing to the Almighty upon the subject of his innocence. He accuses his companions of holding him up to public derision, and intreats them to leave him and return home: he again pathetically bemoans his lot, and looks forward to the grave with scarcely a glimmering of hope, and an almost utter despair of a resurrection from its ruins.

Bildad next enters into the debate with his characteristic virulence and violence, at the same time exhorting Job to be temperate. The whole speech is a string of generalities, and parabolic traditions of the first ages concerning the fearful punishments in reserve for the wicked; all exquisitely sublime and beautiful in themselves, but possessing no other relevancy to the present case, than that which results from the false argument, that Job must be a great sinner because he is a great sufferer.

The reply of the patriarch to this contumelious tirade, contained in the nineteenth chapter of the common division, is one of the most brilliant parts of the whole poem, and exhibits a wonderful intermixture of tenderness and triumph. It commences with a fresh complaint of the cruelty of his assailants. The meek sufferer still calls them his friends; and in a most touching apostrophe implores their pity in his deep affliction. He takes an affecting survey of his hopeless situation, as assaulted and broken down by the Almighty for purposes altogether mysterious and unknown to him; and then suddenly, as though a ray of divine light and comfort had darted across his
soul,

soul, rises into the full hope of a future resurrection, and vindication of his innocence ; and in the triumph of so glorious an expectation, appears to forget his present wretchedness and misery.

Zophar now takes the lead, but merely to recapitulate the old argument under a new form. Job has not yet confessed the heinous sins for which he is suffering ; and hence, in bold and terrific pictures, chiefly, as on many preceding occasions, derived from the lofty sayings of ancient times, he alarms him with the various punishments reserved for the impenitent.

Job, in answer to Zophar, appears to collect his whole strength of argument, as though resolved at one and the same time to answer all that has been advanced upon the subject by each of his opponents. He boldly controverts their principle, that present prosperity is the lot of the good, and present misery that of the wicked. He asserts, even while trembling at the thought of so mysterious a providence, that here the reprobate, instead of the righteous, are chiefly triumphant,—that this is their world,—that they riot in it unrestrained, and take their full of enjoyment. They may, perhaps, continues he, be reserved against a day of future judgment and retribution ; but where is the man that dares attack their conduct to their face ? who is there that does not fall prostrate before their power and overwhelming influence ? even in death itself they are publicly bemoaned, and every individual attends upon their obsequies.—Thus concludes the third part of the poem ; and it could not possibly conclude better.

PART IV. comprises the third and last series of controversy, and reaches from the twenty-second to the close of the thirty-first chapter. Eliphaz, as usual, commences ; and, roused by the cogent and argumentative eloquence of the preceding speech, is himself incited to a stricter and closer discussion of the subject than he had hitherto aimed at ; and pours forth his whole spirit into one grand effort of confutation. His argument is full of art, but it is, in a great degree, the art of the sophist. He charges Job, in spite of his own guarded declarations to the contrary, of being an advocate for the wicked, by connecting wickedness and prosperity in the manner of cause and effect ; and of course as being, in his heart and propensities, a party to all the iniquities of the antediluvians, that brought the deluge upon the world. With the most accomplished subtilty, he dwells upon this signal judgment, for the purpose of adverting to the single delivery of the family of righteous Noah, their great progenitor, as a proof that God neither does nor will suffer the wicked to escape punishment, nor the righteous to pass without reward. In addition to which, he proceeds also to instance the striking rescue of Lot and his family from the conflagration that devoured the cities on the plains ;—thus sophistically opposing two special and miraculous interpositions to the general course of divine providence. He concludes, as on various former occasions, with exhorting Job to confess and abandon his iniquities ; and beautifully depicts, in new and forcible imagery, the happiness that he will then find in reserve for him.

The placid sufferer does not allow himself to be

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turned

turned off his guard. In his rejoinder, he again bemoans the mercilessness of those around him, and once more longs earnestly to find out and plead before the Almighty. But all around him, he observes, is gloom and obscurity: yet gloom and obscurity as it is, he still beholds him in nature, and in every part of nature; and, in direct opposition to the opinion of his companions, doubts not that the present affliction is dealt to him as a trial; and, rejoicing in the recollection of his past submission to the divine will, ventures to hope he shall yet issue from it as pure gold. He then returns to the argument, and perseveres, to the silencing, if not to the conviction, of his opponents. He shows, from a multiplicity of examples, drawn both from the privacy of retired life and the publicity of crowded cities, that every thing is suffered to take place at present in a mysterious and unexplained manner; that, admitting a variety of exceptions, the wicked are still generally successful, and prosecute their course uncontrolled; that even the unsinching embryo in the womb expires, not unfrequently, as soon as created, as though neglected or despised by its Maker; and that the lonely widow is, in like manner, left to pine in want and misery. He allows, nevertheless, that nothing can be more precarious than the pleasures and prosperity of vice; that God has his eye at all times upon the wicked; and that often, though not generally, they are overthrown in a moment, and reduced, from the utmost height of splendour, to the lowest abyss of beggary and ruin.

Bildad, to whom it belongs next to reply, is completely confounded. He is compelled to admit that
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the present state of things proves the Deity to work with absolute sway, and in an incomprehensible manner. But, though driven from his former position, he still maintains that Job must be wicked, since every man is wicked and altogether worthless in the sight of God ; all which, in order to give the greater weight to his observations, he confirms, by delivering them in the words of antient and proverbial maxims.

Job, in reply to Bildad, is indignant at his not openly retracting an opinion which, it was obvious, he could no longer maintain. He is particularly irritated at his pretending once more to quote the proverbial maxims of past times, as though to enlist the wisdom of the ancients against him ; and sarcastically follows him up by a string of other traditions of a similar kind, possessing still more magnificence, and at least as much general connection. And, having thus severely reproved him, he returns to the argument, in chap. xxvii. and asserts, that, distressed as he is, and forsaken of God, habitual innocency has ever belonged to him, and ever shall ; and on this very account he secretly encourages a hope that he shall not be ultimately forsaken ; and forcibly points out the very different situation of the wicked when they also are overtaken by calamity ; their ruin being, on the contrary, utter and irreversible, and even entailed on their posterity. Under the disappointment their visit had produced, and the proofs of feebleness and folly it had exhibited where wisdom and consolation were to have been expected, he proceeds to a highly figurative and exquisite description of the value of genuine wisdom, and the difficulty of searching out its habitation ;

concluding, as the result of his inquiry, that it alone resides in and issues from the Creator, and is only bestowed upon those who sincerely fear him and depart from evil. He closes with a detailed and deeply interesting examination into every department of his life,—an examination that ought to be studied and copied by every one. He investigates his conduct in the full sunshine of prosperity, as a magistrate, as a husband, as a father, as a master ; and, in all these characters, he feels capable of conscientiously justifying himself. In the course of this historical scrutiny, he draws a very affecting contrast between his past and his present situation ; the period in which all was happiness and splendour, and that in which all is trouble and humiliation. He challenges his companions, and the world at large, to accuse him publickly and expressly of a single act of injustice or oppression ; declares that, so far from shrinking from such an accusation, he would wear it as a frontlet upon his shoulder and his turban ; that, like a witness on the side of his accuser, he would furnish him with all the evidence in his power ; and pants earnestly to be put to the bar, and abide the decision of his country.

Zophar should now have replied in rotation ; but he has already exhausted himself ; and the argument closes.

PART V. contains the summing up of the controversy ; which is allotted to Elihu, a new character in the poem ; but who, though hitherto unnoticed, appears to have entered before the commencement of the debate, and to have impartially studied its progress.

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The speech of Elihu commences with the thirty-second chapter of the common arrangement, which constitutes its peroration, and offers a fine specimen of the art of bespeaking and fixing attention. He first adverts to the general irrelevancy of the matter that has been advanced against Job from every quarter by which he has been attacked, and then proceeds to comment upon the patriarch himself. Tacitly admitting the general force of the reasoning by which he had confounded his opponents, Elihu nowhere charges him with former wickedness because of his present affliction; but confines himself to his actual conduct, and the tendency of his replies on the existing occasion, both of which he reprehends with considerable warmth. In various instances he repeats his words literally, and animadverts upon them as highly irreverent; and observes, that the dispensations of providence, dark and mysterious as they commonly appear to us, are always full of wisdom and mercy, and that in many cases we are made sensible of this even at the moment; being frequently, by such means, warned and reclaimed, sometimes publickly, but still oftener in secret, through the medium of dreams, diseases, or other providential interferences.

In chap. xxxiv. he attacks the position of Job, that the present world is the portion of the wicked, and that here prosperity is more frequently their lot than that of the righteous; and, with some degree of sophistry and disingenuity, turns, like Eliphaz, this position of the patriarch into a declaration that he approves of the ways of wickedness as a mean of prosperity, and has no desire to be righteous, unless
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where righteousness has a like chance of advancing his worldly views. Upon this point he attacks him with great severity ; and in general terms, and general but beautiful and highly figurative descriptions, adverts to the frequent and visible interferences of the Almighty to relieve the poor and the oppressed, and to hurl down the tyrant and the reprobate. He next exhorts Job to relinquish his present sentiments, and to confess his transgressions, in full confidence of a return of the divine favour. Submission he asserts (chap. xxxv.) to be the only duty of man, and the wisest course he can pursue ; that God can derive neither advantage from his obedience nor disadvantage from his rebellion ; that man alone can profit from the one, and suffer from the other ; and that had Job suffered more, he would have disputed less. The remainder of this exquisite oration points out, consecutively, in strong and glowing language, full of sublimity and the finest painting, that God is supreme ; that he is all in all ; and that every thing is subject to him and regulated by him, and regulated in wisdom, goodness, and justice ; that hence, instead of reviling, it becomes us to submit ; that the worst of iniquities is, to wish for death, in order to escape from a chastisement we are enduring and have deserved ; and that, living or dying, it is in vain to fly from the Creator, since all nature was formed by him, and is the theatre of his power. The speaker closes with a lofty and transcendent description of the might and wisdom of the great Maker, in the works and wonders of the creation ; the formation of rain, thunder, lightning, snow, clouds, clear sky, the return of spring, and the general
revolution

revolution of the seasons: concerning all which we know nothing, yet the whole of which is but a faint and reflected light from him who ordained and commands them:

Splendour itself is with God!

Insufferable majesty!

Almighty!—we cannot comprehend him—

Surpassing in power and in judgment!

Yet doth not the might of his justice oppress.

Let mankind, therefore, stand in awe of him:

He looketh all the wise of heart to nothing.

PART VI. The trial of faith, resignation, and integrity, is now drawing to an end. The opponents of Job, and, through them, the arch-demon by whom they were excited, have been baffled in their utmost exertions; yet though silenced, they still sullenly refuse to retract. The Almighty now visibly appears, to pronounce judgment, and “speaks to Job out of the whirlwind:” and the address ascribed to him is a most astonishing combination of dignity, sublimity, grandeur, and condescension; and is as worthy of the magnificent occasion, as any thing can be, delivered in human language.

The line of argument pursued in the course of this inimitable address is, that the mighty speaker is Lord of all, the creator of the heavens and the earth, and that every thing must bow down before him; that he is the God of providence; and that every thing is formed by him in wisdom, and bespeaks a mean to an end,—and *that* end the happiness and enjoyment of his creatures. In the developement of this reasoning, the formation of the world is first brought before us, and described in language that has never been equalled—
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the revolution of the heavenly bodies—and the regular return of the seasons. The argument then descends from so overwhelming a magnificence, and confines itself to phænomena that are more immediately within the scope and feeling of the sons of earth. It is God who supplies the wants of every living creature: it is he who finds them food in rocks and wildernesses: it is his wisdom that has adapted every kind to its own habits and mode of being; that has given cunning where cunning is necessary; and, where unnecessary, has withheld it;—that has endowed with rapidity of foot, or of wing, where such qualities are found needful; and where might is demanded, has afforded proofs of a might the most terrible and irresistible. The whole of which is exquisitely illustrated by a variety of distinct instances, drawn from natural history, and painted to the very life; the following impressive corollary forming the general close:—God is supreme, and must be bowed to and adored: his wisdom is incomprehensible, how vain then to arraign it: his power omnipotent, how absurd then to resist it: his goodness universal, how blind then to deny it.

This awful address is listened to with fearful conviction. The humiliated sufferer confesses the folly of his arrogance and presumption, and abhors himself for his conduct.

The peripetia, or revolution, immediately succeeds. The self-abasement of Job is accepted: his three friends are severely reprimanded for having formed a dishonourable judgment concerning him, and having taken a false and narrow view of the providence of the Almighty, in contending that he never does or can permit

permit trouble but in cases of wickedness: a sacrifice is demanded of them, and Job is appointed to be their intercessor: upon the accomplishment of which, the severely-tried patriarch is restored to his former state of enjoyment, and his prosperity is in every instance doubled.



SECTION III.

DIFFICULTIES ATTENDING A TRANSLATION.

The most perplexing Hebrew compositions to be rendered into a foreign tongue, are, the books of Job, Isaiah, Ezekiel, and Hosea. All of them are highly figurative, fervid, magnificent, and full of abrupt transitions; and it is not always easy to catch hold of their images, at first sight. The language of Job and Isaiah is more polished—that of Ezekiel and Hosea more harsh, and elliptical. But, independently of the difficulties common to all of them, there are words, and even idioms, peculiar to the book of Job, which are no where else to be met with, in the whole scope of the Hebrew scriptures. Hence the real meaning of this sublime poem has been found, in many instances, of very perplexed and doubtful interpretation; and its versions, in a variety of places, widely different and discordant.

The first method that appears to have been proposed, in order to surmount these last difficulties, was to strike out the best sense the general passage would admit of, by giving a guess at the unknown idioms, from the context; and by taking a loose meaning of such Hebrew words, as seemed to approach nearest in radical structure to those for which there was no collateral

collateral authority. And it is a method that is still practised by many interpreters, even to the present hour.

A second plan has been, to collate the different readings of ancient copyists, and to see whether the isolated terms may not, in some of them, have assumed a more vernacular appearance. This method, however, has been attended with but little success in the point immediately before us, although with considerable success in a variety of other points: and it must be obvious to every one, that it could seldom have any bearing upon the introduction of exotic idioms.

A third proposal has been, to inquire whether the terms and idioms thus anomalously occurring may not appertain to some sister language or dialect. “*In hoc libro,*” says Mercer, “*multa ex ignota lingua sunt desumpta:*” “*In this book many things are taken from an unknown tongue.*” Of these languages, the most obvious to investigate were, the Chaldee, the Syriac, and the Arabic. The first two, which were earliest examined, were found to afford but little help; though they occasionally give a more definite signification to a term common to the Hebrew and to themselves. The Arabic was next investigated, and with abundant success; for it has been found to answer in a great variety of instances. For the application of this key, the world has been hitherto almost exclusively indebted to the Dutch and German critics, particularly to the two Schultenses and Reiske; and it is with an occasional use of the same clue, that the translation now offered has been effected.

The original text is unquestionably a mixture of
Hebrew

Hebrew and Arabic, the groundwork being of the former tongue, but almost every tessellation, whether of words or idioms, being of the latter, and consisting of pure genuine Arabic, without the smallest constraint, or the alteration of a single letter; the last bearing about the same proportion to the first, as the Scotticisms of a good English writer may be supposed to bear to his native vocabulary, after a residence for many years in North Britain, and the formation of a family connection there; or, in other words, as the Spanish terms and phrases in the *Lusiad* bear to the vernacular Portuguese, or the Italian terms of the *Hermosura de Angelica* of Ercilla to the Spanish. There can be no doubt that the writer of the poem was a Hebrew, but a Hebrew who, from a close intercourse with Arabia, or a long residence in some part of it, had introduced a considerable proportion of the Arabian dialect into his native tongue: a fact of no small importance in ascertaining the real author.

Nor was such an intermixture difficult of accomplishment; or the variegated tissue, which would hence be produced, of inelegant appearance. It has already been observed, in the first part of this Dissertation, that, on the entrance of Ismael into the Arabian peninsula, the great mass of the existing tribes were of the stock of Joktan or Kahtan, the son of Heber, and consequently brother of Peleg, the immediate progenitor of Abraham; whence it is reasonable, notwithstanding the dispersion which took place in the days of Peleg, to regard the Arabic, or language of Joktan, and the Hebrew, or that of Abraham, as dialects making a near approach to each other from
the

the first; and an approach very considerably facilitated and extended by the subsequent marriage of Ismael with the daughter of Modad, the chief sovereign of Arabia, and the ascendancy which he shortly afterwards acquired over the whole country¹.

In addition to which it may be observed, that throughout almost the whole of Hebrew history, Uz or Idumæa was regarded by the Jews in the same light of elegance and accomplishment as Greece was by the Romans; and Teman, the native city of Eliphaz, as the Athens of Arabia Petræa². Whence not

(1) “Profectò non possum hinc aliud quid colligere, quam dialectum Arabicum tum temporis haud multum ab Hebræâ fuisse diversam.” *Cel. Vitring. Observ. Sacr.* l. i. cap. 4.

“Heber linguæ stator, et hæres, tum Hebræos, tum Arabes Jotanidas, qui Arabiam Felicem insedere, proseminavit. Arabes Ismaelitæ, Midianitæ, alique bene multi, ab Abrahamo, magno Hebræorum parente, originem, simul linguamque traxere. Arabes Idumæi, qui Petræam tenuerunt, ex Isaaco per Esauum exiere, gemini germani Hebræorum fratres. Jam verò Utzam, Jobi patriam, in Idumæâ locant plurimi: verior tamen nobis Spanhemiana sententia, Utzidem hanc in Arabiâ Desertâ quærendam, Jobumque ab Abrahamo descendisse, non per Hagaram, et Esauum, sed per Keturam, cujus palacæ filii et nepotes, maximam partem, Arabiam Desertam, nomine Arabum Scenitarum occupârint.” *Schult. Præf.* xxxi.

Hence this critic supposes the Arabs of Idumæa, being mixt descendants of Abraham, to have employed vernacularly a mixt Hebrew-Arabic dialect; in reality, the very language of the poem before us, the words of which he conceives to have been delivered precisely as they have reached us.

(2) Thus Jerem. xlix. 7.

Concerning EDM, thus saith the LORD of Hosts,
Is wisdom no more in TEMAN?
Hath counsel perished from the prudent?
Hath their wisdom vanished?

So

not only the author of the poem of Job, but all the best writers of Judæa, are found occasionally glancing their eyes in this direction, and enriching their compositions with Arabisms, as the Roman orators and poets enriched their's with Grecisms: though in no instance have we any thing that will compare with the lavish use of Arabic terms and idioms, (a use importing vernacular freedom, rather than mere ornament,) that occurs in the work before us.

SECTION IV.

AUTHOR AND ÆRA.

If the preceding observations be correctly founded, they may make some progress towards determining the real author of this sublime composition. In his style, he appears to have been equally master of the simple and the sublime; to have been minutely and elaborately acquainted with the astronomy, natural history, and general science of his age; to have been a Hebrew by birth and native language, and an Arabian by long residence and local study.

To these peculiar features, thus incidentally gleaned from a critical survey of the poem, I may add, there is intrinsic evidence that, as a Hebrew, he must have flourished, and have written the work, antecedently to the Egyptian exodus.
The

So Obad. ix.

Shall I not, in that day, saith Jehovah,
Root out even the wisdom of EDOM,
And the understanding of the mount of Esau?
And thy mighty men, O TEMAN, shall be dismayed, &c.

The annals of the world do not present to us a single nation so completely wrapped up in their own history, as the Hebrews. Throughout every book, both in the Old and the New Testament, in which it could possibly be adverted to, the eye of the writer turns to different parts of it, and dwells upon it with inextinguishable fondness. The call of Abraham, the bondage and miracles in Egypt, the journeyings through the wilderness, the delivery of the law, the establishment of the priesthood, the passage of the Red Sea and of the Jordan, the destruction of the Canaanites, Moabites, and Ammonites,—Aaron, Joshua, Manasses, and Gideon,—Sinai, Carmel, and Sion—Gilead and Gaza—Ashdod, Ekron, and Askelon,—are perpetually brought before us, as ornaments or illustrations of the subject discussed. To none of these, however, does the book of Job make the smallest reference: but the existence of Adam, and his concealment from the Almighty in the garden of Eden¹; the voice of the blood of Abel crying from the ground²; the destruction of the world by the deluge³; the token of the rainbow in the clouds⁴; and the conflagration of Sodom and Gomorrah⁵; are, in the same love of national history, incidentally glanced at, or directly brought forward. With this last fact, however, the poet stops: he descends no lower than to the overthrow of the cities on the plain, and, consequently, to the æra of Abraham and Lot; not a single incident appertaining either to the family of Isaac or of Ishmael, of Edom or of Jacob, being adverted to below this period.

(1) Ch. xxxi. 33.

(2) Ch. xvi. 18.

(3) Ch. xxii. 16.

(4) Ch. xxvi. 10.

(5) Ch. xxii. 20.

period. And hence we have the strongest circumstantial evidence for concluding that the poem, as written by a Hebrew, must have been composed between the periods of Abraham's residence at Mamre, and the miracles wrought by Moses in Egypt.

In addition to this argument, it may be observed, that, from the general beauty and sublimity of the poem, it is occasionally quoted or copied by almost every Hebrew writer who had an opportunity of referring to it, from the age of Moses to that of Malachi; especially by the Psalmist, Isaiah, Jeremiah, and Ezekiel; of which abundant instances will be found in the Notes subjoined to the ensuing version; leading us, by a collateral, though not quite so direct a train of evidence, to a similar conclusion, as to its high origin and antiquity.

There are some writers, however, of very great weight and eminence, who have conceived that the book of Job does contain a few allusions to historical facts, posterior to the commencement of the Egyptian bondage, and, hence, that the date of the poem must be placed below the Mosaic age: among whom are Le Clerc, Wesley, Warburton, and Dr. Stock: and it is hence necessary to pay some attention to the chief passages adverted to.

Eliphaz, (chap. xv. from ver. 20 to the close,) in pointing out to Job the accumulated miseries that await the impenitent, has been supposed to refer to the obstinacy of Pharaoh, and many of the plagues of Egypt¹. The reader may turn to the passage at his

(1) Wesley in Jobum, Dissert. v. p. 136. This elaborate writer, than whom no scholar has entered more deeply into the general scope of the

his leisure; and, it is possible, he may wonder by what means the most subtle imagination could ever have traced out the remotest connection.

In like manner ch. xxxiv. 20. (which gives us, in the words of Elihu, a general description of the abruptness of the fate which frequently awaits the wicked,) is supposed by Dr. Stock to be deduced from the account in Exodus of the destruction of the first-born of the Egyptians. What, he inquires, are all the lineaments of the text, “but the circumstances recorded by Moses” in relation to this fact?—“We have, of course,” continues he, “another *proof* that the writer of this poem was posterior in time to Moses.”—This question, ‘What does the text refer to, but the fact of the destruction of the first-born of the Egyptians?’ is best answered by Bishop Warburton, who, with equal confidence, tells us that it refers to the destruction of the Assyrian army in the reign of Hezekiah; and who in like manner brings forward this very allusion as a *proof* of the correctness of his own theory, in regard to the date of the poem. The two proofs, however, advanced under such circumstances, destroy each other; and the only proof that issues from their ashes is, that they are ingenious fancies, but nothing more.

So again Bp. Warburton conceives that chapter

xxxiii.

the poem, and the critical meaning of its allusions, conceives that the epoch of Noah is referred to in a variety of other passages than those just noticed and admitted; as, for instance, ch. xxii. 22. xxiii. 12. and xxviii. 28. Such references are ingenious, and all of them *may* be well founded; but the passages themselves contain nothing that can be construed into real evidence.

xxxiii. 24, 25. has a reference to the sickness and recovery of Hezekiah, as related Isai. xxxviii. 1—5. although the utmost that can be affirmed upon the subject, is, that the two passages possess some degree of general parallelism; and there is much more reason for believing that various parts of Hezekiah's thanksgiving upon his recovery, as recorded in the same chapter, are copies from various parts of the poem before us, as will appear in the ensuing Notes.

It is only necessary to remark farther, that Dr. Stock, in Job xx. 20. thinks we meet with a distinct and pointed allusion to the miracle of the quails, Numbers xi. 32, 33. In no other version, however, than his own, can the most distant connexion be inferred by any means. The term שָׁלֵן; usually, but not very correctly indeed, rendered *quietness*; is by Dr. Stock rendered *quail*, without the smallest collateral authority for such a change in any of the critics or translators. But the allusion, he tells us, “has *escaped* all the interpreters: and it is the more important, because it *fixes* the date of this poem, so far as to *prove* its having been composed subsequently to the transgression of Israel at Kibboth-hataavah.”—This, indeed, is a most extraordinary specimen of correct reasoning for so excellent a scholar: he, first, brings forward his theory as the basis of his rendering; and, then, brings forward his rendering as the basis of his theory.

These are the chief passages which have been adduced in proof that the poem was composed at a date posterior to the Mosaic age: there are various others, but too loose and irrevelant to be worthy of any distinct notice. And hence the position advanced

above seems rather to be corroborated than shaken, viz. that we have in the poem itself intrinsic evidence that its author must have flourished, and have written it, antecedently to the Egyptian exody.

From this discrepancy of opinion, however, and the very extensive latitude which it gives to the possible æra of the composition of the poem, it cannot be wondered at that it should have been ascribed to a variety of persons of very different periods. Of these, the principal are—Esdras; Soloman; Elihu; Job himself, or, in conjunction with his friends; and Moses.

Tried by the test of antiquity advanced in the preceding pages, it is obvious that the pretensions of the first two of these supposed authors must equally and instantly fall to the ground. That Soloman was the writer, rests chiefly on the supposition of Grotius; who seems to have had no stronger reason for such a belief, than that the extensive knowledge with which this extraordinary prince was gifted, in regard to all scientific subjects, and the occasional occurrence of Arabisms in the Proverbs that bear his name, rendered him, in various respects, qualified for so comprehensive and learned a poem. But, independently of the general argument for its higher antiquity, we may observe, in direct reference to Soloman, that there is no undisputed production of his that evinces any thing of the lofty style or bold transcendent genius of the poem of Job; and that the Arabisms introduced into his book of Proverbs are scattered, comparatively, with a very sparing hand, and were probably meant to be nothing more than classical ornaments, like the occasional Grecisms to be found in Tully and Virgil.

That Ezra—or Esdras, as he is called in the Apocrypha—

crypha—was the author of the poem, formed a very early opinion, derived, in like manner, from the foreign character which it so frequently assumes ; an opinion, however, which seems to have been for many years exploded and forgotten, till revived by Le Clerc,—and, since, warmly supported by Bishop Warburton, who concurs in conjecturing, that the whole work is both a dramatic and allegorical composition, the character of Job being a mere fiction, or loosely grounded on history ; that it was written by Ezra, during the Babylonian captivity, who—under the guise of a just man, thought evil of, and persecuted equally by his friends and his enemies—has endeavoured to produce a pleasing picture of the righteous among the Hebrews on their being carried into captivity in conjunction with the wicked¹.

That Job was a real character, I have endeavoured to establish in a preceding part of this Dissertation : and as the history of him is adverted to by Ezekiel², it appears to be self-evident that the book of Job was in existence, and in common use among the Jews, at the æra of Ezekiel,—since it will hardly be contended that the Jews had any other history of him than what is contained in the present poem : and if so, the conjecture of its having been written by Ezra falls to the ground, like the preceding, of its own accord.

In

(1) “ Fictam et dramaticam personam, sub cujus involucro describatur vir ab omnibus amicis et inimicis juxta pessime habitus, ut in eo luculenta extaret imago piorum inter Hebræos, in captivitatem Babylonicam unà cum impiis avectorum.” *Clerc*, cap. i. See also *Warburton's Divine Legation*, vol. II.

(2) Ch. xiv. 14, 20.

In effect, independently of these general tests of the poem's possessing a far higher antiquity than the date of the Babylonian captivity, there is a considerable range of personal evidence that Ezra has no claim to be the author of it. The only work we can certainly ascribe to him is the book that bears his name; though he is said, notwithstanding the difference of its style, to have compiled the book of Nehemiah. Both these, indeed, exhibit, like the book of Job, an intertexture of foreign terms and idioms: but they are terms and idioms of a different kind, and derived from a different quarter; they have almost uniformly a Chaldee aspect:—while those in the poem before us have, almost as uniformly, an Arabic; a few Syriac words, indeed, being common to the whole, yet only as they were common to the Hebrew itself. Nor is there the smallest proof in the book of Ezra, or of Nehemiah, that the writer of either of them, any more than Solomon, was endowed with a poetic style or genius, adequate to the composition of so sublime and energetic a production. Ezra is indeed said to have been also the author of the two apocryphal books called Esdras: but certainly without any reason; the first being a mere re-edition of the book of Ezra, with a variety of fabulous matter interwoven into it,—and the second, a palpable imposture, acknowledged neither by Jews nor Christians of any kind; and both of them much fitter for the Alcoran than for the Bible, notwithstanding that the former still holds a place in the canon of the Greek church. It is to the discredit of Ezra to suppose that he could have made use of so corrupt and inflated a style as these books evince; and to ascribe them to him.

him, is still farther to disqualify him from having been the writer of the book of Job.

The remaining characters that have been pitched upon as authors of this poem, are—Elihu; Job himself, or in conjunction with the other dialogists; and Moses.

Elihu has been advanced, chiefly by Lightfoot, from an erroneous rendering of ver. 16, and 17, in chapter xxxii. and the correction of which puts to flight all Elihu's pretensions in a moment. Spanheim supposes Job himself to have been the principal compiler of the work; and to have drawn it up, and given it its present form, after his restoration to prosperity, upon the strength of his own recollection, assisted by that of his companions. He supposes also, that it was originally written in Arabic,—and translated into Hebrew, before or about the time of Solomon, by some learned Hebrew, acquainted with the Arabic, and moved by the divine Spirit to such an undertaking¹. Lowth concurs generally in the opinion of Spanheim, and supposes Job himself, or some contemporary, to have been the author of the poem². Albert Schultens, and his friend Hackmann, are, on the contrary, very positive that we have the work at present in the words which were actually spoken. The mixt language of which these words consist, Schultens calls Hebrew-Arabic: he contends, that it was the vernacular language of Idumæa, in consequence of its inhabitants

(1) Hist. Jobi, cap. xvi. par. ix.

(2) De Sacra Poesi Hebræorum, Prælect. xxxii.

inhabitants being a joint progeny, from an Arabic and a Hebrew stock; and he conceives, that the fluent genius and fine imagination of this accomplished people were sufficient to have prompted them to an extemporaneous delivery of the entire argument, in both the words and harmonious order in which it has descended to us. This, of all the conjectures offered upon the subject, seems to be the wildest. There are few people perhaps, observes M. Vogel, who will suffer themselves to be thus persuaded.¹ Without entering, however, into any minute detail concerning any of these last opinions, it is sufficient to remark, that all of them equally suppose the introduction of a foreign story, drawn up by a foreigner himself, into the sacred canon of the Jewish Scripture;—a supposition which is not countenanced by any other part of the Scriptures, and to which the national jealousy of the Jews appears to have formed an insuperable barrier.

It only remains, then, to examine into the claim of Moses, as the author of the book of Job.

To Moses, in truth, more than to any one, it has been generally ascribed, in all nations, and perhaps in all ages: and if we apply to him the tests advanced above, and which are fatal to all the preceding characters, we shall find that there is not a single one to which his history will not adapt itself. I have ventured to assert, that the writer of this poem must, in his style, have been equally master of the simple and of the sublime;

(1) “ Paucos fore, existimo, qui sibi hancce sententiam a Schultensio persuaderi patientur.” *Observ. Crit. in Schult.*

sublime ; that he must have been minutely and elaborately acquainted with the astronomy, natural history, and general science of his age ; that he must have been a Hebrew by birth and native language, and an Arabian by long residence and local study ; and, finally, that he must have flourished, and composed the work, before the Egyptian exodus. Now it is obvious, that every one of these features is consummated in Moses, and in Moses alone ; and that the whole of them gives us his complete lineaments and portraiture ;—whence there can be no longer any difficulty in determining as to the real author of the poem. Instructed in all the learning of Egypt, it appears little doubtful that he composed it during some part of his forty years' residence with the hospitable Jethro, in that district of Idumæa which was named Midian².

The only plausible exception, perhaps, that can be advanced against the supposition that this poem was written by Moses, and that he composed it while in Midian, is, that it abounds with the word Jehovah—a word which does not appear to have been then known to him ; and which was, for the first time, communicated to him by the Almighty upon the commencement of his undertaking the deliverance of his Hebrew brethren.

(2) Upon this point I readily avail myself of the authority of Professor Michaelis. “ I am much inclined to the opinion which attributes this book to Moses. — If Moses were really the author of the poem, he composed it about the age of forty : but the rest of his poems were written between the eighty-fifth and one hundred and twentieth year of his age.” Note to Gottingen edit. of *Lowth De Sacra Poesi Hebræorum, &c.*

brethren. It is highly probable, however, that he was in possession of this name long before the promulgation of his poem; and the novelty as well as the honour of the communication might have induced him at once to exchange whatever term he had antecedently employed for this new and consecrated term¹.

In addition to these external proofs of identity, a little attention will, I think, disclose to us an internal proof, of peculiar force, in the close and striking similarity of diction and idiom which exists between the book of Job and those pieces of poetry which Moses is usually admitted to have composed. Dr. Lowth, indeed, endeavours to draw one argument against the probability that Moses was the author of this poem, from the difference of its style, compared with that of the avowed Mosaic writings. Upon which Michaelis observes, in reply, "I am well aware that there is more of the tragic, more of strong poetic feeling, in this book, than in the other relics of Mosaic poetry. But how different ought to be the language and sentiments of a man raging in the heights of despair, from those which are to be sung in the temple of God! We must
also

(1) The poem of Job is not the only book in which this proleptical use of the word Jehovah appears to be introduced: for although we are distinctly told that this term was communicated to Moses for the first time in Exodus vi. 3. it occurs nearly thirty times in Genesis, and often in the addresses of the Patriarchs themselves to the Supreme Being. In all which cases, it is clear that Moses must have made use of the same liberty which I am supposing him to have done in the Book of Job; and have substituted Jehovah for Elohim, Adoni, or whatever other word had been actually employed at the time. See the Author's *Life of Dr. Geddes*, p. 374.

also remember, that the poetic style of an author in the flower of his youth, is very different from that of his latter days :—nor have I been able to discover any other difference².”

This point is worth examining : and the few following examples may, perhaps, make some progress towards settling the question, by exhibiting a very singular proof of general parallelism.

The order of the Creation, as detailed in the first chapter of Genesis, is precisely similar to that described in Job xxxviii. 1...20 ;—the general arrangement, which occupied the first day ;—the formation of the clouds, which employed the second ;—the separation of the sea, which took up a part of the third ;—and the establishment of the luminaries in the skies, which characterized the fourth.

In this general description, as given in Genesis, the vapour in the clouds, and the fluid in the sea, are equally denominated *waters*. Thus v. 6, 7. And God said, “ Let there be a firmament *in the midst of the waters*, and let it divide the *waters from the waters*. And God made the firmament, and divided the *waters which were under the firmament from the waters which were above the firmament*.”

Let us compare this passage with Job xxvi. 8, 10.

He driveth together the *waters* into his thick clouds ;
And the cloud is not rent under them.—
He setteth a bow on the face of the *waters*,
Till the consummation of light and of darkness.

These

(2) Note to the Gottingen edition of Lowth De Sacr. Poes. Hebræor.

These are, perhaps, the only instances in the Bible in which the cloudy vapours are denominated *waters*, before they become concentrated into rain; and they offer an identity of thought, which strongly suggests an identity of person.

The following is another very striking peculiarity of the same kind, occurring in the same description; and is, perhaps, still more in point.

The combined simplicity and sublimity of Gen. i. 3. "And God said, "Be, light! and light was²," has been felt and praised by critics of every age, Pagan and Mahommedan, as well as Jewish and Christian; and has by all of them been regarded as a characteristic feature in the Mosaic style. In the poem before us we have the following proof of identity of manner, ch. xxxvii. 6.

Behold! he saith to the snow, BE!
On earth then falleth it.—
To the rain—and it falleth;—
The rains of his might.

This can hardly be regarded as an allusion, but as an instance of identity of manner. In the Psalmist we have an allusion; and it occurs thus, xxxiii. 9.

* הוּא אָמַר וַיְהִי

He spake, and it existed:

and I copy it, that the reader may perceive the difference. The eulogy of Longinus upon the passage in Genesis is an eulogy also upon that in Job: and the

(1) I give the more correct and emphatic rendering of Wiclif; for that of the present day is as much feeble as it is more pleonastic.

the Alcoran, in verbally copying the Psalmist, has bestowed an equal panegyric upon all of them :

قال كن فيكون

Dixit, "Esto,"—et fuit.¹

With reference to the description of the creation, in the book of Genesis, I shall only farther observe, that the same simplicity of style, adapted to so lofty a subject, characteristically distinguishes the writer of the book of Job, who commonly employs a diction peculiarly plain, whenever engaged upon a subject peculiarly magnificent ; as though trusting to the subject to support itself, without the feeble aid of rhetorical ornaments. Of this, the description of the tribunal of the Almighty, given in the first and second chapters of the ensuing poem, is a striking example ; as, indeed, I have already remarked : and that of the midnight apparition in the fourth chapter is no less so.

The following instances are of a more general nature, and lead, upon a broader principle, to the same conclusion :

(1) In a former publication (*Life of Dr. Geddes*, p. 341) the author has observed, that the Persians and Arabians have many similar allusions to this fine and forcible description, of which the following from Ebn Arabshâh is perhaps one of the best :

لا تخزن فا لذي تضي الله نكون
والالو المو كل الي كن فيكون
ما بين تحرك نلاحظ و سكون
الحالة تنقضي وذا الامر نهون

Fear not!—what God ordains, thou yet shalt see :

BE ! let him say, and it shall instant BE.

Swift as the glancing eye can rest or rove,

The saving POWER is present from above.

EXODUS, ch. xv.

Ver. 7. Thou sentest forth thy wrath,
Consuming them as stubble.

3 And with the blast of thy nostrils
The waters were gathered together.

10 Thou didst blow with thy wind:
The sea covered them.

16 TERROR and DREAD shall fall upon
them:

By the might of thine arm they shall
be still as a stone.

DEUTERONOMY, ch. xxviii.

22 And Jehovah shall smite thee with a
consumption;

And with a fever, and with an inflamma-
tion;

And with an extreme burning.

23 And thy heaven over thy head shall be
brass;

And the earth under thee, iron.

24 And Jehovah shall make the rain of thy
land, powder and dust;
From heaven shall it come down upon
thee,

Until thou be destroyed.

28 Jehovah shall smite thee with destruction,
And blindness, and astonishment of
heart.

29 And thou shalt grope at noon-day,
As the blind gropeth in darkness:

And thou shalt not prosper in thy ways:
And thou shalt only be oppressed,
And consumed continually.

63 And it shall come to pass,
As Jehovah exulted over you,
To do you good, and to multiply you;
So will Jehovah exult over you
To destroy you, and reduce you to
nought.

JOB.

xiii. 25. Wherefore accountest thou me thine
enemy?

Wouldst thou hunt down the parched stubble?

iv. 9. By the blast of God they perish;
And by the breath of his nostrils they are
consumed.

xv. 24. DISTRESS and ANGUISH dismay him:
They overwhelm him, as a king ready for
battle.

xx. 26. TERRORS shall be upon him—
Every HORROR, treasured up in reserve for
him.

A fire, unblown, shall consume him.

27 The heavens shall disclose his iniquity,
And the earth shall rise up against him.

xviii. 15. Brimstone shall be rained down upon
his dwelling.

16 Below shall his root be burnt up,
And above shall his branch be cut off.

xii. 17. Counsellors he leadeth captive,
And judges he maketh distracted.

24 He bewildereth the judgment of the leaders
of the people of a land,
And causeth them to wander in a pathless
desert:

25 They grope about in darkness, even without
a glimpse:
Yea, he maketh them to reel like the drunkard.

viii. 17. His roots shall be entangled in a rock;
With a bed of stones shall he grapple:

18 Utterly shall it drink him up from his place;
Yea, it shall renounce him, and say, "I ne-
ver knew thee."

19 Behold the Eternal, exulting in his course,
Even over his dust shall raise up another.

In this specimen of comparison, it is peculiarly
worthy of remark, that not only the same train of
ideas is found to recur, but, in many instances, the
same words, where others might have been employed,
and perhaps have answered as well; the whole
obviously

obviously resulting from that habit of thinking upon subjects, in the same manner, and by means of the same terms, which is common to every one, and which distinguishes original identity from intentional imitation. I will only advert to one instance,—the use of the very powerful, but not very common verb שש, “to exult,” *exulto, glorior, γαυριῶ*, which occurs in the last verse of both the above passages, and is in each instance equally appropriate ; הוא משוש — ישיש יהודה — ששו שש. The same term is again employed Job xxxix. 21. to express the spirited prancing of the high-mettled war-horse. The above passage from ch. viii. 19, has not been generally understood, and has been given erroneously in the translations. For the rendering now offered, the reader must turn to the note on the passage, in its proper place.

DEUTERONOMY, ch. xxxii.]

- Ver. 7. Reflect on the days of old ;
 Contemplate the times of ages beyond
 ages : (1)
 Inquire of thy father, and he will shew
 thee ;
 Thine elders, and they will instruct thee.
- 13 He made him to suck honey out of the
 rock,
 And oil out of the flinty rock :
- 14 Butter of kine, and milk of sheep.
- 15 But Jeshurun waxed fat, and kicked ;
 Thou art waxen fat, thou art grown
 thick,
 Thou art enveloped with fatness.
- 23 I will heap mischiefs upon them ;
 I will spend mine arrows upon them.
- 42 I will make mine arrows drunk with
 blood.

J O B.

- viii. 8. For examine, I beseech thee, the past age ;
 Yea, gird thyself to the study of its fore-
 fathers ;—
- 10 Shall not they instruct thee, counsel thee,
 And well forth the sayings of their wisdom ?
-
- xx. 17. He shall not behold the branches of the
 river ;
 Brooks of honey and butter.—
- xxix. 6. When my path flowed with butter,
 And the rock poured out for me rivers of oil.
- xv. 27. Though his face he enveloped with fat-
 ness,
 And heaped up fat on his loins.
-
- vi. 4. The arrows of the Almighty are within me ;
 Their poison drinketh up my spirit :
 The TERRORS of God set themselves in array
 against me.
- xvi. 13. His arrows fly around me ;
 He pierceth my reins without mercy.

(1) *Ages beyond ages.*] Such is the passage literally, and with the same iteration, דר ודר. The standard version, of “years of many generations,” does not give us the exact sense.

The fine pathetic elegy of the ninetyeth psalm has been usually ascribed to Moses ; and Dathe imagines it was written by him a little before his death. Kennicott and Geddes have some doubt upon this point ; chiefly because the ultimate period assigned in it to the life of man is fourscore years, while Moses was at his death a hundred and twenty years old, yet “ his eye was not dim, nor his natural tone abated.” Deut. xxxiv. 7.

The following comparison will perhaps have a tendency to confirm the general opinion, by rendering it probable that its author and the author of the book of Job were the same person.

PSALM XC.

Ver. 5. They are like the passing grass of the morning ;
 6 In the morning it springeth up and groweth,
 In the evening it is cut down and withereth.
 7 For we are consumed by thine anger,
 And by thy wrath are we troubled.
 8 Thou hast set our iniquities before thee ;
 Our secret sins, in the light of thy countenance.
 9 Behold, all our days are passed away in thy wrath,
 We spend our years as a tale that is told.
 10 Their strength is labour and sorrow ;—
 It is soon cut off, and we flee away.
 12 So teach us to number our days,
 That we may apply our hearts unto wisdom.
 14 O satisfy us early with thy mercy,
 That we may rejoice and be glad all our days.
 15 Make us glad, according to the days of our affliction,
 To the years we have seen evil :
 16 Let thy wonders be shown unto thy servants,
 And thy glory unto their children :
 17 And let the beauty of Jehovah, our God,
 be upon us ;
 And establish thou the work of our hands.

J O B.

xiv. 2. He springeth up as a flower, and is cut down ;
 Yea, he fleeth as a shadow, and endureth not.
 3 And dost thou cast thine eyes upon such a one ?
 And wouldst thou bring me into judgment with thyself ?
 16 Yet now art thou numbering my steps ;
 Thou overlookest nothing of my sins :—
 18 And, for ever, as the crumbling mountain dissolveth,
 And the rock mouldereth away from his place,
 19 So consumest thou the hope of man,
 Thou harasses him continually till he perish.
 vii. 21. Why wilt thou not turn away from my transgression,
 And let my calamity pass by ?

 xi. 14. If the iniquity of thy hand thou put away,
 And let not wickedness dwell in thy tabernacles,—
 16 Lo ! then shalt thou forget affliction ;
 As waters passed by shalt thou remember it :
 17 And brighter shall the time be than noon-tide ;
 Thou shalt shine forth, thou shalt grow vigorous like the day-spring.

The strictly and decidedly acknowledged productions of Moses are but few; and, in the above examples, I have taken a specimen from by far the greater number. It is, indeed, not a little astonishing, that being so few, they should offer a resemblance in so many points¹. There may, at times, be some difficulty in determining between the similarity of style and diction resulting from established habit, and that produced by intentional imitation. Yet, in the former case, it will commonly, if I mistake not, be found looser, but more general;—in the latter, stricter, but more confined to particular words or idioms, the whole of the features not having been equally caught, while those which have been laid hold off are given more minutely than in the case of habit. The *manner* runs carelessly through every part, and is perpetually striking us unawares: the *copy* walks after it with measured but unequal pace, and is restless in courting our attention. The specimens of resemblance now produced are obviously of the former kind: both sides have an equal claim to originality, and seem very powerfully to establish an unity of authorship.



SECTION V.

CREED, DOCTRINES, AND RITUAL.

This inquiry will be found of no small moment or importance. For if it have succeeded in fixing the date of the book of Job at a period antecedent to the Egyptian

(1) The attentive and curious reader may easily find out others; and he may particularly compare Job. v. 17—26, with Deut. xxviii. 3—13; and Job xv. 20—35, and xviii. 5—21, with Deut. xxviii. 15—24.

Egyptian exodus, and of course to the Mosaic institution, and in bringing home the composition to Moses himself—then does this book immediately become a DEPOSITORY OF PATRIARCHAL RELIGION, the best and fullest depository in the world, and drawn up by that very pen which was most competent to do justice to it. Then also do we obtain a clear and decisive answer to the question which has so often been proposed, —What is the ultimate intention of the book of Job? and for what purpose is it introduced into the Hebrew and Christian canons? It will then appear, that it is for the purpose of making those canons complete, by uniting, as full an account as is necessary of the dispensation of the patriarchs, with the two dispensations by which it was progressively succeeded. It will then appear, that the chief doctrines of the patriarchal religion, as collected from different parts of the poem, were as follow :

- i. The creation of the world by one supreme and eternal Intelligence¹.
- ii. Its regulation, by his perpetual and superintending providence².
- iii. The intentions of his providence carried into effect by the ministration of a heavenly hierarchy³.

iv. An

(1) See especially the speech of Jehovah himself, from ch. xxxviii. to ch. xli. inclusively.

(2) Ch. i. 9, 21. ii. 10. v. 8—27. ix. 4—13. and in almost every ensuing chapter throughout the book.

(3) Ch. i. 6, 7. iii. 18, 19. v. 1. xxxiii. 22, 23.

- iv. The heavenly hierarchy, composed of various ranks and orders, possessing different names, dignities, and offices⁴.
- v. An apostacy, or defection, in some rank or order of these powers⁵: of which Satan seems to have been one, and perhaps chief⁶.
- vi. The good and evil powers or principles, equally formed by the Creator, and hence equally denominated "Sons of God;" both of them employed by him, in the administration of his providence; and both amenable to him at stated courts, held for the purpose of receiving an account of their respective missions⁷.
- vii. A day of future resurrection, judgment, and retribution, to all mankind⁸.
- viii. The propitiation of the Creator, in the case of human transgressions, by sacrifices⁹, and the mediation and intercession of a righteous person¹⁰.

Several of these doctrines are more clearly developed than others; yet I think there are sufficient grounds for deducing the whole of them. Some critics may perhaps conceive, that the different names

by

(4) As *obedim*, servants; *malacim*, angels; *melixim*, intercessors; *memitim*, destinies, or destroyers; *alep*, the chiliad or thousand; *kedosim*, *SANCTI*, the heavenly saints or hosts generally. See ch. iv. 18. xxxiii. 22, 23. v. 2. xv. 15. As also p. lxxiv. of this Dissertation.

(5) Ch. iv. 18. xv. 15.

(6) Ch. i. 6—12. ii. 2—7. (7) Ch. i. 6, 7. ii. 1.

(8) Ch. xiv. 13, 14, 15. xix. 25—29. xxi. 30. xxxi. 14.

(9) Ch. i. 5. xlii. 8. (10) Ch. xlii. 8, 9.

by which the heavenly host are characterized, may be mere synonyms, and not designed to import any variety of rank or order. Yet the names themselves, in most instances, imply distinctions, though we are not informed of their nature. מַמְתִּים (*Memitim*) Destinies, or Destroyers, Ministers of Death, cannot possibly apply to all of them, and appear to be nearly synonymous with the *Mόραι*, *Αἵσαι*, or *Parcæ*, of the Greek and Roman writers. The term itself, indeed, is obviously used in a limited and appropriate sense in ch. xxxiii. 23, and is distinctly opposed to מַלְאָכִים (*malacim*) angels; מְלִיצִים (*melizim*) intercessors; and אֶלֶף (*alep*) chiliad or thousand :

As his soul draweth near to the grave,
And his life to the DESTINIES,
Surely will there be over him an ANGEL,
An INTERCESSOR,—one of THE THOUSAND.

Our established lection, for DESTINIES, gives DESTROYERS, which is a good word, but less appropriate. In 2 Sam. xxiv. 16, 17, the ministring spirit employed is exhibited under the character of the DESTROYING ANGEL, and in 1 Cor. x. 10. is ὁ Ὀλοθρευτὸς; which, in our common version, is still rendered the DESTROYER: though the verb *destroy*, which immediately precedes it, is ἀπόλονται; “Neither murmur ye, as some of them also murmured, and were *destroyed* of THE DESTROYER.”

The general term for the whole of these different ranks appears to be קְדוּשִׁים (*kedosim*), “SANCTI, or HOLY ONES.” עֲבָדִים (*obedim*) “ministers or servants,” seems to convey, in every instance in which it occurs, a subordinate idea, in office as well as in name, to מַלְאָכִים (*malacim*) “angels, thrones, or principedoms.” אֶלֶף (*alep*) “the chiliad or thousand” distinctly imports a particular

particular corps or class ; and is probably denominated, by a rule common to most countries and languages, from the number of which it consisted,—as militia, centurion, decemvir, heptarch, tithingman.

The same general belief has descended, in Arabia, to the present day ; and forms a distinct and prominent doctrine of the Alcoran. The *Memit*, “ Destroying Angel or Destiny,” of the poem before us, is there denominated *Azraël* ; as the “ Angel of Resurrection,” or he who is to sound the trumpet at that solemn period, is called *Israfil*. Both these are supposed to belong to the most dignified order of the heavenly hierarchy, which is named *Azazil*, and of which Gabriel and Michael are also members. Satan (who is still thus denominated, as he is also *Eblis* or *Perdition*, from his present hopeless state) is conceived to have been of the same order, before his defection. In a subordinate order, we meet with two angels of considerable celebrity in the Mahommedan mythology, who are entitled *Examiners*, and whose names are Monker and Nakîr : the title of Examiners being given to them from their office of examining the dead, immediately on their decease, preparatory to their happiness or misery. The doom of Satan, and of those who fell with him, will not take place till that of mankind, at the general resurrection ; till when, agreeably to the doctrine of the book of Job, they are permitted, under the superintendence of the Almighty, to roam about the world, and prove mankind by temptations and afflictions ; two guardian angels, however, being in the mean time assigned to every man for his protection,

who impartially notice and write down his actions; and these angels are supposed to be relieved daily.

In addition to this regular hierarchy, the modern Arabians, and indeed the Mahommedans in general, believe in the existence of a still lower race of beings, filling up the intermediate space between men and angels, whom they denominate Jin, or Genii (جن), formed, like the angels, of fire, but of a grosser fabric, who eat and drink, propagate their kind, are both good and bad, are subject to death, and will, like mankind, be rewarded or punished at the resurrection¹: the whole of which is a palpable appendage to the original tenets of Arabia, and of the patriarchs in general, as communicated in the poem before us; and was probably borrowed from the Persians.

The general doctrine, indeed, and under the form here supposed, of a series of ascending orders, has been common to almost all ages, countries, and religions, and was in all probability derived, in every instance, from patriarchal tradition. “The ancient Persians,” observes Mr. Sale, “firmly believe the ministry of angels, and their superintendence over the affairs of this world (as the Magians still do), and therefore assign them distinct charges and provinces, giving their names to their months, and the days of their months.” Mr. Sale, however, appears to be in an error, in supposing that the Arabians derived this general doctrine from the Persian sages; since it is obvious, from the present poem, that it existed in
Arabia

(1) Alcoran, sur. xiii. xvii. xxxii. and lxxix. See also Sale's Preliminary Discourse, Sect. iv.

Arabia before the earliest date that can be attributed to either of the Zoroastres, from whom the Persians derived their religion.

From the East the same system flowed successively into Greece and Rome, and is thus distinctly appealed to by Hesiod, who calculates the whole number of heavenly guards, or deputies, appointed to watch over the earth, at thirty thousand; Op. et Dies, I. 246.

—'Εγγυς γὰρ ἐν ἀνθρώποισιν ἔοντες
 Ἀθάνατοι λεύσσουνσιν, ὅσοι σκολιῇσι δίκῃσι
 Ἀλλήλους τρέβουσι, θεῶν ὅπιν οὐκ ἀλέγοντες.
 Τρεῖς γὰρ μύριοι εἰσιν ἐπὶ χθονὶ πουλυβοτείρῃ
 Ἀθάνατοι Ζηγὸς, φύλακες θνητῶν ἀνθρώπων·
 Οἱ ῥα φυλάσσουνσιν τε δίκας καὶ σχέτλια ἔργα,
 Ἡέρα ἐσσάμενοι, πάντα φοιτῶντες ἐπ' αἶαν.

For, watchful, station'd near mankind, the Gods
 Behold their mutual contests, the foul wrongs
 Oft they commit, regardless of their ire.
Thrice-told ten thousand blest immortals walk,
Guardians of man, around this goodly earth,
 And mark his virtues, his transgressions mark;
 Etherial-veil'd, and wand'ring at their will.

Whence Milton, in exquisite poetry, vying with Hesiod, but derived from a superior source; Par. Lost, IV. 677.

“ *Millions of spiritual creatures walk the earth*
Unseen, both when we wake, and when we sleep.
 All these, with ceaseless praise, his works behold,
 Both day and night. How often, from the steep
 Of echoing hill or thicket, have we heard
 Celestial voices, through the midnight air,
 Sole or responsive to each other's note,
 Singing their great Creator! Oft, in bands,
 While they keep watch; or, nightly walking round,
 With heavenly touch of instrumental sounds,
 In full harmonic number join'd; their songs
 Divide the night, and lift our thoughts to heaven.”

The

The source from which these lines are derived, is the Bible; and it is of far more consequence to us that the doctrine they develope pervades the Bible, than that it pervades any other work; and especially that it runs through the whole of the Scriptures, both Jewish and Christian, from Genesis to the Revelations—there being scarcely a book which has not a reference to it,—and without a single caution or hint that the language employed is merely figurative, or designed to convey any other than the obvious and popular idea which must necessarily have been attached to it by those to whom it was delivered. Thus especially Coloss. i. 16. in which we have, in few words, a description of *invisible* as well as *visible* beings inhabiting the earth, and the different orders of which the hierarchy consists: “For by him were all things created that are in heaven, and that are IN EARTH, VISIBLE AND INVISIBLE, whether THRONES, or DOMINIONS, or PRINCIPALITIES, or POWERS.” Whence Milton again, *Par. Lost*, V. 600.

“Hear all ye angels, progeny of light,
Thrones, Dominations, Princedoms, Virtues, Powers!”

Milton has understood this passage of St. Paul in the sense in which Mr. Locke laments that all the different passages of the Scriptures have not been uniformly understood, “What you say,” observes he, to his friend Mr. Bold, “about critics and critical interpretations, particularly of the Scriptures, is not only, in my opinion, true, but of great use to be observed in reading learned commentators, who, not seldom, make it their business to show in what sense a word has been used by *other authors*: whereas the
proper

proper business of a commentator is to show in what sense it was used by the *author himself* in that place; which, in the Scripture, we have reason to conclude, was most commonly in the ordinary vulgar sense of the word or phrase known at that time, because the books were written and adapted to the people¹."

Bishop Horsley, in the last sermon he ever composed, and which is full of that boldness of thought, and manliness of style, so peculiarly characteristic of his writings, (the text, Dan. iv. 17) seems, in various parts of it, open to Mr. Locke's animadversion; and especially, in contending that the term "Michael," or "Michael the Archangel," wherever it occurs, is nothing more than a name for our Saviour; and that the *watchers* and *holy ones* of his text import no other than the different persons of the Trinity. He warmly inveighs against the doctrine that "God's government of this lower world is carried on by the administration of the holy angels (and those, continues he, who broached this doctrine could tell us exactly how many orders there are, and how many angels in each order)—that the different orders have their different departments in government assigned to them; some, constantly attending in the presence of God, form his cabinet council; others are his provincial governors; every kingdom in the world having its appointed guardian angel, to whose management it is intrusted: others again are supposed to have the charge and custody

(1) Familiar Letters, &c.

custody of individuals. This system is in truth nothing better than Pagan polytheism, somewhat disguised and qualified; for, in the Pagan system, every nation had its tutelar deity, all subordinate to Jupiter, the sire of gods and men. Some of these prodigies of ignorance and folly, the rabbin of the Jews, who lived since the dispersion of the nation, thought all would be well, if, for tutelar deities, they substituted tutelar angels. From this substitution the system which I have described arose; and from the Jews, the Christians, with other fooleries, adopted it¹."

The order of transmission is here strangely confused: for, instead of Christian dotards having obtained this doctrine from rabbinical dotards, and these again from Pagan dotards, the plain and common sense of the terms referred to in the very ancient poem before us—those of a synonymous kind employed in other books of the Old and New Testaments²—the unequivocal tradition concurrent in all the highest ages of all the most ancient nations in every part of the world—seem to establish, as clearly as any thing of the kind can be established, that such a doctrine was of patriarchal belief,—that it existed among mankind almost, or perhaps altogether, from their first creation,—and that it has descended with them, in every ramification and direction.

The

(1) Sermons, vol. II. p. 412.

(2) See especially 2 Sam. xxiv. 16, 17; the whole prophecy of Daniel; the vision of Micaiah, 1 Kings xxii.; the passages of St. Paul above noticed, 1 Cor. x. 10; Coloss. i. 16; the Epistle of St. Jude; and the Apocalypse.

The whole that can be objected upon the subject is, that it has been, at various times and in various modes, abused; and this, in truth, after all his apparent opposition, is the whole that appears intended by Dr. Horsley; since, immediately afterwards, he asserts as follows: "That the holy angels are often employed by God in his government of this sublunary world, is indeed clearly to be proved by holy writ: that they have powers over the matter of the universe analogous to the powers over it which men possess, greater in extent, but still limited, is a thing which might reasonably be supposed, if it were not declared: but it seems to be confirmed by many passages of holy writ, from which it seems also evident that they are occasionally, for certain specific purposes, commissioned to exercise those powers to a prescribed extent. That the evil angels possessed, before the fall, the like powers, which they are still occasionally permitted to exercise for the punishment of wicked nations, seems also evident. That they have a power over the human sensory (which is part of the material universe), which they are occasionally permitted to exercise, by means of which they may inflict diseases, suggest evil thoughts, and be the instruments of temptations, must also be admitted³."

And, all this being admitted, there seems no great difficulty in conceiving that a God of *order* would arrange the hosts of the *invisible* as he has those of the *visible* world, into gradations of various kinds,
endowed

(3) Id. p. 415, 416.

endowed with various powers;—that “one of these morning-stars may differ, at present, from another star in glory,” as we are told the beatified spirits of mankind will differ, hereafter: and with this admission there does not appear to be any necessity for wandering, as Dr. Horsley (and before him Mr. Parkhurst) has done, from the common and obvious sense of his text, into a recondite and hypothetical explanation.

One of the chief arguments urged by the learned prelate, in support of his interpretation, that the terms “watchers” and “holy ones” import the Three Persons in the Godhead, is, that his text affirms that “this matter is by the DECREE of the watchers, and the DEMAND of the WORD of the holy ones;” indicating an authority which none but the Godhead could possess, since no other being, however exalted, can *decree*, although he may *execute*. This, however, is to give the text a Hebrew rather than a Chaldaic bearing, in which last language the English reader should be informed that it is written. More strictly rendered, and in the direct order of the words, it is as follows: “To the division of the OURIN (עורין watchers, or those that keep watch) *is* the decree; and to the charge of the KEDOSIN (קדושין heavenly host) the introspection;” *i. e.* “looking into it,” to see that the decree is carried into effect. It is, in truth, the common clause with which the imperial decrees of the East close, even in the present day; and which gives authority to the ministers appointed to execute them, and to those appointed to see that they are executed: and is hence powerfully in favour of an ascending scale of angels, instead of being adverse to it. The term עור

or עורין (*Our* or *Ourin*, watcher or watchers) is by no means common ; but, in every instance I am acquainted with, it imports *subordinate watching*, or “ keeping watch,” as on a military station, and not *supreme* intendence, or over-ruling providence. The same term occurs in the Syriac, and is uniformly employed in the same sense, حن and حنن ; which are the terms actually made use of in the Syriac version of the New Testament, 1 Tim. iii. 2. “ a bishop must be—VIGILANT” (حن) ; and Luke xii. 37. “ Blessed are those whom our Lord, when he cometh, shall find WATCHING” (حنن). The term קדושין (*Kedoshin*, heavenly hosts) is still less applicable to the Godhead ; for in Job xv. 15. it imports *defective angels*, or, as rendered in our common version, “ *saints* in whom the Godhead putteth *no trust* :” and in Job v. 1. it imports the *heavenly hosts* generally.

The doctrine of an apostacy among the celestial orders, which I have ventured to ascribe to the patriarchal religion from the poem before us, is derived from two or three passages that may perhaps admit of a different explanation,—but of no other explanation, as it appears to me, that can afford an obvious sense. In ch. i. and ii. Satan is abruptly, and without ceremony, introduced as an evil spirit, as though the writer of the poem felt it unnecessary to offer a syllable upon the subject, from the general notoriety of the fact. In ch. iv. 18. the passage runs as follows :

Behold ! he cannot confide in his servants,

And chargeth his angels with default.

What, then, are the dwellers in houses of clay ?—&c.

which, in St. Jerom, is rendered, “ Ecce ! qui serviunt ei,

ei, non sunt stabiles; et in angelis suis reperit pravitatem;” “Behold, those who serve him, are NOT STABLE, and in his angels he findeth PRAVITY or DEFECTION;”—evidently alluding to those, in the language of St. Jude, Τοὺς μὴ τηρήσαντας τὴν ἑαυτῶν ἀρχήν, “Who kept not their first estate;” and not, even indirectly, applicable to those who had been tried and found faithful, though it has been thus explained occasionally. The Hebrew חלה is by no means sufficiently expressed by *folly*, as in our established version. Its radical meaning is “want of continuity,” λιτότης, as in the interstices of a garment that may be seen through, يسهم تعليلة—I should in the text now offered have preferred *defection* to *default*, as being equally the radical sense of the term; but was afraid of being accused of systematizing.

In chap. xv. 15. the same fact is again alluded to, and in terms equally strong, and equally general, as though of universal publicity:

Behold! HE cannot confide in his ministers,

And the heavens are not clean in his sight.

How much less, then, abominable and corrupt man!—&c.

Where, observes Tyndal, “under the name of the heavens understandeth he the aungels;” on which account the Alexandrine version gives ΑΣΤΡΑ δὲ οὐκ ἀμέμπτα, “the STARS are not clean”—*i. e.* the MORNING STARS. It is, in truth, under this precise image that the same fact is a third time referred to in the speech of Bildad, ch. xxv. 5; though, for want of due attention, it has seldom been understood to have this reference:

Behold! even the moon—and it abideth not,

And the STARS are not pure in his sight;

How much less man, a worm!—&c.

The

The common close, or burden, drawn from the greater impurity of man, shows obviously that this is the sense in which it ought to be understood. And the different passages, taken collectively, lead, if I mistake not, to a clear proof that the defection among the heavenly hosts was generally known at the time the poem was composed, and is, in all of them, generally referred to¹.

Concerning the doctrine of an universal resurrection and retribution, the poem, *upon a cursory view*, may in many places appear to be at variance with itself; for there are several passages which at first sight seem to point to an opposite conclusion: and hence a cloud of learned and excellent men in all ages, from St. Chrysostom and St. Ambrose among the fathers, to Le Clerc, Reiske, Vogel, Michaelis, Warburton, Geddes, and Stock, among modern commentators, have denied that any such doctrine is fairly to be collected from the poem as a whole. The question is therefore entitled to be examined with minute attention.

It

(1) This doctrine, indeed, is among the oldest of those acknowledged in India, as well as in Arabia; and is common to the Vedas, and to the mystical poems which are founded upon their principles. Thus in Sir W. Jones's Extracts from the Veda, vol. VI. 418, 419.

“But what are they? Others yet greater, Gandawas, Asuras, Raashasas, *companies of spirits*, Pisachas, Uragas, and Grahass, have we seen destroyed.

“But what are they? Others still greater have been *changed*—even the *Sufes* or angels hurled from their stations.”

So in the last book of the Ramayan:

“What being exists but God, who was *never seduced*—whom nothing has provoked to wrath, or stimulated to vengeance? whose fame has never been blemished by *pride*? whom *ambition* has never captivated with *false views of greatness*?”

It must be admitted, that the only person, amidst all the interlocutors, who distinctly alludes to the subject, either on the one side or the other, is Job himself: and it certainly appears not a little extraordinary, that none of his companions, when reminding him, in succession, of the advantages of real contrition, and a restoration to the favour of the Almighty, should, even in the remotest manner, direct his attention to a future as well as to a present reward: and it is hence, perhaps, but fair to conceive, that the doctrine of an after-state was no more in universal reception in the *last* of what may be denominated the patriarchal ages, than it was among the Jews at the advent of our Saviour; and that the friends of Job did not themselves accede to it. Yet, in opposition to such a conclusion, there are two or three passages in the different speeches of Job which distinctly refer to it, as a doctrine in general acceptation, and admitted by his companions themselves. But let us trace the principal passages which have any relation to the subject, in the succession in which they occur: and, in order to our reconciling the wide difference they exhibit, it should be constantly borne in mind, that they are only brought forward by a man who, in the midst of extreme bodily pain, and the most complicated mental affliction that ever fell to the lot of any one, is perpetually agitated by every change of contending passions—hope, fear, confidence, despondency, indignation, tenderness, submission, and triumph; each abruptly breaking upon the other, and frequently hurrying him away from his habitual principles to an
utterance

utterance of transitory thoughts, urged by transitory feelings¹.

The following are the chief passages against the existence of a future life :

CHAP. XIV. 18—22.

And, for ever, as the crumbling mountain dissolveth,
And the rock mouldereth away from his place,
As the waters wear to pieces the stones,
As their overflowings sweep the soil from the land,—
So consumest thou the hope of man ;
Thou harasses^t him continually till he perish ;
Thou weariest out his frame, and despatches^t him.
His sons may come to honour, but he shall know it not ;
Or they may be impoverished, but he shall perceive nothing of them :
For his flesh shall drop away from him ;
And his soul shall become a waste from him.

CHAP. XVI. 22. CH. XVII. 1.

But the years numbered to me are come,
And I must go the way whence I shall not return :
My spirit is seized hold of ; my days are extinct ;
Mine are the sepulchres.

CHAP. XVII. 11.

My days, my projects, are all over :
The resolves of my heart are rent asunder.
Night is assigned *me* for day,
A light bordering on the regions of darkness.
While I tarry, the grave is my home ;
I am making my bed in the darkness.
I exclaim to CORRUPTION, “ Thou art my father ! ”
To the WORM, “ My mother ! and my sister ! ”
And where, in such a state, are my hopes ?
Yea, my hopes !—who shall point them out ?
To the grasp of the grave must they fall a prey,
Altogether are they below in the dust.

CHAP.

(1) See his confession to this effect, in various places, especially ch. vi. 24, 26.

CHAP. XXX. 24, 25.

But not into the sepulchre will he thrust his hand ;
Surely there, in its ruin, is freedom.
Should I not then weep for the ruthless day ?
My soul lament for the rock ?

Upon all these passages it may be observed, that they rather refer to an insensibility or dissipation of the soul upon death, than to the question of a re-existence or resurrection at some future period : and hence they cannot strictly be said to annihilate this latter doctrine. In the midst of his deepest despondency, as expressed in these extracts, the speaker still alludes to his *hopes*, though to hopes which, at the immediate moment, he felt incapable of cherishing ; still proving, however, that even on such occasions the DOCTRINE itself was known to him, and existed before him, and had been agitated by him, although his fears or his sufferings impelled him at the time to relinquish it. It should also be observed, that, except the last of these passages, they are all uttered in the earlier part of his affliction, when the disease itself appears to have raged most violently, and the reproaches of his companions to have been most bitter. From chap. xix. he seems in a considerable degree to have recovered possession of himself : he is conscious of his superiority over the speeches urged against him ; and for the most part exchanges his exclamations and complaints for sound logical reasoning. And, from this period, the only relapse into a state of despondency and disbelief, in any way discoverable, is contained in the last quotation.

The following are the chief passages in favour of a future existence :

CHAP. XIV. 10—15.

But man dieth, and mouldereth :—
 But the mortal expireth—and where is he ?
 As the billows pass away with the tides,
 And the floods are exhausted and dried up,
 So man lieth down, and riseth not :
 TILL THE HEAVENS BE DISSOLVED, they will not awake ;
 No—they will not rouse up from their sleep.—
 O ! that thou wouldst hide me in the grave,
 Wouldst conceal me—TILL THY WRATH BE PAST ;
 THAT THOU WOULDST APPOINT ME A FIXT TIME, AND REMEMBER ME !
 But if a man die—shall he, indeed, live again ?—
 All the days of my appointment will I wait—
 Till my RENOVATION come.—
 Thou shalt call, and I WILL ANSWER THEE ;
 Thou shalt yearn towards the work of thy hands.

This is a very important passage, in relation to the general question ; and is, at the same time, full of poetic beauty of every kind. It proves the tumult of the speaker's mind, and the abruptness and transition of his feelings. It is demonstrative of the existence of the DOCTRINE of a future state, because it is here fully brought forward, and reasoned upon : but it shows, also, that though the doctrine was at that era in existence, it admitted of debate ; and that the speaker himself, under the immediate pressure of suffering, at one moment doubted, and at another was thoroughly convinced.

CHAP. XIX. 23—29.

O ! that my words were even now written down ;
 O ! that they were engraven on a table ;
 With a pen of iron, upon lead !
 That they were sculptured in a rock for ever !
 For “ I KNOW that my REDEEMER liveth,
 “ And will ascend at last upon the earth :
 “ And, after the DISEASE hath destroyed my skin,
 “ That, in my flesh, I shall see God :
 “ Whom I shall see for myself,

" And my own eyes shall behold, and not another's,
 " Though my reins be consumed within me."
 Then shall ye say " How did we persecute him!"
 When the root of the matter is disclosed in me.
 O tremble for yourselves before the sword;
 For fierce is the vengeance of the sword:
 Therefore beware of its judgment.

For the different senses which have been given to this sublime passage, I must refer the reader to the note upon it in the regular order of the poem. Taken in connection with the preceding, and succeeding passages, it appears decisive, not only as to the existence of the doctrine at the era in which the work was composed, but as to the speaker's complete and triumphant persuasion of it at the moment of its being uttered. The word "STAND upon the earth," as given in our common version, is a very feeble and inadequate rendering: the Hebrew *קום* signifies, indeed, "to stand," but more correctly "to stand up,"—"mount," "rise up," "ascend." It is here, and in various other places, a forensic term, and in such instances should always be rendered "ascend," *i. e.* to the judgment-seat. It is used in the very same sense in chap. xxxi. 14. where our common lection, instead of *stand*, translates it *rise up*; "when God *riseth up*;" which is a better signification than the former, but still remote and inadequate. The bold and severe apostrophe of the speaker to his companions, in the passage that immediately follows, proves obviously that the whole refers to the solemn judgment of the Almighty.

CHAP. XXI. 28, 30.

For "Where, SAY YE, is the house of this mighty one?
 "Yea—where, the fixt mansion of the wicked?—
 "Lo! against the day of destruction are the wicked reserved;
 "In the day of vengeance shall they be brought forth."

CHAP.

CHAP. XXXI. 13, 14.

If I have slighted the cause of my man-servant, or my maid-servant,
 In their controversies with me,
 What then shall I do, when God ascendeth;
 And when he visiteth, what shall I answer him?

In the last passage, *קָם*, as I have already observed, is doubtless used forensically, *ascendeth*, i. e. “to the tribunal or judgment-seat;” and not “*riseth up*,” as in our established lection. The speaker is immediately adverting to the manner in which he had conducted himself as emir or chief magistrate of Uz, and the strict justice he had uniformly endeavoured to administer at the tribunal of the gate. The passage cannot be misunderstood, and seems decisive, not only of the existence of the doctrine of a future judgment at the era before us, but of the speaker’s habitual belief of it, considering that he was now debating coolly and argumentatively, and free from the influence of passion.

The quotation immediately preceding it, may, perhaps, admit of a different interpretation, if considered by itself; yet, as it ought not to be considered by itself, but in conjunction with collateral passages, the proper and intended sense is fixt at once. This quotation is of consequence, not only as leading to a proof of the existence of the doctrine, and the speaker’s assent to it, when dispassionately arguing upon the subject, but as ascribing the same assent, as a known and admitted fact, to his companions; for he puts the words into their mouths in their own presence.

Upon the whole, it seems clear then, I think, that the doctrine of a future existence, and state of retribution, was fully known at the age in which the book

of Job was composed; and that it was fully acceded to by Job himself, when free from the influence of desponding passions: but it does not seem perfectly clear that it was equally acceded to by his companions. It seems evident, also, that the whole expectation of a future state was grounded upon a resurrection of the body; and that the doctrine of a separate existence of the soul—which, in conjunction with that of a corporeal resurrection, runs, in my judgment, so plainly through the entire texture of the Christian scriptures—is no where supported by the speakers; and, from various passages, appears rather to have been disbelieved.

It is curious, therefore, to remark the different ground of argument assumed in favour of a future state, in the present poem,—and hence, perhaps, by the patriarchal times generally,—and that assumed by the philosophers of Greece and Rome, who assented to the same doctrine; the former appealing alone to a resurrection of the body, and appearing to have no idea of a distinct immortality of the soul; and the latter appealing alone to a distinct immortality of the soul, and appearing to have no idea of a resurrection of the body. It remained for that dispensation which has “brought LIFE and IMMORTALITY to light,”—the resurrection of the body, and the real nature of the soul,—to reconcile the discrepancy, and give to each ground of argument its proper force¹.

The

(1) There can be little doubt that the Greeks and Romans derived their doctrine of a future existence (as dependent upon the soul alone) from the gymnosophists of India, and that it was imported into Europe

The only existing heresy that occurs to us in the course of the poem, is that of magic or incantation; and the only idolatry that of Sabeism, or the worship of the heavenly bodies. The first is glanced at in chap. iii. 8, and the second in chap. xxxi. 26; and both, were additional proofs wanting, would concur in corroborating its high antiquity; for they are among the oldest subjects to be met with in history or tradition;—the first being known to have been professed and practised by

Europe by Pythagoras, perhaps by Orpheus, along with the other tenets derived from the same source: and it is singular to observe the same doctrine existing in the same quarter, under the same modification, (and only under that modification) even to the present hour: the subsequent life of the soul being allowed, but that of the body being distinctly and perpetually opposed. Thus, in the Yajur Veid, Sir W. Jones's Works, vol. VI. *Extracts from the Veids*.

“ Since the tree, when felled, springs again, still fresher, from the root, from what root springs mortal man when felled by the hand of death ?

“ Say not he springs from seed : seed surely comes from the living. A tree, no doubt, rises from seed, and after death has a visible renewal.

“ But a tree which they have plucked up by the root, flourishes individually no more. From what root, then, springs mortal man, when felled by the hand of death ?

Say not he was born before : he is born : who can make him spring again to birth ? ”

So, in another passage of the same Veid :

“ Let my soul return to the immortal spirit of God ; and then let my body, which *ends in ashes*, return to dust.”

It is equally singular, that in Arabia the doctrine of a future being still exists; and perhaps only exists, as in the poem before us, under the opposite modification, of the resurrection of the *body*. To this doctrine the Alcoran is perpetually appealing: but we meet with no distinct notice of a separate existence of the soul; and hence the point is controverted by different sects and scholars, and in a great variety of ways explained and denied.

by collegiate bodies in Egypt before the Mosaic era; and the second being commonly referred, for its origin, to a date antecedent to that of Abraham, and by Maimonides to a period nearly as early as that of Seth—his son Sabius, according to the Sabeans themselves, having invented and propagated it. Be this as it may, there can be no doubt that it is of much earlier birth than either image-worship or the deification of heroes, which have usually, and perhaps correctly, been regarded as its abominable progeny. The duration of Sabeism is also as remarkable as its antiquity; for, in the territory of Bassora, it is still to be found in a sect who denominate themselves, but for what reason is uncertain, the Christians of St. John.

The form of the present poem, contemplated as a depository of patriarchal faith, is also entitled to attention, and is almost as much in favour of a very early origin as any circumstance that has yet been noticed. All the religious institutes of the highest antiquity, of which we have any account, were delivered in poetry, and under the shape of history, real or fictitious. Such is probably the Zend-Avesta (though its actual rhythm, like that of Hebrew poetry, seems no longer to be known), if we may judge from the *Sadder*, a book used by the Magi, containing an account of the laws and precepts of the Parsees, avowedly drawn up from the Zend-Avesta, and written in Persian verse¹. Such unquestionably are the Vedas,
being

(1) The date of the Zend-Avesta is by no means ascertained with precision. It is uniformly ascribed to Zoroaster: but there seems
to

being composed in *ashloks*, or rather '*slocas*, or stanzas of four lines each; the two first books of which affect an antiquity superior to that of the Mosaic era. Such, also, is the *Shu-King*, compiled by Confucius, and perhaps the three other *Kings*, constituting collectively the theology of the Chinese²; and such are the Orphic fragments of Greece, and the *Edda* of Iceland. It is, however, peculiarly worthy of remark, that Arabia has more pretensions, and especially more pretensions of very high antiquity, to such a mode of communication, than any other country whatever. Its customs and manners, the agreeableness of its climate, the beauty and variety of its prospects, and, above all, the force and richness and elegance of its language, concurred, at a very early period, to render poetry an object of universal attraction; so that the rise of a poet in an Arabian tribe was one of the principal sources of public rejoicing: and hence, as far as almost any nation

can

to have been two distinguished characters of this name; one contemporary, or nearly so, with Cyaxares I. and who was probably both spiritual and temporal sovereign of Persia; and the other, founder of the Magian hierarchy, coeval with Darius Hystaspes. The former of these is conceived to be the same with the Heomo of the Zendish books, or the Hom of the ancient Persian or Pahlavi. It is conjectured, moreover, that some part of the *Zend-Avesta*, and especially its prayers and invocations, is a subsequent additament, not earlier than the reign of Ardeshir, or Artaxerxes, the founder of the Sassanian dynasty; perhaps not much earlier than the Mahomedan invasion.

(2) For a concise, but accurate and interesting, account of all which, the reader cannot possibly be referred to a more excellent work than "*HORÆ BIBLICÆ*, Part II." by Charles Butler, Esq.

can look back through the medium of profane history, we find a sort of poetical academy instituted in this country, which, with a view of maintaining a due spirit of emulation, used annually to assemble at Ocadh, where every poet produced his best composition; and where the different tribes, to which the poets belonged, waited for the award of the judges, who were appointed to decide on their respective merits, with as much anxiety as the writers of the poems themselves. This assembly was suppressed by Mahommed, partly as interfering with his very opposite views of warfare, but chiefly because many of the poems recited on such occasions were filled with severe and appropriate sarcasms upon himself: among the principal of which were those recited by Caab Ben Zohair, whose destruction was consequently panted for by Mahommed with long and unmitigated eagerness.

The subjects made choice of on these occasions were religious, moral, or pastoral: in their arrangement they were often argumentative; and in their form, either soliloquies, dialogues, or narratives. It is to this assembly we are indebted for the Moallakat, or seven pre-eminent *casseidas* or eclogues, which were transcribed in characters of gold upon Egyptian paper, and suspended on the walls of the Caaba, or principal temple at Mecca. Of these, the sixth and seventh should be united; for they constitute two antagonist declamations or arguments, advanced by Amru and Hareth, whose names they respectively bear, in favour of the superior merits of their respective tribes, and were delivered before Amru, son of

Hinda,

Hinda, king of Hira in Mesopotamia, who undertook the office of umpire. And in this view of the subject, they have, so far as relates to external form, a very near resemblance to the adverse orations or arguments of which the great body of the ensuing poem consists; and, like it, are founded on real history.

From the violence, however, with which Mahommed attacked what may be called the poetical academy of Ocadh, almost all the most ancient pieces of Arabian poetry were destroyed or lost; and we have hence far nearer approaches towards the general nature of the poem of Job in Persia and India, (which successively derived a poetic taste, and cultivated a poetic genius, from Arabia,) than we have in Arabia itself; and where also we meet with institutions similar to that held at Ocadh, for rival recitations,—at which the ancient Rajahs commonly presided, and at one of which was first rehearsed the Sacontala, or Fatal Ring, of Calidas. These poems were collected, and made public, in miscellanies denominated, in Sanscrit, *Natac*.

In both these countries, therefore, we meet with an abundance of instances of a very early appropriation of poetry to the purpose of communicating both moral sentiments and religious tenets; and, as in the poem before us, through the medium of a slight string of narrative or biography. Such is the Hito-padesa of Vishnu-Sarman, which has been elegantly translated into English by Sir William Jones. As such, also, we may regard the Bostan, and Gulistan, of the sentimental Sadi; and as such, more especially, the Gítagóvinda of Jayadéva, and the “Loves of Laili and Majnun;” which last subject has given rise to not less
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than ten or twelve rival attempts among the bards of Persia, the best and most exquisite of which appear to be those of Nizami, and Hatafi his scholar. These attempts are altogether founded upon an Arabian basis; for the real name of Majnun, or *The Distracted*, was Kais, an accomplished and amiable youth, the only son of an Arabian chieftain who flourished in the first age of the Mahommedan empire; while Laili or Laila (as the Arabians write it) was the daughter of a neighbouring chieftain, and seems to have been equally accomplished. Laili, in these poems, is, indeed, *mystically* interpreted, by the general consent of the ancient Hushangis and modern Sufis, as uniformly typifying the *omnipresent spirit of God*; and Sir W. Jones conceives the term to be actually used in this sense in the Masnavi, as well as in several of the esoteric odes of Hafiz. The subject of the Gítagóvinda, which constitutes a part of the tenth book of the Bhágavat, is founded on “the Loves of Crishna and Radha,” or the mystical union of the Creator, in a state of incarnation, with the human soul; for such, according to the Vedantis, is intended by the word Radha; the original meaning of which, however, is “atonement, pacification, or satisfaction.” And under this narrative, as under the preceding of Laili and Majnun, a variety of what are conceived in the East to be the most important doctrines of religion, are purposely, but irregularly, scattered, in the same manner as the most important doctrines of the patriarchal religion appear to be scattered through the book of Job.

It only remains for me to add, that, in endeavouring to obtain the real meaning of every disputed passage
in

in the ensuing work, I have not been a niggard in labour, having minutely examined the text and comment of most of the interpreters of most of the languages of Europe. To all of them I owe something: to those who have been best acquainted with the cognate tongues of the East, and especially with Arabic, I owe most. The ground, however, though so often ploughed over, and in such a variety of forms, still appeared to me in a considerable degree new, and containing virtue which had not yet been brought into use;—an opinion which, as it formed the real motive, is the best apology I can advance for the present attempt. Its direct object is, to offer a translation more strict, both to the letter and spirit of the original, than has hitherto been produced in any language, admitting fewer circuitous renderings, and fewer deviations from the Hebrew text; to preserve more particularly the real value of the emphatic particles אולם, אף, ו, ה, כי, אם, עד *yea, what! lo! truly, forsooth, now, then, indeed*, of our own tongue, which, by many interpreters, have been frequently misunderstood, and by others, and still more generally, passed by without any notice whatever,—though often, not only in the present case, but in all impassioned, and especially in all exclamatory and expostulatory poetry, the chief seasoning of the feast; and to depart as little as possible, and never without an obvious reason, from our established version.

In what instances, soever, I may have differed from those who have preceded me, I trust it will be found that I have not differed from a mere love of difference. To detect and point out errors, is the lowest part of criticism;

criticism; as, to avoid or correct them, and to relish real excellence, is the highest. Every day offers us abundant proofs, that almost every man is sufficiently gifted for the former: but how rarely do we meet with instances of those who are sufficiently gifted for the latter. I have endeavoured to connect the two, as well as I have been able; and hope it will not often appear that I have given way to the first without aiming to follow it up with the second.

The present version has also its errors;—and I have only to intreat that the same rule may be observed in regard to them: in which case, not myself alone, but the public at large, will be benefited by their detection. To have been without errors, indeed, under circumstances far more advantageous to general learning and to general leisure than I can make pretensions to, would have been impossible: but for those that actually exist, it may be admitted, perhaps, as some apology, that the whole of the translation (from the impracticability of allotting any other time to it) has been the work of various unconnected hours and half-hours, stolen occasionally from the mornings and evenings of the returning Sunday, and never indulged in through any other part of the week, often, moreover, broken in upon, in spite of every arrangement to the contrary, by urgent professional claims that did not admit of postponement. An habitual fondness, however, for Biblical criticism, and Oriental literature, has impelled me to persevere in the undertaking as an allowable recreation, and has at length enabled me to complete it.

PART I.



THE TEMPTATION OF JOB DECREED.

ARGUMENT OF THE FIRST PART.

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Brief Narrative of Job——The Tribunal of the Almighty—His Remark to Satan, concerning Job's Fidelity—Satan's Reply—The Almighty consents to his Temptation—Return of the Celestial Tribunal—The Fidelity of Job proved and declared—Satan insinuates, that he would not have stood true, had the Attack been made upon his Person—The Almighty consents to a Second Trial—The Trial made—Job's utter Misery—The Visit of his Friends, to condole with him.

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*The Asterisks refer to the NOTES.*

## PART I.

## CHAP. I.

1. **I**N the land of Uz\* lived a man\*, whose name was Job :  
And this man was perfect and upright,  
And feared God, and eschewed evil.
2. And there were born to him, seven sons, and three daughters.
3. And his substance was, seven thousand sheep, and three  
thousand camels,  
And five hundred yoke of oxen, and five hundred she-asses,  
And a household of very great multitude\* ;  
So that this man was great, beyond all the sons of the East.
4. And his sons were wont to hold a banquet-house\*,  
Every one on his birth-day\* ;  
When they sent and invited their three sisters,  
To eat and to drink together with them.
5. And it came to pass, as the days of such banquets returned,  
That Job sent for, and sanctified them ;  
And made ready in the morning, and offered burnt-offerings\*,  
According to the number of them all :  
For (said Job) peradventure my sons



May have sinned, nor blessed God\* in their hearts.—  
Thus did Job on every such day.

6. And the day came\*, when the sons of God\*  
Went to present themselves before Jehovah\*:  
And Satan\* went also, in the midst of them.
7. And Jehovah said unto Satan, Whence comest thou ?  
And Satan answered Jehovah, and said,  
From roaming round\* the earth, and walking about it.
8. And Jehovah said unto Satan,  
Hast thou fixed thy view\* upon my servant Job ?  
For there is none like him on the earth ;  
A man, perfect and upright,  
Fearing God, and eschewing evil.
9. And Satan answered Jehovah, and said,  
Doth Job, then, fear God for nothing\* ?
10. Hast thou not made a fence about him\*,  
And about his house, and about every thing,  
Whatever is his, on every side ?  
The work of his hands hast thou blessed,  
And his substance hath overflowed the land\*.
11. But put forth now thine hand, and smite\* all that is his :  
Will he then, indeed, bless thee\* to thy face ?—
12. And Jehovah said unto Satan,  
Behold ! all that he hath is in thine hand ;  
Only stretch not forth thine hand against himself.—  
And Satan departed from the presence of Jehovah.

13. And the day came, when his sons and his daughters  
Were eating, and drinking wine, in their eldest brother's  
house :
14. And a messenger came unto Job, and said,  
The oxen were ploughing, and the she-asses\* feeding beside  
them,
15. And the Sabeans rushed forth, and seized them,  
And slew the young men with the edge of the sword ;  
And I only am escaped, myself alone, to tell thee.—
16. While this was yet speaking, came also another, and said,  
The fire of God\* hath fallen from heaven, and burned  
Among the sheep, and among the young men, and consumed  
them ;  
And I only am escaped, myself alone, to tell thee.—
17. While this was yet speaking, came also another, and said,  
The Chaldeans made out three bands,  
And attacked the camels, and carried them away ;  
And have slain the young men with the edge of the sword ;  
And I only am escaped, myself alone, to tell thee.—
18. While this was yet speaking, came also another, and said,  
Thy sons and thy daughters were eating, and drinking wine,  
In their eldest brother's house ;
19. And, lo ! there came a great wind from across the desert,  
And smote upon the four corners of the house ;  
And it fell upon the young people, and they are dead ;  
And I only am escaped, myself alone, to tell thee.—
20. And Job arose, and rent his mantle, and shaved his head\*,

And

- And fell on the ground, and worshipped ; and said,
21. Naked came I forth from my mother's womb\*,  
And naked shall I return thither !  
Jehovah giveth, and Jehovah taketh away ;  
Blessed be the name of Jehovah\*!—
22. In all this Job sinned not,  
Nor vented a murmur against God\*.

## CHAP. II.

1. And the day came\*, when the sons of God  
Went to present themselves before Jehovah ;  
And Satan went also, in the midst of them.
2. And Jehovah said unto Satan, Whence comest thou ?  
And Satan answered Jehovah, and said,  
From roaming round the earth, and walking about it.
3. And Jehovah said unto Satan,  
Hast thou fixed thy view upon my servant Job ?  
For there is none like him on the earth ;  
A man perfect and upright,  
Fearing God, and eschewing evil ;  
And still he holdeth fast his integrity,  
Although thou hast excited me against him\*,  
To destroy him without a cause.
4. And Satan answered Jehovah, and said,—  
Skin for skin\* ; yea, all that a man hath  
Will he give up for his life\*.
5. But put forth now thine hand, and smite all that is his :  
Will he then, indeed, bless thee to thy face ?

6. And Jehovah said unto Satan,  
Behold ! he is in thine hand : spare only his life,
7. Then Satan departed from the presence of Jehovah,  
And smote Job with a burning ulceration\*,  
From the sole of his foot unto his crown.
8. And he took a potshard, to scrape himself with\*;  
And sat down among the ashes.
9. And his wife said\* unto him,  
Even yet dost thou hold fast thine integrity,  
Blessing God, and dying\*?
10. But he said unto her,—  
As the talk of one of the foolish\*, is thy talk :  
Shall we, then, accept good from God,  
And shall we not accept evil?—  
Through all this, Job sinned not with his lips.
11. And the friends of Job heard  
Of all this evil that had befallen him,  
And came, every one from his home :  
Eliphaz the Temanite\*; and Bildad the Shuhite\*;  
And Zophar the Naamathite\*:  
For they had appointed together to come,  
To mourn with him, and to comfort him.
12. And they lift up their eyes from afar, and knew him not :  
And they raised their voices, and wept ;  
And rent, every one his mantle ;

And

And cast dust\* upon their heads, towards heaven.

13. And they sat down with him, on the ground,

Seven days and seven nights\*:

And no one spake unto him a word,

For they saw that the affliction raged sorely\*.



## PART II.



FIRST SERIES OF CONTROVERSY.

## ARGUMENT OF THE SECOND PART.

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Exclamation of Job, upon his miserable Condition——Speech of Eliphaz, accusing him of want of Firmness, and suspecting his Integrity, on account of the Affliction with which he is visited——Job's Reply ; reproaching his Friends with Cruelty ; bewailing the Disappointment he had felt in them ; calling for Death, as the Termination of his Miseries ; then longing for Life ; expostulating with the Almighty, and supplicating his Forgiveness——Bildad resumes the Argument of Eliphaz, with great Severity ; openly accuses Job of Hypocrisy, and exhorts him to Repentance, in order to avoid utter Ruin—Job, in Reply, longs to plead his Cause before God, but is overwhelmed at the Idea of his Majesty—He again desponds, and calls for Death, as the only Refuge from his Sorrows—Zophar continues the Argument on the Side of his Companions ; condemns Job acrimoniously, for still daring to assert his Innocence ; and once more exhorts him to Repentance, as the only Mean of obtaining a Restoration of the Favour of the Almighty——Job is stimulated to a still severer Reply—Accuses his Companions of declaiming on the part of God, with the base Hope of propitiating him—Boldly demands his Trial at the Tribunal of the Almighty ; and, realizing the Tribunal before him, commences his pleading in an Address variegated by every Tide of opposite Feelings, Fear, Triumph, Humiliation, Expostulation, Despondency.

## PART II.

## CHAP. III.

1. **A**T length\*, Job opened his mouth, and cursed his day\*:  
2. And Job exclaimed, and said,  
3. Perish the day\* in which I was born!  
And the night, which shouted\*, "A man-child is brought  
forth"!  
4. O! be that day darkness!  
Let God not uncloset\* it from on high!  
5. Yea, let no sun-shine irradiate it!  
Let darkness, and death-shade\* crush it\*!  
The gathered tempest pavilion over it\*!  
The blasts of noon-tide terrify it\*!  
6. That night!—let extinction\* seize it!  
Let it not rejoice amidst\* the days of the year,  
Nor enter into the number of the months!  
7. Oh! that night\*! let it be a barren rock\*!  
Let no sprightliness\* enter into it!  
8. Let the sorcerers of the day curse it\*,  
The expertest among them, that can conjure up Leviathan\*!  
9. Let the stars of its twilight be extinguished!

Let

- Let it long for the light, and there be none !  
Let it not see the glancings of the dawn \* !
10. Because it closed not the doors of the womb to me,  
Nor shut out affliction from mine eyes.
11. Why did I not expire from the womb ?  
Why not perish in passing from the bowels ?
12. Why did the lap anticipate me \* ?  
Or why the breasts, that I was to suck ?
13. For then \* should I have lain down, and been quiet ;  
I should have slept ;—rest at once would have been mine \*
14. Among the monarchs and leaders of the earth \*,  
Who restored to themselves the ruined wastes \* ;
15. Or among the princes, whose possession was gold \*,  
Who glutted their store-houses with silver :
16. Or, as an untimely birth, I had perished ;  
As abortions, that see not the light \*.
17. There the wicked cease from troubling ;  
And there the wearied are at rest \* :
18. The enslaved rest securely together ;  
They hear not the voice of the task-master \* :
19. The small and the great are there ;  
And the servant set free from his master.
20. Why is light given to the miserable ;  
And life, to the bitter in soul ?
21. Who long for death, and it is not ;

- Who dig for it, more than for hidden treasures;  
22. Who rejoice, even to exultation,  
And are triumphant\*, when they can find out the grave?  
23. To the man whose path is broken up,  
And whose futurity God hath overwhelmed\*?  
24. Behold\*! my sighing takes the place of my food\*,  
And my lamentations burst forth as the billows.  
25. Behold! the fear, that I feared\*, hath even befallen me;  
And what I shrunk back from, hath overtaken me.  
26. I had no peace\*; yea, I had no rest;  
Yea, I had no respite, as the trouble came on.

## CHAP. IV.

1. Then Eliphaz the Temanite answered, and said,  
2. Surely\*, if a word be attempted\* against thee, thou wilt  
faint\*;  
Yet, who can refrain from speaking\*?  
3. Behold! thou hast corrected\* many,  
And hast strengthened the feeble hands;  
4. Thy words have upheld the stumbling,  
And the trembling knees hast thou established.  
5. But the turn is now thine own\*, and thou faintest;  
It smiteth upon thee, and thou art confounded\*.  
6. Is thy piety then nothing?—thy hope\*?  
Thy confidence?—or, the uprightness of thy ways?  
7. Remember, I pray thee, what innocent man hath perished?  
Or, where have the righteous been cut off?  
8. According to what I have seen, the ploughers of iniquity,  
And



- And the sowers of mischief, reap their own 'kind\*:'
9. By the blast of God they perish,  
And by the breath of his nostrils they are consumed.
10. The roaring of the lioness, and the bellowing of the lion,  
And the teeth of the young lions, are disappointed\*:
11. The lion is destroyed without his prey,  
And the whelps of the lioness are dashed to pieces\*.
12. A thing, too, was imparted to me secretly;  
And mine ear received a whisper along with it\*.—
13. Amidst tumults, from visions of the night\*,  
When deep sleep falleth upon men,
14. A fear fell upon me, and a horror,  
So that the multitude of my bones trembled\*.
15. Then glided a spirit before me :—  
The hair of my flesh rose on end\* :—
16. It stood (but I could not distinguish its form)  
A spectre to the evidence of mine eyes\* :—  
There was silence,—and I heard a voice\*:
17. “ Shall man be just before God ?  
“ Shall a mortal be pure before his Maker ?
18. “ Behold ! he cannot confide in his servants\*,  
“ And chargeth his angels with default\*.
19. “ What, then, are the dwellers in houses of clay,  
“ Whose foundation is from the dust ?—  
“ They are crushed before the moth\* ;
20. “ They are beaten down from morning to evening\* ;

“ Th

“ They are for ever perishing without notice\* ;

21. “ Their fluttering round is over with them\* ;

“ They die—a nothing in wisdom\*.”

CHAP. V.

1. Call now ; which of these\* can come forward for thee ?

Or, to whom among the heavenly hosts\* wilt thou turn ?

2. For “ wrath destroyeth the fool,

“ And indignation\* consaureth the weak man.”

3. I have seen the fool take root,

And straightway I have denounced his habitation.

4. Far off are his children from safety ;

They are borne down at the gate\*, and no protector :

5. Their harvest the wild starveling\* devoureth ;

He seizeth it, to the very thorns,

And rigidly\* swoopeth up their subsistence.

6. For not from the dust springeth affliction,

And not from the ground sprouteth trouble :

7. Behold ! man is born unto trouble,

As the bird-tribes are made to fly upwards\*.

8. Wherefore, I would seek unto God\* ;

And unto God would I commit my cause ;

9. Who performeth things great and unsearchable,

Things marvellous, surpassing number ;

10. Who giveth rain to the face of the earth,

And sendeth the waters among the valleys\* ;

11. Advancing the lowly on high,

While the mournful exult in deliverance ;

Disap-

12. Disappointing the devices of the crafty,  
So that their hands cannot accomplish the enterprise ;
13. Entangling\* the wise in their own cunning,  
And dashing headlong the counsels of the crooked.
14. They encounter darkness in the day-time,  
And grope in the noon-tide, as in the night.
15. So he saveth the persecuted\* from their mouth,  
And the helpless from the hand of the violent :
16. So hope existeth for the worn-out,  
And iniquity stoppeth her mouth\*.
17. Behold ! happy is the man whom God correcteth :  
Therefore, despise not thou\* the chastening of the Almighty.
18. For he bruiseeth, and he bindeth up ;  
He woundeth, and his hands make whole.
19. In six troubles shall he deliver thee\* ;  
Yea, in the seventh, the evil shall not overpower thee.
20. In famine, he shall redeem thee from death ;  
And in war from the power of the sword.
21. From the brandish of the tongue\* thou shalt be screened  
And shalt not be afraid of devastation, when it cometh.
22. At destruction and famine thou shalt laugh\* ,  
And shalt not dread the wild beasts of the land\* .
23. Lo\* ! with the tribes of the field\* shalt thou be in league  
Yea, the beasts of the field shall be at peace with thee.
24. Thou shalt prove, also, that thy tabernacle is peace ;  
And shalt investigate thy household, and not miscarry\* .

25. Thou shalt see, too, that thy seed is multitudinous,  
And thine offspring as the grass of the land.
26. In ripe old age\* shalt thou go into the grave,  
As the shock of corn is gathered together\* in its season.
27. Lo! this have we searched out, and it is so:  
Hear thou it, and experience it for thyself.

## CHAP. VI.

1. Then Job answered, and said,  
2. O that my grief were weighed thoroughly!  
That my calamities were put together in the balance\*!
3. For now would they be heavier than the sand of the sea\*;  
Therefore are my words overwhelmed\*.
4. Behold! the ARROWS\* of the Almighty are within me;  
Their poison drinketh up my spirit:  
The TERRORS of God set themselves in array against me.
5. Doth the wild ass\* bray in the midst of herbage\*?  
Or loweth the ox over his fodder?
6. Doth insipid food\*, without a mixture of salt,  
Yea, doth the white of the egg, give forth pungency?—
7. A thing loathful to the taste of my soul,  
This, alas! is MY sorrowful meat.
8. O! that I might have my request!  
And that God would grant my earnest desire\*!
9. Yea, that it would please God to destroy me!  
That he would redouble his hand\*, and put an end to me\*!

10. Then would I already take comfort,  
Let him spare not,—and I will leap for joy\*:  
For I would not resist\* the commands\* of the Holy One\*.
11. What is my strength, that I should hope?  
Or what mine end, that I should\* prolong my life?
12. Is my strength the strength of stones\*?  
Or, is my flesh brass?
13. Alas! there is no help to me\* in myself;—  
For reason is utterly driven from me.
14. Shame to the man\* who despiseth his friend!  
He, indeed, hath departed\* from the fear of the Almighty!
15. My brethren have dealt deceitfully, as a flood\*,  
As the torrent of floods that pass away\*.
16. They roll turbid from an ice-hill\*,  
The snow foams above them\*:
17. What time they wax warm, they evaporate;  
And, when it grows hot, they are dried up in their place:
18. The outlets of their channel\* wind about,  
They stretch into nothing\*, and are lost.
19. The companies of Tema search earnestly\*,  
The caravans of Sheba pant for them:
20. They are consumed—such is the longing;  
They arrive at the place, and sink away\*.
21. Behold\*! ye also are a nothing:  
Ye see *my* downcasting, and shrink back\*.



22. Have I then said, "Lend me an aid?"  
Or, "Make me a present out of your stores?"
23. Or, "Deliver me from the hand of an enemy?"  
Or, "Rescue me from the hand of the mighty?"
24. Instruct me, and I will keep silence;  
And wherein I have erred, unfold to me.
25. How forcible\* are just arguments!  
But what doth the reproof from you reprove\*?
26. Would ye, then, take up words for reproof?  
The mere venting the moans of despair\*?
27. Would ye, truly, press upon the destitute\*;  
And for your own friend make a pit-fall\*?
28. But come now, look upon me;  
And, before your faces, am I deceitful?
29. Turn again, I beseech you;—let there be no offence;—  
And I will yet continue, and justify myself herein.
30. Can there be iniquity on my tongue,  
And my taste not discern the perverseness?

## CHAP. VII.

1. Is there not a set time\* to man upon earth?  
And are not his days as the days of an hireling?
2. Like the servant, he panteth\* for the night-shade;  
And, like the hireling, he presseth on to his finishing.
3. Thus are periods of joylessness allotted to me\*,  
Even nights of misery\* are mine.
4. What time I lie down, I exclaim,

“When shall I arise, and the night be gone?”

And am full of restlessness to the day-spring\*.

5. Worms, and the imprisoning dust\*, *already* clothe my flesh;  
My skin is become stiff, and corrupt.

6. Slighter than yarn are my days\*,  
And they are put an end to, from the breaking of the thread\*.

7. O! remember, that, if my life pass away\*,  
Mine eye shall no more turn to scenes of goodness\*!

8. No more shall the eye of him that hath seen me, behold  
me!—

Let thine eye be upon me, and I am nothing!

9. As the cloud is dissolved, and vanisheth,  
So he, that descendeth to the grave, shall not rise up;

10. No more shall he return to his house,  
And his dwelling-place shall know him no more.

11. Therefore I refrain not my mouth;  
I speak in the anguish of my spirit,  
In the bitterness of my soul do I complain.—

12. Am I a savage beast\*, or a dragon\*,  
That thou shouldst appoint a keeper\* over me?—

13. When I exclaim, “My bed shall comfort me,  
“My couch shall lighten my distress,”

14. Then dost thou convulse me with dreams,  
And terrify me with visions;

15. So that my soul coveteth suffocation\*,  
And death, in comparison with my sufferings\*.

16. No longer would I live\*!—O release me\*!

How are my days vanity\*!

17. What is man, that thou shouldst bring him up\* ;  
And that thou shouldst set thy purpose upon him ;
18. That thou shouldst visit him every morning,  
And prove him every moment?—
19. Why wilt thou\* not turn away from me,  
Nor let me alone, till I can swallow my spittle\*?
20. I have sinned\*!—What shall I do unto thee, thou Surveyer of man\*!  
O! why hast thou set me up as a mark for thee\*,  
So that I am become a burden to myself\*!
21. And why wilt thou not turn away from my transgression,  
And let my calamity pass away?  
For now shall I lie down in the dust\*,  
And thou shalt seek me in the morning\*, but I shall not be.

CHAP. VIII.

1. Then replied Bildad the Shuhite, and said,
2. How long wilt thou thus speak,  
And thy mouth utter the spirit of pride\*?
3. Will God, then, pervert order\*?  
Or the Almighty pervert justice?—
4. As thy children have sinned against him,  
So hath he cast them away in the midst of their transgression\*:
5. And wouldst thou seek betimes\* unto God,  
And make thy supplication unto the Almighty,—

Wouldst

6. Wouldst thou—pure and upright indeed\*,—  
Even yet would he rise up for thee,  
And prosper the abode of thy righteousness:
7. And though thy beginning be small\*,  
Yet should thy latter end increase abundantly.
8. For examine, I beseech thee, the past age;  
Yea, gird thyself to the study of its forefathers;—
9. For ourselves, but of yesterday! know nothing\*;  
Our days upon earth a mere shadow!—
10. Shall not they instruct thee, counsel thee,  
And well forth\* the sayings of their wisdom?
11. “Can the paper-reed\* grow up without ooze?  
“Can the bull-rush\* grow up without water?—
12. “Yet, in the midst of its own greenness\*,  
“Uncut, and before every other herb, doth it wither!”
13. “Such the ways of all that forget God!  
“So perisheth the confidence of the hypocrite!”
14. Thus shall his support rot away\*,  
And the building of the spider be his reliance:
15. And upon its building shall he lean\*, but it shall not stand;  
He shall grasp at it, but it shall not hold.
16. Green though he appear to the sun,  
And his branches shoot over his garden,
17. His roots shall be entangled in a rock\*;  
With a bed of stones shall he grapple\*.
18. Utterly shall it drink him up\* from his place;  
Yea, it shall renounce him, and say, “I never knew thee\*.”

Behold

19. Behold the Eternal\*, exulting in\* his course,  
Even over his dust\* shall raise up another.
20. Lo! God will not cast away the upright,  
Neither will he strengthen the hand of evil-doers:
21. Even yet\* may he fill thy mouth with laughter,  
And thy lips with jubilee:
22. They that hate thee may be clothed with shame;  
And the tent of the reprobates be no more.

## CHAP. IX.

1. And Job answered, and said,—
2. Of a truth, I know that it is so.  
But how can man be just before God?
3. If he condescend\* to argue with him,  
He could not acquit himself\* one time in a thousand.
4. Wise in heart! and mighty in strength!  
Who hath striven against him, and been successful?
5. It is he who casteth away the mountains, and they have no  
trace\*;  
In such manner\* overthroweth he them in his anger:
6. Who shaketh the earth to her foundation\*,  
So that the pillars thereof startle\*:
7. Who commandeth the sun, and he riseth not;  
And setteth his seal upon the stars:
8. Who alone spreadeth out the heavens,  
And walketh upon the mountains\* of the deep:
9. Who made Arcturus, and Orion\*,

And



And the Pleiades, and the zones of the South\* :

10. Who hath performed great things\*,—yea, beyond research ;  
And wonderful things, —yea, beyond number.
11. Behold ! he moveth towards me, but I see nothing ;  
And he passeth by, but I perceive him not.
12. Behold ! he taketh away :—who can hinder him ?  
Who shall say unto him, “ What art thou doing\* ? ”—
13. God would not relax his indignation ;  
Beneath him sink the supports of the proud.
14. How much less shall I contend with\* him !  
Shall I arrange my pleadings against him !
15. With whom, though I were righteous, I would not argue ;  
I would make supplication to my judge. -
16. Should I summon, and he make answer\* to me,  
I cannot believe that he would enter into my complaint,—
17. He, who is overwhelming me with a tempest,  
And multiplying my wounds without a cause ;
18. Not suffering me to take my breath,  
Yea, glutting me\* with bitternesses.
19. In respect to might, the power is with him ;  
And in respect to judgment, who would become a witness  
for me\* ?
20. Should I justify myself, my own mouth would condemn me :  
Myself perfect !—it would even prove me perverse\*.
21. Myself perfect !—I could not know my own soul :—  
I should disavow\* my own being.—
22. This one thing, nevertheless\*, I would maintain :

“ He

- “ He destroyeth the perfect as well as the wicked :  
23. “ If he suddenly slay the oppressor\*,  
“ He laugheth at the moanings\* of the innocent.  
24. “ The earth is given over to the hand of INJUSTICE\*,  
“ She hoodwinketh\* the faces of its judges.”—  
Where every one liveth, is it not so\*?
25. O! swifter\* than a courier are my days :  
They flee away, they see no good.  
26. As ships, with spread sail\*, sweep they on\* ;  
As an eagle swooping upon ravin.
27. If I could say, I will forego\* my complaint,  
I will change my countenance, and take courage\*,  
28. The whole of my sorrows should I dread.  
I know that thou wouldst not acquit me\* ;  
29. That I must be guilty\* :—  
Why then should I labour in vain?  
30. Should I wash myself in snow,  
And cleanse my hands in purity\*,  
31. Still wouldst thou plunge me into filth\*,  
So that my own clothes would abhor me.
32. Behold\*! in vain, man as I am, could I\* contend with him,  
Should we come together into judgment.  
33. There is no umpire between us,  
Who might lay his controul\* over us both.

34. Would he withdraw from me his SUPREMACY\*,  
And not let his TERROR dismay me,  
35. I would speak, and not fear him;—  
But not thus could I, in my present state.

## CHAP. X.

1. My soul is weary\* of my life;  
I will let loose from myself\* my dark thoughts\*;  
In the bitterness of my soul will I break forth\*.  
2. I will say unto God, Thou canst not deal unjustly\* to me;—  
Show me for what thou contendest with me?  
3. Is it befitting thee\*, that thou shouldst oppress;  
That thou shouldst despise the work of thy hands;  
And shine upon the counsel of the wicked?—  
4. Are thine eyes of flesh\*;  
Or seest thou as man seeth?  
5. As the days of man are thy days,  
Or thy years as the days of mankind\*?  
6. That thou searchest after mine iniquity,  
And makest inquest for my sin,  
7. With thy knowledge\* that I am not wicked,  
And that none can deliver out of thy hand.  
8. Thy hands have wrought me,  
And moulded me compact on all sides\*,  
And wilt thou utterly devour me\*?  
9. O remember, that as clay thou hast moulded me,—  
And wilt thou reduce me to dust?  
10. Didst thou not mingle me, as milk\*,

And

And consolidate me, as cheese ?

11. With skin, and with flesh, hast thou clothed me ;  
And fortified me with bones and with sinews :
12. Life, and favour, hast thou granted me ;  
And thy visitation hath preserved my spirit.
13. Yet these *evils* hast thou stored up in thy heart :  
I am conscious that this is from thee.—
14. Have I utterly fallen away \*, that thou hast made a mark of me,  
And wilt not acquit me of mine iniquity ?
15. If I be wicked—woe unto me !—  
But if I be righteous, I will not lift up my head ;  
Overloaded with ignominy, and drunk with my abasement\*.
16. For, uprousing as a ravenous lion\*, dost thou spring  
upon me ;  
And again thou showest over me thy vast power ;
17. Thou renewest thy trials\* against me ;  
Yea, thou multipliest thy fury upon me :  
Fresh harasses and conflict\* are about me.
18. Then why didst thou bring me forth from the womb ?  
O ! that I had perished !—and no eye beheld me !
19. That I were as though I had never been !  
That I had been borne from the womb to the grave !—
20. Will my few days never pass away ?  
O spare me ! that for a little while\* I may be at ease,
21. Before I go (and I shall not return)  
To a land of DARKNESS and DEATH-SHADE\* ;
22. To a land of DISSOLUTION, as EXTINCTION itself\* ;

DEATH-

DEATH-SHADE, where no ORDER is\*,

And where the NOON-TIDE\* is as utter EXTINCTION.

CHAP. XI.

1. Then answered Zophar the Naamathite, and said:
2. To multiply words profiteth nothing\*;  
Or else would the man of talk be justified:
3. Before thee would mankind\* keep silence,  
And thou mightst babble on without restraint\* :—
4. “Yea,” hast thou said, “my conduct\* is pure,  
“And I am clean in THINE eyes!”—
5. But O! that it would please God to answer,  
And open his lips against thee!
6. And that he would unfold to thee the secrets of wisdom  
(For they are intricacies\* to INIQUITY\*),  
And the knowledge that God hath withdrawn from thee,  
because of thy sins!
7. Canst thou by searching find out God?  
Canst thou find out the Almighty to completion?
8. The height of heaven—how canst thou know\*?  
The depth below the grave\*—how canst thou understand?
9. Longer than the earth its measure,  
And vaster than the ocean.
10. If he reverse things\*—and straiten,  
Or multiply,—who can change him\*?
11. Behold! God\* knoweth the men of falsehood\*!—  
And can he see iniquity, and not notice it?



12. Will he then accept the hollow-hearted person\*?  
Or "shall the wild-ass-colt assume the man\*?"
13. But if thou prepare thy heart,  
And stretch out thy hands towards him,—
14. If the iniquity of thy hand thou put away\*,  
And let not wickedness dwell in thy tabernacles,—
15. Lo! then shalt thou\* lift up thy face without spot\*;  
And firm shalt thou be, and shalt not fear.
16. Lo! then shalt thou forget affliction:  
As waters passed by\*, shalt thou remember it:
17. And brighter shall the time be\* than noon-tide;  
Thou shalt shine forth, thou shalt grow vigorous\* like the  
day-spring.
18. And secure shalt thou be, for substantial the support\*;  
Yea, thou shalt look around\*, thou shalt repose in confidence\*.
19. Thou shalt even lie down, and without fear\*,  
For the multitude shall make suit unto thee.
20. But the doublings of the wicked\* shall come to an end;  
Yea, they shall not escape;  
Their very confidence a scattered breath\*.

## CHAP. XII.

1. Whereupon Job answered, and said,—
2. Doubtless ye are the people!  
And wisdom shall die with yourselves\*!
3. But I have understanding, as well as you;

In no respect do I yield\* to you.

And with whom are not such sayings as these\*?

4. " Their brother is become a laughing-stock\* to his companions,

" While calling upon God that he would succour him."—

" The just, the perfect man, is a laughing-stock to the proud\*,

5. " A derision\*, amidst the sunshine of the prosperous\*,

" While ready to slip with his foot."—

6. " The tents of plunderers\* are unshaken,

" And are fortresses to the provokers of God,"—

Of him who hath created all these things with his hand\*.

7. Again:—" Go, ask the beasts\*, and they shall teach thee;

" Or the fowls of the air, and they shall instruct thee:

8. " Or consult the earth, and it shall tell thee;

" Or the fishes of the sea shall declare to thee."

9. What, amidst all these, knoweth not

That the hand of Jehovah hath made them?

10. In whose hand is the breath of every living creature,

And the spirit of all human flesh.

11. " Doth not the ear prove words\*,

" As the mouth trieth its meat?"

12. *Prove* the wisdom of the Ancients\*,

And the understanding of the long-lived age?

13. " With him is wisdom and power!

" With him understanding and counsel!

" Behold,

14. " Behold, he demolisheth, and it cannot be rebuilt ;  
" He putteth a stop to a man, and it cannot be removed.
15. " Behold, he restraineth the waters, and they cease \* ;  
" And he letteth them loose, and they overflow the earth.—
16. " With him is might and sufficiency \* :  
" The beguiled and the beguiler \* are his.
17. " Counsellors he leadeth captive \* ,  
" And judges he maketh distracted \* .
18. " The authority of kings he dissolveth \* ,  
" And bindeth their loins with a cord.
19. " He leadeth ministers \* captive ,  
" And prostrateth chieftains \* .
20. " He bewildereth \* the speech of the trusty \* ,  
" And taketh away the wisdom of the elders \* .
21. " He poureth contempt upon the nobles \* ,  
" And unstringeth the girdle \* of the stout-hearted ."—
22. " He discloseth the recesses of darkness ,  
" And draggeth the death-shade \* into day-light.
23. " He letteth the nations grow licentious \* , and destroyeth  
them ;  
" He enlargeth them, and giveth them quiet \* .
24. " He bewildereth the judgment \* of the leaders of the people  
of a land ,  
" And causeth them to wander in a pathless desert ;
25. " They grope about in darkness \* , even without a glimpse \* ,  
" Yea, he maketh them to reel like the drunkard ."

## CHAP. XIII.

1. Lo! all this\* hath mine eye seen;  
Mine ear hath heard, and understood it.
2. Whatsoever you know, I myself know as well:  
In no respect do I yield to you.
3. But, would that I could\* commune with the Almighty!  
That I could direct the argument to God\*!
4. For what forgers of fallacies\* are ye!  
Fabricators of emptiness\*, all of you!
5. O, that ye would altogether hold your peace!  
This would, indeed, be\* as wisdom in you.
6. Hear ye, now, my arguing,  
And listen to the fulness of\* my lips.
7. Behold, ye would talk wrongfully\* for God;  
Ye would utter fallacies for him.
8. Ye would, forsooth, make his face favourable,  
And therefore for God would ye contend:
9. Yea, it would be profitable that he should take notice of you;  
And therefore with the beguiling of man\* would ye beguile
10. Thoroughly will he chastise you, [him.—  
For dissemblingly\* would ye make *his* face favourable.
11. Behold, his majesty shall dismay you,  
And his dread overpower you\*.
12. Dust are your stored-up sayings\*;  
Your collections, collections of mire\*.

13. Hold ye your peace, for I will speak ;  
I WILL\*, and let what may come upon me.
14. Let what may\*—I will carry my flesh\* in my teeth,  
And put my life in my hands.
15. Should he even slay me, I would not delay\*,  
I would still justify\* my ways before his face.
16. But God\* would to me be a protection ;  
The wicked alone\* shall not come before his face.
17. Mark attentively my words,  
And my declaration\*, with your ears.
18. Behold, now I am ready for the trial ;  
I know that I should be acquitted.
19. Who is he that will plead against me\* ?  
For, then, will I be still, and not breathe\*.
20. Yet, O ! vouchsafe unto me\* two things :  
So will I not shrink away from thy presence !
21. Withdraw far from me thy POWER\*,  
And let not thine AWEFULNESS\* dismay me.
22. Then summon thou, and I will answer,  
Or I will *thus* speak, and reply thou to me :
23. “ What are mine iniquities, and my transgressions ?  
“ My trespasses and my transgressions unfold to me.
24. “ Wherefore hidest thou thy face,  
“ And accountest me thine enemy ?
25. “ Wouldst thou demolish\* the driven leaf ?  
“ And hunt down the parched stubble ?



26. "Behold ! thou markest out\* for me grievous bitterness,  
"And makest me chargeable\* with the sins of my youth.
27. "Yea, thou putttest my feet into clogs\*,  
"And eyest all my steps ;  
"Thou settest a brand on the soles of my feet.

28. "Well may he dissolve as corruption\*,

CH. XIV. "The moth-worm feeding upon him, as a garment—

1. "MAN—the produce of woman,  
"Few of days, and full of trouble\*.
2. "He springeth up, as a flower, and is cut down ;  
"Yea, he fleeth as a shadow, and endureth not.
3. "And dost thou cast thine eyes upon such a one ?  
"And wouldst thou bring me into judgment with thyself ?
4. "Who can become pure?—free from pollution\* ?  
"No one.—Seeing that his days are determined,
5. "And the number of his months with thee ;  
"That thou hast fixt his bounds, and he cannot go beyond,—
6. "O ! turn from him, and leave him alone\*,  
"That he may fill up his day like the hireling.
7. "There is, indeed, hope for the plant\*,  
"When it is cut down, that it will sprout again,  
"And that its tender branches will not fail ;
8. "Though its root have grown old in the earth,  
"And its trunk become dead over the soil,
9. "Through the fragrancy of water\* it may revive,  
"And put forth young shoots\*, as when planted.

"But

10. " But man dieth, and mouldereth\* :—  
" But the mortal expireth—and where is he ?
11. " As the billows pass away with the tides\*,  
" And the floods are exhausted and dried up\*,
12. " So man lieth down, and riseth not\* :  
" Till the heavens be dissolved\* they will not awake :  
" No—they will not\* rouse up from their sleep.—
13. " O ! that thou wouldst hide ME\* in the grave,  
" Wouldst conceal ME—till thy wrath be past ;  
" That thou wouldst appoint me a fixt time, and remember me !
14. " But if a man die—shall he, indeed, live again\* ?  
" All the days of my appointment will I wait—  
" Till my renovation come.—
15. " Thou shalt call, and I will answer thee ;  
" Thou wilt yearn\* towards the work of thy hands.
16. " Yet now\* art thou numbering my steps,  
" Thou overlookest nothing\* of my sins :—
17. " Mine offence is sealed up in a bundle\*,  
" Yea, thou tiest together\* mine iniquity.
18. " And, for ever, as the crumbling mountain dissolveth,  
" And the rock mouldereth away from his place,
19. " As the waters wear to pieces the stones,  
" As their overflowings sweep the soil from the land\*,—  
" So consumest thou the hope of man ;

20. "Thou harassest him continually till he perish ;  
"Thou weariest out his frame\*, and despatchest him\*.
21. "His sons may come to honour, but he shall know it not :  
"Or they may be impoverished, but he shall perceive nothing  
of them :
22. "For his flesh shall drop away from him\* ;  
"And his soul shall become a waste from him."

## PART III.



SECOND SERIES OF CONTROVERSY.

### ARGUMENT OF THE THIRD PART.

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Eliphaz commences the Discussion, in his regular turn; accuses Job of Vehemence and Vanity; and asserts that no Man is innocent, and that his own Conduct sufficiently proves himself not to be so.—Job replies, and complains bitterly of the unjust Reproaches heaped upon him; and accuses his Companions of holding him up to public Derision—He pathetically bemoans his lot, and looks forward to the Grave with a Hope, glimmering through Despair, of a Resurrection from its Ruins.

Bildad perseveres in his former Argument of Job's certain Wickedness, from his signal Sufferings; and, in a String of lofty Traditions, points out the constant Attendance of Misery upon Wickedness.—Job rises superior to this Attack; appeals to the Pity and Generosity of his Friends; asserts the Almighty to have afflicted him for Purposes altogether unknown; and then soars to a full and triumphant Hope of a future Resurrection, and Vindication of his Innocence.—Zophar repeats the former Charge: and Job replies, by directly controverting his Argument; and proving, from a Variety of Examples, that, in the present World, the Wicked are chiefly prosperous, and the Just, for the most part, subject to Affliction.



## PART III.

## CHAP. XV.

1. **T**HEN answered Eliphaz the Temanite, and said :
2. Should a wise man return\* arguments of wind\*?  
And swell his bosom\* with a levanter\*?
3. Vehement in speech, should he produce nothing?  
And *his* words—should there be\* no profit in them?
4. Notwithstanding that\* thou castest away\* reverence,  
And suppresses<sup>t</sup> humiliation\* before God,
5. Behold\*, thine own mouth shall proclaim thine iniquity,  
Though thou makest choice of the tongue of the crafty\*:
6. Thine own mouth shall condemn thee, and not I:  
Yea, thine own lips shall testify against thee\*.
7. What\*!—wast thou born first of mankind\*;  
And begotten before the mountains?
8. Hast thou, then, listened to the secret councils\* of God,  
And drawn away wisdom to thyself?
9. What knowest thou, that we know not?  
What CANST thou understand\*, that is not with us?
10. Amongst us are both the hoary-headed and the ancient\*,  
In days surpassing thy father.—

Are,

11. Are, then, the mercies of God of no account with thee?  
Or the addresses of kindness before thee\*?—
12. To what\* would thy heart hurry thee?  
And to what would thine eyes excite thee\*?
13. For thou hast let loose\* thy spirit against God,  
And hast cast forth remonstrances\* from thy mouth.
14. What is man—that he should be clean?  
The produce of woman—that he should justify himself\*?
15. Behold, HE cannot confide in his ministers\*,  
And the heavens are not clean in his sight!
16. How much less\*, then, abominable and corrupt man,  
Who drinketh up\* iniquity like water!
17. I will tell thee,—hearken unto me,—  
And what I have seen will I declare:—
18. That which the wise have proclaimed,  
And withheld not, from the time of\* their forefathers—
19. To whom—to whom\* alone, the land was given,  
When not a stranger wandered amongst them.
20. “All the days\* of the wicked he is his own tormenter\*;  
“And a reckoning of years\* is laid up for the oppressor:—
21. “A sound of alarms is in his ears:  
“In quiet the despoiler rusheth upon him:
22. “He cannot hope to escape from darkness\*;  
“For he is still lurked for by the sword.”—
23. “An outcast is he:—as for bread\*, where is it?

“He

- “ He feeleth that the day of darkness is straight before him\*.
24. “ DISTRESS and ANGUISH dismay him :
- “ They overwhelm him, as a king ready for battle.”
25. “ Because he stretched forth\* his hand against God,
- “ And fortified himself against the Almighty,
26. “ HE shall press\* upon him at the neck,
- “ Through the mailed bosses of his buckler.”
27. “ Though his face he enveloped with fatness,
- “ And heaped up fat on his loins,
28. “ Yet in desolate cities shall he dwell ;
- “ Houses, never to be restored for him,
- “ Which are already in ruins.”—
29. “ He shall not grow rich, for his means shall not last\*, ,
- “ Nor their success spread abroad in the land.
30. “ He shall not escape from darkness\*.
- “ His green shoots shall the thunderbolt wither ;
- “ Yea, he shall pass away as the breath of his mouth\*.”
31. “ Let not his own ardour make the transgressor confident\*,
- “ For misery shall be his recompence\*.
32. “ Before his season\* shall it be fulfilled\*,
- “ Or ever\* his branch become strong.
33. “ HE shall cast his unripe fruit as the vine,
- “ And shall shed his blossom as the olive-tree.”—
34. “ Behold\*, the house of the hypocrite shall be a barren rock\* ;
- “ And fire shall consume the tent of the corrupt\*.
- “ Mischief

35. "Mischief they conceive, and misery they bring forth,  
"For their womb\* worketh up a deceit."

## CHAP. XVI.

1. But Job answered, and said,—
2. I have heard innumerable sayings like these :  
Miserable comforters are ye all.
3. Shall there be no end\* to words of air ?  
Or what hath emboldened thee\*, that thou shouldst reply ?
4. But I will talk on\* as well as you.  
Surely shall your own persons take the place of my person\*,  
Against you will I string together old sayings\*,  
And my head will I shake\* at yourselves.
5. With my own mouth\* will I overpower you\*,  
Till the quivering of my lips shall fail\*.—
6. Yet, should I talk on, my affliction will not fail\* :  
Or should I forbear,—what will it avail me\*?—
7. Here, indeed, hath he distracted me\*.—  
THOU hast struck aghast all my witnesses\* :
8. And hast cut off\* myself from becoming a witness.  
Yet my calumniator riseth up against me ;  
He chargeth me to the face\*.
9. His indignation teareth\*, and preyeth upon me :  
He grindeth over me with his teeth :  
My devourer sharpeneth his eyes upon me :
10. They gape for me with their jaws ;  
They rend my cheeks to tatters\* ;  
They glut themselves together\* upon me.

11. God hath made me captive\* to the oppressor\* ;  
And hath delivered me into the hands of the wicked.
12. I was at ease, but he hath broken me up\* ;  
Yea, he hath seized me by the neck, and crushed me\* ;  
He hath even set me up as a mark for him :
13. His arrows fly around me\* ;  
He pierceth my reins without mercy ;  
My life-gall hath he poured on the ground.
14. He stormeth me\* with breach upon breach ;  
He assaulteth me like a warrior\*.
15. Sackcloth have I sewed upon my skin\* :  
I have rolled my turban\* in the dust :
16. My countenance is tarnished\* with weeping,  
And on mine eye-lids is the death-shade.
17. Yet is there no injustice in my hands ;  
And, my service\* hath been pure.
18. O Earth ! hide no blood *shed* by me\*,  
And be there no lurking-places for cries against me.
19. And here, behold, my appeal is to heaven ;  
For my witness is on high !—
20. Deriders of me\* are my companions,  
But mine eye languisheth towards God :
21. Yea, to argue, though a mortal, with God\*,  
As the offspring of man *doth* with his fellow.

But



22. But the years numbered to me are come\*,

And I must go the way whence I shall not return.

CH. XVII.

1. My spirit is seized hold of\*; my days are extinct;

Mine are the sepulchres.

2. But are not revilers before me\*?—

Alas! mine eye penetrateth their rebukes.—

3. Come on, then, I pray thee,—stake me against thyself:

Who is he that will strike hands with me?—

4. Behold! THOU hast hid their heart from understanding:

So, assuredly, thou wouldst not prosper THEM.

5. He that rebuketh his friends with mildness,

Even the eyes of his children shall be accomplished.

6. But he that would make me a bye-word of the people,

Yea, that I should be reckoned\* a dotard among the multitude\*,

7. Because mine eye is dim with affliction,<sup>1</sup>

And all my limbs are as a shadow:—

8. Upright men shall be astonished at this,

And the pious shall rise up against the wretch.

9. Thus shall the righteous persevere in his path,

And he that hath clean hands shall increase in courage\*:

10. But as for all of you—get ye hence, and be gone, I pray\*;

For I cannot find a wise man amongst you.

My

11. My days, my projects, are all over\* :  
The resolves\* of my heart are rent asunder.
12. Night is assigned\* *me* for day,  
A light bordering on the regions of darkness\*.
13. While I tarry, the grave is my home ;  
I am making my bed in the darkness.
14. I exclaim to CORRUPTION, " Thou art my father !"  
To the WORM, " My mother ! and my sister !"
15. And where, in such a state\*, are my hopes ?  
Yea, my hopes !—who shall point them out ?
16. To the grasp\* of the grave must they fall a prey ;  
Altogether are they below in the dust.

## CHAP. XVIII.

1. Then answered Bildad the Shuhite, and said,
2. How long will ye\* plant thorns\* among words ?  
Be temperate\*, and then may we argue.
3. Why are we accounted as brutes ?  
Held contemptible in your sight ?—
4. Devourer of himself\* in his fury !—  
Shall the land, then\*, become a wilderness for thee ?  
Or the rock be upturned\* from its place ?
5. No :—the light of the wicked shall be put out,  
And the stream of his fire shall not shine :
6. Day-light shall be darkness in his tent,  
And his lamp shall be extinguished over him.
7. The steps of his strength shall be straitened,  
And his own counsel shall cast him away.

8. Lo ! he plungeth by his feet\* into a pit-fall\*,  
Or walketh about\* amidst toils.
9. The springe\* shall lay hold of him by the heel,  
And rigidly fasten upon him :
10. Its cordage\* lieth hid in the ground,  
And its snare in the path-way.
11. DEVASTATION\* shall terrify him all around,  
And shall snatch him from\* his feet.
12. Hunger-bitten shall be his STRENGTH\*,  
And DESTRUCTION be present at his side :
13. Gluttonously\* shall he feed on his skin—  
The FIRST-BORN OF DEATH shall feed on him gluttonously.
14. His HOPE shall be uprooted from his tent,  
And DISSOLUTION\* shall invade him as a monarch ;—
15. On his tent shall he fix for its extinction.  
Brimstone shall be rained down upon\* his dwelling.
16. Below shall his roots be burnt up,  
And above shall his branch be cut off.
17. His memory shall perish in the land,  
And no trace of him\* be in the public streets\*.
18. From day-light shall he be driven\* into darkness,  
And hunted out of the world.
19. No son of his, no kinsman\* of his, shall be among his  
people ;  
Yea, no posterity among his sojournings\*.
20. At his day shall the young\* be astonished,  
And the aged be panic-struck\*.—

21. Surely such is the allotment\* of the wicked,  
And this the state of the unacquainted with God.

## CHAP. XIX.

1. Whereupon Job answered, and said,—  
2. How long will ye afflict my soul,  
And overwhelm me with words?  
3. These ten times have ye reviled me\*;  
Ye relax not\*, ye press forward upon me\*.  
4. And be it, indeed, that I have transgressed,  
That my transgression has harboured\* within me,—  
5. Will YE, then, forsooth\*, triumph over me,  
And expose to myself\* my own disgrace?  
6. Know, however, that God hath humiliated\* me;  
And that his toils have encompassed me about:  
7. Behold! I complain of\* the wrong, but am not heard;  
I cry aloud,—but no answer.  
8. He hath fenced up my way so that I cannot go forward,  
And hath set darkness in my paths.  
9. He hath stript me of my glory\*,  
And overturned the crown\* on my head:  
10. He demolisheth me on every side—and I am gone;  
And he uprooteth my hope, like a tree:  
11. Yea, he kindleth his fury against me,  
And accounteth me to him as his enemy.  
12. His besiegers\* advance in a body\*,  
And wheel their lines\* around me,  
And encamp about my dwelling.

13. My brethren hath he put aloof\* from me,  
And my familiars are quite estranged\*;
14. My kinsfolk have forsaken me\*,  
And my bosom-friends forgotten me.
15. The sojourners in my house\*,  
Yea, my own maid-servants, regard me as a stranger;  
I am reckoned\* an alien in their eyes.
16. I call to my man-servant, but he answereth not,  
I intreat him to the very face\*.
17. My breath is scattered away\* by my wife,  
Though I implore *her* by the offspring of my own  
loins.
18. Even the dependants\* spurn at me;  
I rise up, and they hoot after me\*.
19. All my familiar friends abhor me;  
Even they whom\* I loved are turned against me.
20. My bones stick out, through\* my skin and my flesh;  
And in the skin of my teeth am I dissolved\*.
21. Pity me! pity me\*! O ye, my friends!  
For the hand of God hath smitten me.—
22. Why, like God\*, should YE persecute me,  
And not rest satisfied with my flesh\*?
23. O! that my words were even now\* written down;—  
O! that they were engraven on a table\*;
24. With a pen of iron, upon lead\*!—  
That they were sculptur'd in a rock for ever\*!



25. For "I know that my REDEEMER liveth\*,  
 "And will ascend at last upon the earth :
26. "And, after the DISEASE hath destroyed my skin,  
 "That, in my flesh, I shall see God :
27. "Whom I shall see for myself,  
 "And my own eyes shall behold, and not another's,  
 "Though my reins be consumed within me\*."
28. Then shall ye say\*, "How did we persecute him !"  
 When the root of the matter is disclosed in me.
29. O, tremble for yourselves before the sword\* ;  
 For fierce is the vengeance of the sword :  
 Therefore beware of its judgment.

## CHAP. XX.

1. Then answered Zophar the Naamathite, and said,—  
 2. Whither would my tumult transport me\* ?  
 And how far my agitation within me\* ?
3. "I have heard (*sayst thou*)\* the charge of my reproach ;  
 "And the spirit of my understanding\* shall answer for me."
4. What, then\* ! knowest thou not this of old,  
 Ever since man was placed upon earth,
5. That "short\* is the triumph of the wicked,  
 "And the joy of the hypocrite but a moment ?"
6. Though his pride mount up to the heavens,  
 And his head reach up to the clouds,
7. In the midst of his exultation\* shall he perish for ever.  
 They who saw him shall say, "Where is he?"

8. He shall flit away as a dream\*, and they shall not trace him ;  
Yea, he shall vanish as a vision of the night\* .
9. The eye shall glance on him, and do no more\* ;  
And his place shall never more behold him.
10. His children shall wander about, beggars\* ,  
And his branches be involved in his iniquity\* .
11. His secret lusts shall follow his bones\* ;  
Yea, they shall press upon him\* in the dust.
12. “ Though wickedness be sweet to his mouth,  
“ Though he cause it to lurk\* under his tongue ;
13. “ Though he cherish it\* , and will not part with it,  
“ But hold it fast about his palate ;
14. “ His meat in his swallow shall be changed  
“ To the gall of asps\* in his bowels.”
15. “ *Though* he glut himself with riches, yet shall he vomit them  
up again :  
“ God shall cast them forth out of his belly.”
16. “ The poison of asps shall he suck ;  
“ The tongue of the viper shall destroy him.”
17. “ He shall not behold the branches of the river ;  
“ Brooks of honey and butter\* :
18. “ To labour shall he return, but he shall not eat\* ;  
“ A dearth his recompence :—yea, nothing shall he taste.”
- “ Because

19. "Because he crushed the orphans of the needy\*,  
"Pulling down the house, instead of building it up,
20. "Because he knew no bound\* to his appetite,  
"Never shall he bring forth his lusts :
21. "Not a vestige\* for his greediness,  
"For nothing shall his fortune bring to birth."
22. Amidst the fulness of his belly\* shall he be in straits ;  
Every branch of misery\* shall come upon him.
23. Even\* in the glut of his stomach  
Shall *God* cast upon him the fury of his wrath,  
And rain down upon him while he is eating.
24. Should he flee from the clashing steel\*,  
The bow of brass\* shall pierce him through :
25. Let him pluck it out, and it shall come forth from his entrails ;  
Yea, the glittering shaft shall come from his life-gall.

"TERRORS\* shall be upon him—

26. "Every HORROR\*, treasured up in reserve for him.  
"A fire, unblown, shall consume him ;  
"It shall crackle\* through the ruins of his tabernacle.
27. "The heavens shall disclose his iniquity,  
"And the earth shall rise up against him.
28. "The substance of his house shall flee away,  
"A rack\* in the day of his wrath."

29. Such is the portion of the wicked man from God ;  
And the inheritance decreed to him by God.

## CHAP. XXI.

1. Whereupon Job answered, and said,—
2. Hear ye diligently my words :  
And may this produce your retraction\*!
3. Bear with me while I speak ;  
Though, after I have spoken, ye mock on.
4. Woe unto me\*! as a man's, are my murmurings :  
Yet how, indeed, should my spirit not repine?
5. Listen unto me, and be astonished,  
And lay *your* hand upon your mouth.
6. Even while I think upon it\*, I am utterly terrified\*,  
And horror seizeth hold of my flesh.
7. After what manner do the wicked live?  
They press forward, and grow mighty in substance\*:
8. Their offspring is established around them in their presence,  
And their posterity before their eyes.
9. Their houses are PEACE, without alarm,  
And the ROD of God is not upon them.
10. Their bull gendereth, and refuseth not\*;  
Their cow calveth, and casteth not her calf.
11. They send forth their little ones like a flock,  
And their youth revel in dances :
12. They rise up to\* the tabor and harp,  
And trip merrily to the sound of the pipe\*.
13. They wear away their days in pleasure\*,  
And quietly\* descend to the grave.

Therefore

14. Therefore say they unto God\*, “Depart from us!  
“For we desire not the knowledge of thy ways:
15. “What is the Almighty, that we should serve him?  
“And what profit should we have, if we pray unto him?”
16. But, behold! not in their own hands\* is their prosperity;  
(Far from me be the advocacy of the wicked\*!)
17. How often doth *God* put out\* the lamp of the wicked,  
And bring down their destruction upon them?  
*How often* dispense\* tribulations in his anger?
18. *How often* are they as stubble before the wind,  
Or as chaff ransacked by the storm\*?
19. *How often* doth *God* treasure up\* for his children?  
*How often* recompense his iniquity upon himself?
20. So that he proveth, his eyes witness his own disgrace,  
While he drinketh of the wrath of the Almighty.
21. Lo! how doth *God* punish him\* in his house after him,  
And cut short to him the number of his months!
22. Who, then, shall teach knowledge unto God?  
Unto the Eternal\* that ruleth the heights\*?
23. One dieth in the flower of his perfection\*,  
In his fulness of ease and quiet;
24. His sleek skin\* is filled with milk,  
And marrow moisteneth his bones:
25. And another dieth in bitterness of soul,  
And hath never tasted of pleasure:—



26. Alike lie they down in the dust,  
And the worm covereth them over.
27. Behold ! I know your suggestions,  
And the objections which ye agitate\* against me :
28. For “ Where,” say ye, “ is the house of *this* mighty one ?  
“ Yea—where, the fixt mansion of the wicked ?
29. “ Surely, thou canst never have inquired\* of men of travel\*,  
“ Or thou couldst not have been ignorant of their tokens.
30. “ Lo ! against the day of destruction are the wicked\* reserved ;  
“ In the day of vengeance shall they be brought forth\*.”
31. *But* who shall attack\* his conduct to his face ?  
And who shall retaliate to him what he hath committed ?
32. Even this man\* shall be borne to the grave,  
And around his tomb shall they keep watch\* :
33. Sweet shall be over him the sods\* of the valley ;  
And every mortal shall march after him,  
As an innumerable *procession* before him.
34. How vainly, then, would ye make me retract\*,  
Seeing that your answers are shreds of prevarication !

## PART IV.



THIRD SERIES OF CONTROVERSY.

## ARGUMENT OF THE FOURTH PART.

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Eliphaz, as usual, takes the lead——In direct Opposition to Job's Remarks, towards the Close of the preceding Series, he contends that certain and utter Ruin is the uniform Lot of the Wicked, and adduces the Instances of the Deluge, and of the Cities on the Plain.——Job supports his Position by fresh and still more forcible Examples; though he admits, that, in the Mystery of Providence, Prosperity and Adversity are often equally the Lot of both the Righteous and the Wicked; yet he denies that this ought to be held as an Argument in favour of the last, whose Prosperity is in the utmost Degree precarious, and who in Calamity are wholly destitute of all Hope and Consolation.

Bildad replies in a String of lofty but general Apophthegms, tending to prove that Job cannot be without Sin, since no Man is so in the Sight of God.—Job rejoins with Indignation; takes a general Survey of his Life, in the different Capacities of a Magistrate, a Husband, a Master; and challenges his Companions to point out a single Act of Injustice he has committed.

## PART IV.

## CHAP. XXII.

1. **T**HEN answered Eliphaz the Temanite, and said,—
2. Can a man, then, become profitable\* unto God,  
As prudence may become profitable unto himself?
3. Is it an advantage to the Almighty that thou art righteous?  
Or a gain, that thou canst justify thy ways?
4. What! will he smite thee, through fear of thee?  
With **THEE** will he enter into judgment?
5. Say—is not thy wickedness enormous?  
Yea, there is no bound to thine iniquities.
6. Behold! “thou wouldst oppress\* thy brother without a cause,  
“ And strip the naked of their clothing.”
7. “Thou wouldst not give a draught of water to the weary,  
“ And from the hungry wouldst thou withhold bread.”
8. But the man of power\*—the land itself shall be his,  
And the dignified person shall take possession of it.
9. Widows wouldst thou drive away empty,  
And the means of the fatherless—let them be crushed\*!
10. Therefore shall snares be round about thee,  
And consternation terrify\* thee of a sudden;

Or,

11. Or, darkness\*, which thou canst not penetrate,  
And a flood of waters, shall cover thee.
12. "But is not\* God in the height of the heavens?  
"And doth he not look down upon the topmost stars, how  
ever lofty?
13. "How, then," sayst thou, "can God know?  
"Can he discern through the dense ether\*?
14. "Thick clouds inclose him, and he cannot see,  
"He walketh but in the circuit of the heavens."
15. Verily wouldst thou pursue\* the track of old times,  
Which the men of wickedness struck out,
16. Who were cut off in a moment\*,  
A flood sweeping away their foundation,
17. While exclaiming to God, "Depart from us!"  
And "What could the Almighty do for them\*?"
18. Though he filled their houses with good.  
But "far from ME be the advocacy of the wicked!"—
19. Let the righteous contemplate and exult,  
And the innocent hold them in derision:
20. For our tribe\* is not cut off,  
While even the remnant of these, a conflagration consumed\*
21. Treasure up, then\*, for thyself with HIM, and be at peace  
In redundance\* shall good come unto thee.
22. Receive, I pray thee, the law from his mouth,  
And lay up his words in thy heart.



23. If thou turn again to the Almighty, thou shalt be rebuilt ;  
If thou put away\* iniquity from thy tent,
24. Then count thou treasure as dust\* :  
Then shall he make fountains to gush forth\* amidst rocks :
25. Then shall the Almighty be thy treasure\* ;  
Yea, be mountains of silver unto thee\*.
26. Behold, then shalt thou delight in the Almighty,  
And shalt lift up thy face towards God.
27. Thou shalt unbosom thyself\* to him, and he shall hearken  
unto thee,  
And thy vows shalt thou accomplish.
28. And thou shalt determine a purpose, and it shall be esta-  
blished unto thee ;  
And the light shall shine upon thy ways.
29. Behold, when thou speakest\*, the proud shall humble them-  
selves,  
And the lowly shall lift up *their* eyes :
30. The house of the innocent\* shall be delivered\*,  
And delivered by the pureness of thy hands.

## CHAP. XXIII.

1. Whereupon Job answered, and said,—
2. “ And still is my complaint rebellion\*?”  
My stroke\* is heavier than my murmurs.—
3. Oh, that I knew where I might find him !  
That I might go before his tribunal !
4. That I might lay down my cause before him,  
And fill my mouth with arguments !

That

5. That I might know the answers he would return to me,  
And understand what he would say unto me !
6. Would he contend with me in the mightiness of power ?  
No—rather would he concede\* to me.
7. There may the righteous argue with him\* ;  
And triumphantly should I escape from my condemnation.
8. *But*, behold ! I go forward, and he is not there ;  
And backward, but I cannot perceive him.
9. On the left hand I feel for him\* , but trace *him* not :  
He enshroudeth the right hand, and I cannot see *him*\*.
10. Yet he knoweth the path that I take :  
He trieth me, that I may come forth pure gold.
11. In his steps will I rivet my feet\* ;  
His way have I kept, and will not turn aside :
12. From the voice of his lips\* , also, will I not depart ;  
In my bosom have I stored up\* the words of his mouth.
13. But he is above us\* , and who can change him ?  
As his will listeth, so he accomplisheth.
14. Behold ! he fulfilleth my lot\* :  
And how many such things are there with him !
15. Therefore am I terrified at his presence ;  
I pause and tremble before him :
16. For God hath made my heart faint\* ;  
Yea, the Almighty hath sore amazed me.
17. O, why can I not\* draw darkness over my face\* !  
Why may not thick darkness cover my face !

Wherefore

## CHAP. XXIV.

1. Wherefore are not doomsdays kept\* by the Almighty,  
So that his offenders may eye his periods\*?
2. They remove land-marks\*;  
They plunder, and destroy flocks\*:
3. The ass of the fatherless they lead away;  
They distrain the widow's ox:
4. They thrust aside the destitute;  
They make the poor of the earth secrete themselves in a body.
5. Behold! as wild-asses of the desert\*,  
Go they forth to their pursuits,  
Rising early for the pillage of the wilderness\*,  
The bread of themselves, *and* of their children.—
6. In the field they cut down his corn\*,  
And crop the oppressor's vineyard.
7. They lodge naked, without clothing,  
And without cover from the cold.
8. Drenched are they with the mountain-torrents\*,  
And cleave to the rock for want of shelter.
9. They steal the fatherless\* from the breast,  
And take in pledge the garment of the needy;
10. They make the naked go without clothing,  
And the hungry carry the sheaf:
11. Between their walls they make them toil at noon-day\*;  
They make them tread their wine-vats, yet suffer thirst.

12. In the city\* mankind groan aloud,  
And the soul of the afflicted crieth out ;  
But God regardeth not the supplication\*.
13. They are indignant of the light\* ;  
They respect not its progress ;  
And will not return to its paths.
14. With the day-light riseth the murderer ;  
Distrest and destitute, he sheddeth blood\* :  
And at night go forth the thieving tribe\*.
15. For the dusk, too, watcheth the eye of the adulterer ;  
Exclaiming, " No eye shall behold me."   
Then putteth he the muffler on his face ;
16. He wormeth\* into houses amidst the darkness.  
In the day-time they seal themselves up\* ,  
They know not the light :
17. For the dawn they reckon\* to themselves as the death-shade ;  
The horrors of the death-shade, as it returneth\*.
18. Miserable is *this man*\* on the waters :  
Deeply miserable the lot of those on dry land.  
The progress of the vineyard is interrupted\* :
19. Drought and heat carry off the snow-waters\* ,  
They fail to their lowest depth\*.
20. Of this one\* the womb is unmindful ;  
The worm feedeth daintily on him ;

Never shall he be had in memory :

But the shoot shall be broken off as a tree\*.

21. He nourisheth to no purpose the unproductive\*,  
And dealeth no good to the widow.
22. He pulleth down the mighty by his power ;  
The aspirer\*—and he is uncertain of life :
23. He giveth him security, and he is at ease ;  
For his eyes are upon their ways.
24. They are exalted,—and instantly are they nothing ;  
Yea, they wither away, they are blighted as grain\* ;  
And as the ears of corn are they cut down.—
25. And if it be not so, who will confute me,  
Or charge my words with nonsense ?

CHAP. XXV.

1. Then answered Bildad the Shuhite, and said,—
2. “ Dominion and dread are with him ;  
“ He worketh absolutely in his heights\*.
3. “ Is there any numbering of his hosts ?  
“ And where\* doth his light not arise ?”
4. “ And how can man be righteous before God ?  
“ Yea, how can he be clear, the offspring of a woman ?”
5. “ Behold even the moon,—and it abideth not\* ;  
“ And the stars are not pure in his sight\*.”
6. “ How much less man, a worm ;  
“ And the son of man, a reptile !”

Then



## CHAP. XXVI.

1. Then Job answered, and said,—
2. How hast thou helped the powerless?  
Delivered the arm without strength?—
3. How hast thou counselled the unskilful,  
And explained the matter in controversy\*?
4. From whom hast thou pillaged\* speeches?  
And whose spirit hath issued forth from thee?
5. “Yea, the MIGHTY DEAD\* are laid open from below;  
“The floods, and their inhabitants:
6. “HELL is naked before him;  
“And DESTRUCTION hath no covering.”—
7. “He spreadeth forth\* the North-pole towards space;  
“He hangeth the earth upon nothing.”—
8. “He driveth together\* the waters into his thick clouds;  
“And the cloud is not rent under them.
9. “He withdraweth the face of his throne\*,  
“He overspreadeth it with his driven cloud:
10. “He setteth a bow\* on the face of the waters,  
“Till the consummation of light and of darkness.”—
11. “The pillars of heaven tremble,  
“And are confounded at his reproof.
12. “By his might he maketh the waters flash\*,  
“And by his skill he cleaveth the tempest\*.
13. “By his spirit hath he garnished\* the heavens;  
“His hand incurvated the flying serpent\*.”

14. Lo ! these are the outlines\* of his ways,  
And the mere whisper\* we can hear of him ;  
But the thunder of his power, O ! who can understand ?

## CHAP. XXVII.

1. Moreover, Job continued his high argument, and said ;  
2. As God liveth, he hath rejected\* my cause ;  
Yea, the Almighty hath embittered my soul.  
3. Yet, as long as my breath is within me,  
And the spirit of God in my nostrils,  
4. Never shall my lips speak wickedness,  
Nor my tongue utter deceit.  
5. God forbid that I should justify myself before you\* !  
Yet, though I die\*, will I not cast mine integrity from me.  
6. To my righteousness I adhere\*, and will not relinquish it ;  
My heart shall not be reproached\* whilst I live.  
7. Let mine adversary be reckoned\* as unrighteous ;  
And he that riseth up against me as wicked.  
8. Yet what is the hope of the wicked\* that he should prosper\* ?  
That God should keep his soul in quiet\* ?  
9. Will God then listen\* to his cry,  
When calamity cometh upon him ?  
10. Doubtless\* ; would he delight himself in the Almighty ;  
Would he call upon God continually.—  
11. I will teach you concerning the dealings\* of God ;  
What is with the Almighty will I not withhold :

12. Lo ! ye are all witnesses yourselves ;  
Why then should ye thus babble babblings\* ?—
13. This is the portion of the wicked man with God,  
And the heritage which oppressors shall receive from the  
Almighty :
14. If his children be multiplied, it is for very ruin\* ;  
And his posterity shall not be satisfied with bread.
15. His remains shall be entombed\* in corruption,  
And his widows shall make no lamentation.
16. Though he heap together silver as dust,  
And lay up raiment as mire\* ;
17. He may lay up, but the just shall put on,  
And the innocent shall divide the silver.
18. He buildeth his house like the moth\*,  
Or like a shed\* which the watchman contriveth.
19. Let the rich man lie down, and care not\* ;  
He openeth his eyes, and is nothing\*.
20. Terrors lay hold upon him as a flood,  
A tempest stealeth him away in the night ;
21. The levanter\* carrieth him off, as it rusheth,  
And whirleth him headlong from his place :
22. Yea, it driveth upon him, and alloweth not  
That he should escape from its power by flight.
23. Every one clappeth\* at him with his hands,  
And hisseth at him from his place.

## CHAP. XXVIII.

1. Truly there is a mine\* for the silver,  
And a bed for the gold which *men* refine :
2. Iron is dug up from the earth,  
And the rock poureth forth copper\*.
3. *Man* delveth into\* *the region of darkness\**,  
And examineth, to the utmost limit,  
The stones of darkness and death-shade :
4. He breaketh up the veins from the matrice\*,  
Which, though thought nothing of\* under the foot,  
Are drawn forth, are brandished among mankind.
5. The earth of itself poureth forth bread ;  
But below it, windeth a fiery region\* :
6. Sapphires are its stones,  
And gold is its ground :
7. The eagle\* knoweth not its pathway, <sup>7</sup>  
Nor the eye of the vulture descrieth it ;
8. The whelps of ferocious beasts have not tracked it,  
Nor the ravenous lion sprung upon it\*.
9. *Man* thrusteth his hand into the sparry ore\*,  
He up-turneth the mountains from the roots :
10. He cutteth out channels\* through the rocks,  
And his eye discerneth every precious gem :
11. He restraineth the waters from oozing\*,  
And maketh the hidden gloom become radiance\*.—
12. But, O! where\* shall wisdom be found?  
Yea, where is the dwelling-place of UNDERSTANDING?

13. Man knoweth not its source\*,  
For it is not to be found in the land of the living.
14. The sea saith, "it is not in me;"  
And "not in me," saith the abyss.
15. Solid gold\* cannot be given for it,  
Nor silver be weighed out as its purchase.
16. It cannot be bartered for the ingot of Ophir\*,  
For the precious onyx, or the sapphire.
17. The burnished gold and crystal cannot equal it;  
Nor its rival be jewels of pure gold\*.
18. Talk not of corals or pearls\*;  
For the attraction of wisdom is beyond rubies\*.
19. The topaz of Ethiopia cannot rival it,  
Nor for the pure ingot can it be bartered.
20. But whence, then, cometh WISDOM?  
Yea, where is the dwelling-place of UNDERSTANDING?
21. Since hid from the eyes of every man living,  
And invisible to the fowls of the heavens?
22. DESTRUCTION and DEATH say,  
"We have heard of its fame with our ears."—
23. God understandeth its track,  
Yea, he knoweth its dwelling-place:
24. For he seeth to the ends of the earth;  
He surveyeth under every part of the heavens.—
25. When he made\* a balance for the air,  
And adjusted the waters by measure;



26. When he fixed a course\* for the rain,  
And a path for the lightning of the thunder-storm\*;  
27. Then did he eye it, and proclaim it;  
He established it, and thoroughly proved it\*:  
28. And to man he said,  
Behold, THE FEAR OF THE LORD!—that is WISDOM;  
And TO DEPART FROM EVIL, UNDERSTANDING.

## CHAP. XXIX.

1. And Job continued his grave speech, and exclaimed,—  
2. Oh that it were with me as in months past!  
As in the days when God watched over me;  
3. When he suffered his lamp to shine upon my head\*,  
And by its light I illumined\* the darkness!  
4. As it was with me in the days of my\* perfection,  
When God fortified\* my tent over me;  
5. When my strength was yet\* in me;  
My children round about me;  
6. When my path flowed\* with butter,  
And the rock poured out for me rivers of oil!—  
7. As I went forth, the city rejoiced at me\*;  
As I took my seat abroad\*,  
8. The young men saw me, and shrunk back,  
And the aged ranged themselves about me\*;  
9. The rulers refrained from speaking,  
And laid *their* hand upon their mouth:  
10. The renowned\* withheld their harangue,  
And their tongue cleaved to the roof of their mouth.

11. As the ear heard, it blessed me ;  
As the eye saw, it hung upon me\* :
12. For I delivered the poor when they cried,  
The fatherless, and him that had no helper.
13. The blessing of him that was ready to perish came upon me,  
And I caused the widow's heart to shout for joy.
14. I put on righteousness ; yea, it wrapped me round :  
My justice was as a robe and turban\*.
15. I was eyes to the blind,  
And feet was I to the lame ;
16. I was a father to the destitute,  
And the cause of the unknown\* I searched into ;
17. And I brake the tusks\* of the wicked,  
And plucked the spoil out of his teeth.
18. Then said I, " I shall die in my nest\*,"  
And " I shall multiply my days as the sand\*."
19. " My root shall spread abroad to the waters\*,  
" And the dew shall lodge on my branches."
20. " My glory shall be unfading around me,  
" And my bow continue fresh\* in my hand."
21. To me they gave ear, and attended,  
And were silent upon my admonition.
22. After my words, they replied not\* ;  
For my speech dropped down upon them\* :
23. Yéa, they longed for me, as for the rain ;  
They even opened their mouths wide, as for the harvest rain\*.

I smiled

24. I smiled upon them, and they were gay\*,  
And rejected not the light of my countenance\*:  
25. I scrutinized their ways, and rebuked the lofty\*;  
And dwelt, as a king, in the midst of a troop;  
As one that upholdeth the oppressed.

## CHAP. XXX.

1. But now those that are few of days,  
In comparison with myself, mock at me\*,  
Whose fathers I scorned to rank with the dogs of my flock\*.  
2. Yet what to me is the value of their taunts\*,  
With whom crabbed looks are perpetual,  
From hunger, and flinty famine\*?  
3. Who were, yesterday\*, gnawers of the desert\*,  
Of the waste and the wilderness;  
4. Plucking nettles\* from the bushes,  
Or furze-roots\*, for their food.  
5. They were cast out from the people,  
They slunk away\* from them like a thief,  
6. To dwell in the fearfulness of the steeps,  
In dens of the earth, and in caverns\*.  
7. Among the bushes did they bray;  
Under the briars did they huddle together\*:  
8. A breed of churls! yea, a breed of infamy,  
Scourged out of the land\*.  
9. But now am I become their song,  
And serve them for a bye-word\*.  
10. They abhor me, they stand aloof from me,

And

And refrain not to spit in my face.

11. Behold, they loosen\* my restraint ;

They humble me, and cast away the bridle before me.

12. On the right rise up the younglings\*,

They rush into my footsteps,

And redouble upon me their rude inroads.

13. They tear up my pathway\* ;

They rejoice in my downfall ;

Not an adviser amongst them\*.

14. They advance as a vast breaker ;

They roll forward, a tumultuous ruin\*.

15. The turn is come\* : destructions\* are upon me ;

My nobility\* is chased away like the wind,

And my security departeth as a cloud.

16. Even now is my soul dissolved throughout me\*,

The days of distress have laid hold upon me.

17. My flesh\* is nightly eaten off from me,

And my gnawings take no rest :

18. From the abundance of the acrimony\* it is changed into a  
garment for me,

It wrappeth me round like the folds of my shirt :

19. It hath set me up for corruption,

And I am made a bye-word\*, like "DUST AND ASHES."

20. I cry unto THEE, but thou dost not answer me ;

I persevere, but thou lookest on upon me\*.

21. Thou art turned into an adversary towards me ;

In the might of thy hand thou breakest me to pieces\*.

22. Thou tосsest me into the whirlwind\*;  
 Thou makest me to ride upon *it*;  
 And utterly dissipatest my substance.
23. Behold\*! I know that thou wilt bring me to death\*,  
 To the house appointed for all the living.—
24. But not into the sepulchre\* will he thrust *his* hand;  
 Surely there, in its ruin, is freedom\*.
25. Should I not then weep for the ruthless day\*?  
 My soul lament for the rock\*?

26. Behold, I looked for good, but there came evil;  
 And I longed for light, but there came darkness.—
27. My bowels boil\*, and cease not;  
 The days of anguish press upon me.
28. Forlorn I go forth, without protection\*;  
 I stand up, a bewailer among the people.
29. I am an associate with dragons\*,  
 And a companion to ostriches\*.
30. My skin is grown black upon me,  
 And my bones are burnt up with heat:
31. And my harp is turned to lamentation,  
 And my pipe to the voice of wailings.

CHAP. XXXI.

1. I made a covenant\* with mine eyes,  
 That I would not\* gaze upon a maid.
2. Yet what is the allotment of God\* from above?



- Or the inheritance of the Almighty from on high?
3. Is it not the fate\* of the-wicked?      Yea, a fate unknown to the workers of iniquity?
4. But doth not the Eternal\* see my ways,  
And number all my footsteps?
5. If I have walked with unfaithfulness\*,  
And my foot hath rushed\* to dishonesty,—
6. Let him weigh me in the scales of justice,  
That God may discern mine integrity.
7. If my step hath strayed towards this course\*,  
And my heart hath walked after mine eyes,  
Or a speck\* hath cleaved to my hands,—
8. Let me sow, and another man eat;  
And let my branches be uprooted!
9. If my heart hath been enticed by a woman,  
Or I have lain wait at my neighbour's door,—
10. May my wife be ground down\* by another,  
And may others cower over her.
11. For this would be a premeditated crime\*,  
And a profligacy of the understanding\*:
12. For this would be a fire, consuming to destruction,  
And rooting out all mine increase.
13. If I have slighted the cause of my man-servant, or my  
maid-servant,  
In their controversies with me\*,
14. What then shall I do, when God ascendeth\*;

And

And when he visiteth, what shall I answer him ?

15. Did not he who made me in the womb, make them\* ?

Yea, did not he fashion us in a like organ\* ?

16. If I have kept back the poor from enjoyment,

Or have caused the eyes of the widow to fail ;

17. If I have eaten my morsel alone,

And the fatherless have not eaten of it ;

18. (Behold, from my youth calamity hath quickened me\*,

Even from my mother's womb have I distributed it ;)

19. If I have seen any perish for want of clothing,

Or the poor man without raiment,

20. And his loins have not blessed me,

Nor himself grown warm from the wool of my lambs\* ;

21. If I have withdrawn my hand\* from the fatherless,

When I saw my authority in the gate\* ;—

22. May my shoulder-bone be shivered at the blade,

And mine arm be broken off at the socket.

23. For the punishment of God was a terror to me,

And I was powerless\* before his majesty.

24. If I have made gold my reliance,

And have said to the ingot, “Thou art my trust ;”—

25. If I have exulted as my substance multiplied,

And as my hand found abundance ;—

26. If I have looked at the sun as he shineth\*,

Or the moon progressive in brightness\*,

And

27. And my heart hath been secretly enticed,  
Or my hand hath borne a kiss to my mouth\*;  
28. (This also would be a profligacy of the understanding\*,  
For I should deny the God *that is* above);—  
29. If I have rejoiced at the destruction of him that hated me,  
Or exalted myself when harm hath befallen him;  
30. (But never have I suffered my mouth to transgress\*,  
By entreating evil\* upon his soul);—  
31. If the men of my tabernacle do not exclaim,  
“Who hath longed for\* his meat without fulness?”  
32. (The stranger hath never lodged in the street,  
To the traveller have I opened my doors);—  
33. If, like Adam, I have covered\* my transgressions,  
By hiding mine iniquities in my bosom;—  
34. Then let me be confounded before\* the assembled multitude,  
And let the reproach of *its* families quash me\*:  
Yea, let me be struck dumb! let me never appear abroad!  
35. Who will consent to summon me\*?  
There is my pledge—let the Almighty take notice of me;  
And let mine adversary write down the charge\*.  
36. Surely I would wear it on my shoulder\*;  
I would wind it round me as a turban;  
37. I would disclose to him the whole of my steps,  
I would meet him altogether as a witness\*.

38. If my own land\* cry out against me,  
And its furrows bewail together ;—
39. If I have eaten of its strength without wages,  
Or have exhausted the breath of its managers ;—
40. Let the thistle grow up instead of wheat,  
And the nightshade\* instead of barley.—

The arguments of Job closed\*.





## PART V.



THE SUMMING UP OF THE CONTROVERSY.

## ARGUMENT OF THE FIFTH PART.



Zophar, who ought to have concluded the last Series, having declined to prosecute the Debate any farther, the general Argument is summed up by Elihu, who has not hitherto spoken, though present from the first.—He condemns the Subject-matter of the Opponents of Job, as altogether irrelevant; and accuses Job himself, not of suffering for any past Impiety, but of speaking irreverently, during the Controversy.—He contests several of Job's Positions; asserts that Afflictions are often inflicted by the Almighty for the wisest and the most merciful Purposes; and that, in every Instance, our Duty is Submission.—He closes with describing the Creator as supreme, and uncontrollable; and as creating, upholding, and regulating all Nature according to his own Will and Pleasure; incomprehensibly and mysteriously, yet ever wisely and benevolently.

## PART V.

## CHAP. XXXII.

1. **T**HEN forbore these three men  
From making answer to Job,  
Because he was righteous in his own eyes.
2. But kindled was the wrath of Elihu, the son of Barachel,  
A Buzite\*, of the family of Ram :  
Kindled was his wrath against Job,  
Because he had justified his life before God\*.
3. Against his three friends, also, was his wrath kindled,  
Because they returned no answer,  
Although they had condemned Job.
4. For Elihu waited, after Job, for a reply,  
Since these were older than himself.
5. But Elihu saw there was no answer  
In the mouth of the three men,  
And kindled was his wrath.
6. Then answered Elihu, the son of Barachel,  
The Buzite, and said,—  
I am few of years,  
But ye are very old :

Therefore shrunk I back, and was afraid  
To declare my opinion among you.

7. Let days, said I, argue,

And the controversy of years\* teach wisdom.

8. But surely there is an afflation\* in mankind,

And the inspiration of the Almighty actuateth them :

9. Controvertists\* have no skill,

Nor do the aged discern right.

10. Therefore, say I, listen unto me ;

I myself, also, will declare my opinion.

11. Behold ! I have attended to your reasonings :

I suspended myself\* throughout your discussions,

While yet ye could find arguments :

12. Yea, throughout have I pondered you ;

And, behold, there is not a correcter\* of Job,

To refute his speeches, among you.

13. Lest ye should exclaim, " We have found out wisdom,"

God shall overthrow him, not man.

14. As he hath not directed *his* words against me,

So will I not reply to him with your speeches ;

15. They are dissipated, they no longer produce effect\*,

The words have flitted away from them.—

16. As I attended till nothing could be said to him\*,

Till there was silence to him, nothing more replied to him,

17. I myself will yet reply, on my part\* ;

I myself, also, will declare\* my opinion.

18. Lo! I am overcharged\* with matter,  
The spirit of my bosom oppresseth me.
19. Behold, my bosom\* is as wine that hath no vent:  
As new skin-bottles, it is bursting.
20. I will speak, and liberate myself;  
I will open my lips, and make remarks.—
21. Nor will I now flatter men's faces;  
I will neither keep silence nor compliment\*:
22. For I know not how to compliment,  
Lest my Maker should hold me in contempt\*.

## CHAP. XXXIII.

1. Attend, therefore, now, O Job, to my reasonings;  
Yea, to the whole of my argument give ear.
2. Behold, now that I am opening my mouth,  
That my tongue is expatiating in my palate,
3. The uprightness of my heart shall find me words\*,  
And my lips shall utter pure knowledge\*.
4. The afflation of God\* actuateth me;  
The inspiration of the Almighty giveth me impulse.
5. If thou art able, refute me;  
Arrange thyself before me; stand firm.
6. Behold! I am thy fellow\* :—  
I, too, was formed by God out of the clay.
7. Lo! MY TERROR\* shall not dismay thee,  
Nor shall MY HAND be heavy upon thee.—
8. Surely thou hast said in mine ears,  
And I have heard the sound of the words,



9. "I am pure, without transgression ;  
"I am clean\*, and there is no iniquity in me.
10. "Lo ! he hunteth out pretexts\* against me,  
"He counteth me for his enemy.
11. "He putteth my feet into clogs\*,  
"He eyeth all my steps."
12. Behold ! this thou hast not made good\*.  
I will retort to thee :—Since God is greater than man,
13. Why dost thou dispute with him,  
Because\* he will not account for all his ways ?
14. Yet, at one time, God speaketh out ;  
And at other times doth he not make it plain ?
15. In a dream, a vision of the night,  
When deep sleep falleth upon man\*—  
In slumberings upon the couch—
16. Then openeth he men's ears,  
And impresseth\* for their admonition ;
17. Turning aside the man of stratagem\*.  
Or he rooteth out\* from a man obstinacy ;
18. He restraineth\* his soul from the pestilence\*,  
And his life from perishing by the arrow.
19. Should he, moreover, be chastened with pain upon his bed,  
And the agitation of his bones be violent\*,
20. So that his life nauseates\* food,  
And his soul dainty meat ;
21. His flesh is consumed, that it cannot be seen\* ;

- And his bones, that were not seen, stick out;—
22. As his soul draweth near to the GRAVE,  
And his life to the DESTINIES\*,—
23. Surely\* will there be over him an ANGEL,  
An INTERCESSOR, one of THE THOUSAND\*,  
To point out to the man his duty\*.
24. Then will he be gracious unto him, and say,  
“Release him\* from going down into the pit;  
“I have received an atonement.”
25. And his flesh shall fatten\* as a child's;  
He shall return to the days of his youth.
26. He shall give praise to God, and propitiate him;  
Yea, he shall behold his face with shouting,  
And shall render unto man his due.
27. He shall sing before mankind, and say,  
“I have sinned, and perverted the right,  
“But he hath not requited\* *it* unto me.
28. “He hath delivered my soul from going into the pit,  
“And my life beholdeth the light.”
29. Lo! all these things worketh God,  
Time after time\*, towards man;
30. To bring back his soul from the pit,  
To enlighten with the light of the living.
31. Attend, then, O Job! hearken unto me;  
Keep silence while I speak.

But

32. But if there can be a reply, answer me,  
Speak thou ; for I long for thy justification.
33. But if not, hearken thou unto me,  
Still keep silence, while I teach thee wisdom.

## CHAP. XXXIV.

1. So Elihu continued, and said ;—
2. Hear my words, O ye wise !  
And, ye learned, give ear unto me ;
3. For “ the ear trieth words,  
“ As the mouth tasteth foods\*.”
4. Let us search out for ourselves the right\*,  
Let us ascertain among ourselves what is goodly.
5. Behold ! Job hath said, “ I am righteous,”  
And “ God hath rejected my cause\*.”
6. “ Concerning my cause, I am slandered\*.  
“ He hath reversed my lot without a trespass\*.”
7. What man is there like Job !  
“ He drinketh up derision like water\* !”
8. And “ travelleth in company with the workers of iniquity !”  
Yea, in the highway, with men of wickedness !
9. “ Behold !” saith he\*, “ a man profiteth nothing  
“ By his delighting in God.”
10. Wherefore, hear me, ye men of understanding !  
A truce with wickedness towards God\*,  
And with iniquity towards the Almighty !
11. According to a man’s work\*, will he render unto him ;  
And according to the ways of a man shall it befall him.

12. But surely God will not act wrongfully,  
Neither will the Almighty pervert justice.
13. Who inspecteth the earth over him\*?  
Or who disposeth of the universe?
14. If he fix his purpose upon him,  
He can recall his breath and his spirit:
15. All flesh shall expire together,  
And mankind return to the dust.
16. But, touching\* wisdom, hear ye this,  
Give ear to the voice of my words—
17. Shall, then, the abhorrer of order become a check\*?  
And wilt THOU, forsooth\*, condemn UNBOUNDED JUSTICE?
18. Who exclaimeth to a king, Absurdity!  
To nobles, Mischievousness!?
19. Who doth not reverence the persons of princes?  
And not respect the dignified before the mean?

Behold! all these\* are the work of his hands!

20. In a moment may they perish—even at midnight!  
Tremble may the people, and pass away,  
And the potentates depart without power:
21. For his eyes are upon the ways of man,  
And he seeth all his goings:
22. There is no darkness nor death-shade  
For the workers\* of iniquity to hide in.
23. Behold! not to man hath he entrusted the time\*  
Of coming into judgment with God:

24. He crusheth the mighty unawares\*,  
And lifteth up the lowest into their place\*.
25. For he knoweth their machinations,  
And rolleth round the night, and they are demolished\*.
26. Down, culprits\*, he smiteth them,  
In the public courts\* of spectators,
27. Who purposely\* departed from following him,  
And all his dealings perverted\*:
28. So as to make the cry of the poor come before him,  
And that he should hear the cry of the oppressed.
29. But let him give quiet\*, and who can make trouble?  
Let him hide *his* face\*, and who can descry him?  
Whether in regard to a nation or to an individual?
30. To a corrupt king of mankind,  
Or the multitude of the people\*?
31. Therefore say thou unto God\*,  
“I have suffered,—I will not offend\*:
32. “What I see not, O teach thou me!  
“Wherein\* I have done evil, I will do so no more!”
33. Then, in the presence of thy tribes\*,  
According as thou art bruised, shall he make it whole.—  
But it is thine to chuse, and not mine;  
So what thou determinest—say.
34. Let men of understanding talk with me,  
And let the wise man listen to me.

Should



35. Should Job answer\* without knowledge,  
And his words be void of discretion,  
36. Verily\*, let Job be pursued, even to conquest\*,  
For replying like wicked men\*.  
37. For he would add to his transgressions, apostacy :  
He would clap his hands in the midst of us ;  
Yea, he would tempest his words up to God\*.

## CHAP. XXXV.

1. And Elihu resumed, and said;—  
2. Dost thou, then, reckon this to be meet ?  
Thou hast said, “ My righteousness is before God’s.”  
3. Behold ! thou wouldst argue\* how it may profit thee ;  
“ What shall I benefit more than by my going astray ?”  
4. I will return thee an answer,  
And thy companions with thee.  
  
5. Look to the heavens, and behold !  
And contemplate the skies ;—high are they over thee !  
6. If thou go astray, what doest thou against him ?  
Yea, should thy transgressions abound, in what canst thou  
affect him ?  
7. If thou be righteous, what canst thou profit him ?  
Or what will he receive from thy hand ?—  
8. To man, like thyself, is thine iniquity,  
And to the son of man thy righteousness.  
9. From amidst the multitude the oppressed\* call out ;  
They cry aloud from the arm of the mighty :

But

10. But no one exclaimeth, "O! where is God, my creator,  
"Who giveth songs in the night\*?"
11. "Who teacheth us\* more than the beasts of the earth,  
"And maketh us wiser than the fowls of heaven?"
12. Piteously\* call they out, but he answereth not,  
Notwithstanding the violence of the outcries\*;
13. For God will not listen to vanity;  
Yea, the Almighty will not notice it.
14. However thou mayst say, "Thou dost not behold us\*!"  
Judgment is before him, and thou shalt abide it\*.
15. But at present, because he hath not mustered up his wrath\*,  
Nor manifested *his* fury in excess,.
16. Therefore doth Job open his mouth in vanity;  
He multiplieth words without knowledge.

## CHAP. XXXVI.

1. And Elihu proceeded, and said;—
2. Incline to me\*, and I will open unto thee.  
Behold! there are yet arguments on behalf of God.
3. I will exert my knowledge to the utmost\*,  
And do justice to my Creator.
4. Behold! truth, without error\*, shall be my argument;  
Soundness of knowledge shall be before thee.
5. Lo! God is mighty, and will not be despised\*:  
Mighty in strength of heart\*, he will not uphold\* the wicked,
6. But will deal justice to the oppressed.  
He withdraweth not his eye from the judge\*,
7. Nor even from kings\* upon the throne;

For he returneth them in triumph\*, and they are exalted :

8. Or, if they be bound in fetters,  
If holden in the cords of affliction,
9. Then showeth he them their deeds,  
And their transgressions, wherein they have rebelled ;
10. And openeth their ear to correction,  
And exhorteth that they return from iniquity.
11. If they listen and obey,  
They spend their days in prosperity,  
And their years in pleasures :
12. But, if they listen not,  
They pass by, as an arrow,  
And die without remembrance\*.
13. So, let hypocrites toss up the nose\* ;  
They shall not be liberated\* when he fettereth them :
14. They shall die in the youth of their soul\*,  
And their strength shall *lie* amongst the rabble\*.
15. *But* he will rescue the afflicted in their affliction ;  
And make their ears tingle with joy\* in oppression.
16. So, surely, would he have raised up\* for thee, in the midst  
of straitness,  
Enlargement, unlimited in its extent,  
And the lowest of thy tables\* would he have filled with plenteousness.
17. But thou art consummating\* the doom of the wicked ;  
The doom and the punishment are at hand.
18. Behold the indignation\* ! lest it urge thee on to ruin,

When

When abundance of ransoms shall not extricate thee.

19. Will thy magnificence then avail\*?

Not wealth, nor all the exertions of power.—

20. Neither long thou for the night,

For the vaults\* of the nations underneath them.

21. O beware!—advance not\* in wickedness;

For this hast thou preferred to affliction.

22. Behold! God can raise up by his power;

And who like him can cast down\*?

23. Who inspecteth his way over him\*?

Or who can say, “Thou hast done amiss”?

24. O reflect!—that thou mayst\* honour his dealings,

Whom mankind jointly celebrate.

25. Every mortal looketh towards him\*;

Man gazeth afar off.

26. Behold! God is great—surpassing knowledge:

The number of his years! surpassing research.

27. Lo! he exhalet\* the drops of the waters;

They throw off the rain for his tempest.

28. Then down flow\* the heavens;

They pour upon man impetuously.

29. But if he heap up\* the spreadings of the cloudy-woof,

The tapestry of his pavilion\*,

30. Behold! he throweth forth from it his flash,

And investeth the roots of the very ocean\*.

31. Lo! thus judgeth he the nations;

He passeth sentence amain\*.

32. He brandisheth the blaze athwart the concave\*,  
And launcheth his penetrating bolt\*:  
33. Along with it rusheth\* his roar,  
The fierceness\* of wrath, because of wickedness:

CHAP. XXXVII. Wrath—at which\* my heart trembleth,

And staggereth\* in its post.

2. Hear! O! hear ye, the clangour\* of his voice,  
And the peal that issueth from his mouth.  
3. Under the whole heavens is his flash\*,  
And his lightning unto the ends of the earth.  
4. After it peaaleth the voice;  
He thundereth with the voice of his majesty;  
And there is no limit to them\* when his voice soundeth.  
5. God thundereth marvellously with his voice\*.

Great things doeth he, surpassing knowledge\*.—

6. Behold! he saith to the snow—BE\*!  
On earth then falleth it\* :—  
To the rain—and it falleth—  
The rains of his might.  
7. Upon the labour of every man he putteth a seal\*,  
To the feeling of every mortal\* is his work :  
8. Even the brute kind\* go into covert,  
And abide in their dwellings.  
9. From the utmost zone\* issueth the whirlwind\*;  
And from the arctic chambers\*, cold.

By



- 
10. By the blast of God the frost congealeth\*,  
And the expanse of the waters, into a mirror\*.
11. He also loadeth the cloudy-woof with redundance\*;  
His effulgence disperseth the gloom\*.
12. Thus revolveth he the seasons in his wisdom\*,  
That they may accomplish whatsoever he commandeth them,  
Over the face of the world of earth\*.
13. Constantly in succession\*, whether for his judgment  
Or for mercy, he causeth it to take place.
14. Hearken to this, O Job! be still,  
And contemplate the wondrous works of God.
15. Dost thou know how God ordereth these things?  
How the light giveth refulgence to his vapour\*?
16. Dost thou know of the balancings of the clouds?  
Wonders, perfections of wisdom\*!
17. How thy garments grow warm,  
When the earth is attempered from the south?
18. Hast thou with him spread out the heavens,  
Polished as a molten mirror?
19. Teach us how we may address him,  
When arrayed in robes of darkness\*:
20. Or, if brightness be about him\*, how I may commune?  
For, should a man then speak, he would be consumed.—
21. Even now we cannot look at the light,  
When it is resplendent\* in the heavens,

And a wind from the north hath passed along and cleared  
them\* :

22. Splendour itself is with God !

Insufferable majesty !

23. Almighty !—we cannot comprehend him,—

Surpassing in power and in judgment !

Yet doth not the might of his justice oppress.

24. Let mankind, therefore, stand in awe of him :

He looketh all the wise of heart to nothing\*.



## PART VI.



THE ACQUITTAL AND RESTORATION OF JOB.

### ARGUMENT OF THE SIXTH PART.



The Almighty appears visibly, to pronounce Judgment; and speaks to Job, in a sublime and magnificent Address, out of the Whirlwind—Job humbles himself before the Almighty, and is accepted of him—His Friends are severely reproved for their Conduct, during the Controversy; a Sacrifice is demanded of them, and Job is appointed their Intercessor—He prays for his Friends, and his Prayer is assented to—He is restored to his former state of Prosperity, and his Substance in every instance doubled.



## PART VI.

## CHAP. XXXVIII.

1. **T**HEN spake Jehovah to Job,  
Out of the whirlwind, and said :—
2. Who is this that darkeneth wisdom  
By words without knowledge ?
3. Gird up now, manfully\*, thy loins ;  
For I will ask of thee, and answer thou me.
4. Where wast thou when I founded the earth ?  
Declare :—doubtless thou knowest the plan\*.
5. Who fixed its measurements ?—for thou knowest\*.  
Or who stretched the line upon it ?
6. Upon what are its foundations sunk ?  
Or who laid its key-stone,
7. When the morning-stars sang together,  
And all the sons of God shouted for joy ?
8. Or who shut up the sea with doors,  
When its rush from the womb would have overflowed\*,—
9. When I made the clouds its mantle\*,  
And thick darkness its swaddling-band\* ;

10. And uttered my decree concerning it\*,  
And fixed a boundary\* and doors :
11. And said, “ Thus far shalt thou come, but no further ;  
“ And here shall the raging of thy waves be stayed\*?”
12. Within thy days, hast thou ordained the dawn,  
And appointed to the day-spring his post\*,—
13. That they should lay gold on the skirts of the earth,  
And evil-doers be terrified away from it\*?
14. Canst thou cause them to bend round, as clay to the mould\*,  
So that they are made to set like a garment,—
15. While their lustre is withholden from evil-doers,  
And the roving of wickedness\* is broken off?
16. Hast thou penetrated the well-springs of the sea\* ;  
Or walked through the depth of the abyss ?
17. Have the gates of death\* been disclosed to thee ?  
Yea, the gates of the death-shade hast thou beheld ?
18. Hast thou explored throughout the breadths of the earth ?  
Declare :—doubtless thou knowest the whole of it.
19. Where, too, is the region\* *that* light inhabiteth ?  
And darkness, where, too, is its abode,—
20. That thou shouldst lay hold of it in its boundary\*,  
And that thou shouldst discern the traces of its mansion ?
21. Thou knowest\* :—for thou wast then born,  
And great is the number of thy days.

22. Hast thou entered into the treasures of the snow?  
Or the treasures of the hail hast thou beheld,
23. Which I have reserved against the time of trouble,  
Against the day of battle and of war?
24. Where, too, is the region *whence* the lightning brancheth,  
*Whence* the levanter\* bursteth forth over the earth?
25. Who hath allotted a store-house\* for the torrent,  
Or made a path\* for the bolt of the thunder-clap,—
26. To cause rain on a land where there is no man;  
On a desert, without a mortal in it\*:
27. To replenish the waste, and the wilderness,  
And make the bud of the tender herb to spring forth?
28. Who is the father\* of the rain?  
And who hath begotten the globules of the dew\*?
29. Out of whose womb came the ice?  
And the hoar-frost of heaven, who hath gendered it?
30. When the waters grow opake as a stone\*,  
And the face of the deep becomes fixt,
31. Canst thou compel the sweet influences of the Pleiades\*?  
And loosen the bands of Orion?
32. Canst thou lead forth the Zodiac in his season?  
Or guide Arcturus and his sons?
33. Knowest thou the laws of the heavens?  
Hast thou, forsooth\*, appointed their dominion over the earth?
- Canst

34. Canst thou lift up thy voice to the clouds,  
And a deluge of waters envelop thee?
35. Canst thou send forth lightnings,—and they go,  
And say unto thee, “Here we are!”—
36. Who putteth understanding into the volleys\*?  
And who giveth to the shafts\* discernment?
37. Who, by wisdom, irradiateth the heavens\*,  
And stayeth the bottles of the skies,
38. When the dust is broken down into glassiness\*,  
And the clods are impacted together?
39. Canst thou hunt down prey for the lioness,  
And perfect the strength\* of the young lions,—
40. When they lie prostrate in the lairs,  
When they crouch in the shelter of the covert\*?
41. Who provideth his spoil for the raven,  
When his nestlings cry unto God,  
When they are famishing\* for want of food?

## CHAP. XXXIX.

1. Understandest thou the course of breeding of the mountain-goats\*?  
Canst thou see into the calving of the hinds?
2. Wilt thou calculate the months they shall fulfil?  
Yea, understandest thou their course of breeding?
3. They draw themselves together\*; they cast out their young,  
They are delivered from their pangs.

Their

- 
4. Their nurslings bound away\*, they contend over the field,  
They go off, and never return to them.
5. Who hath sent forth the wild-ass at large\*?  
And the reins of the wild-mule who hath loosed?
6. Whose house I have made the wilderness,  
And his haunts the salt waste.
7. He mocketh at the uproar of the city,  
And the jargon of the driver he heedeth not:
8. He traverseth the mountains, his pasturage\*;  
And hunteth after every green shoot.
9. Will the rhinoceros\* submit to serve thee?  
Will he, indeed, abide at thy crib?
10. Canst thou make his harness bind the rhinoceros to the furrow?  
Will he, forsooth, plough up the valleys after thee\*?
11. Wilt thou rely on him for his great strength,  
And commit thy labour unto him?
12. Wilt thou trust him that he may bring home thy grain,  
And gather in thy harvest\*?
13. The wing of the ostrich-tribe is for flapping,  
But of the stork and the falcon for flight\*.
14. Behold, she committeth her eggs to the earth,  
And letteth them grow warm upon the sand;
15. And is heedless that the foot may crush them\*,  
Or the beast of the field trample upon them.

16. Hard-used are her young, as though not belonging to her;  
Vain hath been her travail, without solicitude:
17. For God hath made her feeble of instinct,  
And not imparted to her understanding.
18. Yet, when she rouseth herself to the contest\*,  
She laugheth at the horse and his rider.
19. Hast thou bestowed on the horse mettle?  
Hast thou clothed his neck with the thunder-flash\*?
20. Hast thou given him to launch forth as an arrow\*?—  
Terrible is the pomp of his nostrils:
21. He paweth in the valley, and exulteth\*:  
Boldly\* he advanceth against the clashing host:
22. He mocketh at fear, and trembleth not;  
Nor turneth he back from the sword.
23. Against him rattleth the quiver;  
The glittering spear, and the shield:
24. With rage and fury he devoureth the\*ground,  
And is impatient\* when the trumpet soundeth.
25. He exclaimeth among the trumpets, “Aha!”  
And scenteth the battle afar off,  
The thunder of the chieftains, and the shouting.
26. Is it by thy skill that the falcon taketh flight\*,  
That she stretcheth her wings towards the South\*?
27. Doth the eagle, truly, soar at thy command?  
And therefore\* maketh she her nest on high?



28. She dwelleth in the cliff\*,  
Yea, broodeth on the peak of the cliff:
29. And thence espieth she ravin:  
Her eyes trace the prey afar off,
30. And her young ones swoop up\* the blood:  
And wherever there are carcasses, she is there\*.

## CHAP. XL.

1. And Jehovah added to Job, and said;—
2. Doth it, then, edify\* to contend with the Almighty?  
Let the reprover of God answer this.
3. Whereupon Job replied to Jehovah, and said;—
4. Behold, I am vile! What can I answer thee?—  
I will lay my hand on my mouth.—
5. Once have I spoken, but I will not speak again:  
Yea, twice; but I will not persevere.
6. Then spake Jehovah to Job,  
Out of the whirlwind, and said;—
7. Gird up now, manfully, thy loins;  
For I will ask of thee, and answer thou me.
8. Wouldst thou, truly, demolish my judgment?  
Wouldst thou condemn me, that thyself mayst be justified?
9. And hast thou, indeed, an arm like God?  
And with a voice like his canst thou thunder?

10. Put on, now, loftiness and pomp,  
And array thyself in majesty and glory ;
11. Let loose\* the excesses of thy wrath,  
And eye every proud one, and abase him ;
12. Eye every proud one—yea, prostrate him ;  
And crush down the wicked to the grave\* :
13. Huddle them together\* in the dust,  
Thrust them down\* amidst the huddle :
14. Then, indeed, will I confess\* to thee,  
That thy right hand may work thee protection.
  
15. Come, behold Behemoth\*, whom I have created as well  
as thyself !  
He feedeth on grass like the ox.
16. Come, behold his strength in his loins,  
And his virility in the navel of his belly\*.
17. He moveth his tail like a cedar ;  
The sinews of his haunches\* are braced together :
18. Bars of brass are his bones ;  
His joints like masses of iron\* :
19. He is the chief of the ways of God. .  
Let HIM but commission him\*, he is instant on his ravage ;
20. Lo ! the mountains become food to him,  
And all the beasts of the field there are made a mock of.
21. Under the shady trees he reposeth ;  
In the covert of the reeds and the ooze :
22. While they overshadow him\*, the shady trees tremble ;

The willows of the river, while they surround him.

23. If the stream rage, he recoileth not ;

He is unmoved, though Jordan rush against his mouth :

24. With his eyes he inviteth him\* ;

He cutteth through, fiercely, with *his* scales.

CHAP. XLI.

1. Canst thou drag forth Leviathan\* ?

With hook and line\* canst thou delve into his tongue ?

2. Say, canst thou\* fix the cord to his snout ?

Or pierce his jaw through with the barb ?

3. Will he multiply entreaties to thee ?

Will he, forsooth, speak to thee soft things ?

4. Wilt thou, verily, strike a league with him ?

Wilt thou receive him into perpetual service ?

5. Wilt thou play with him like a bird,

And encage him for thy children\* ?

6. Shall thy companions rush upon him\* ?

Shall they allot him to the merchants ?

7. Say, wilt thou fill his skin with harpoons\*,

And his head with fish-spears ?

8. Make ready thy hand against him—

Dare the contest ; be firm\*.

9. Behold ! the hope of him is vain ;

It is dissipated\* even at his appearance.

10. None is so bold that he dares rouse him.—

Who, then, is he that will array himself against me ?

11. That will stand before me, yea, presumptuously\* ?

- The hollow of the whole heavens\* is mine :
12. I cannot be confounded\* at his limbs and violence,  
The strength and structure of his frame.
13. Who will rip up the covering of his armour?  
Against the doubling of his nostrils\* who will advance?
14. The doors of his face who will tear open?  
The rows of his teeth are TERROR ;
15. The plates of his scales, TRIUMPH,—  
A panoply, an embossed munition :
16. The one is so compacted with the other,  
The very air cannot enter between them ;
17. Each is inserted into its next ;  
They are rivetted, and cannot be sundered.
18. His snortings are the radiance of light ;  
And his eyes, as the glancings\* of the dawn :
19. Out of his mouth issue torches,  
Flashes of flame bound away.
20. From his nostrils bursteth fume,  
As from a seething-pot or a cauldron :
21. His breath kindleth coals ;  
Raging fire goeth from his mouth\*.
22. In his neck dwelleth MIGHT ;  
And DESTRUCTION exulteth before him\* :
23. The flakes of his flesh are soldered together :  
It is firm about him, it will in no wise give way\*.
24. His heart is as firm as a stone,

Yea,

Yea, it is firm as the nether mill-stone.

25. At his rising the mighty are afraid ;  
They are confounded at the tumult of the sea\*.
26. The sword of his assailant cannot stand\*,—  
The spear, the dart, or the harpoon.
27. He regardeth iron as straw,  
Brass as rotten wood.
28. The bolt from the bow cannot make him flee ;  
Sling-stones are turned back from him like stubble :
29. Like stubble is the battle-axe reputed ;  
And he laugheth at the quivering of the javelin.
30. His bed is the splinters of flint\*,  
Which the broken rock scattereth on the mud\*.
31. He maketh the main to boil as a cauldron :  
He snuffeth up the tide as a perfume\*.
32. Behind him glittereth a pathway ;  
The deep is embroidered with hoar\*.
33. He hath not his like upon earth\*,  
This creature without fear :
34. He dismayeth all the boastful\*,  
He is a king\* over all the sons of pride.

#### CHAP. XLII.

1. Then Job replied to Jehovah, and said;—
2. I feel that thou art all-powerful,  
And that no thought can be withholden from thee.
3. “Who is this that pretendeth wisdom without knowledge\*!”—  
Surely I have been presumptuous—I would not understand !  
Wonderful

Wonderful art thou beyond me, and I know nothing\* !

4. " O ! hear THOU, then, and I will speak :

" I will ask of THEE, and declare thou unto me."

5. I have heard of thee by the hearing of the ear,

But mine eye now beholdeth thee :

6. Wherefore I abhor myself,

And repent in dust and ashes.

7. And it came to pass, after Jehovah had spoken

These self-same words unto Job,

That Jehovah said unto Eliphaz the Temanite,—

Enkindled is my wrath against thee,

And against thy two companions ;

For ye have not spoken fitly concerning me,

As hath my servant Job.

8. So take now, for yourselves,

Seven bullocks and seven rams,—

And go to my servant Job,

And offer for yourselves a burnt-offering,

That my servant Job may make intercession for you,

(For his person will I surely accept,)

Lest I deal evil against you.

For ye have not spoken fitly concerning me,

As hath my servant Job.

9. Then went they, Eliphaz the Temanite,

And Bildad the Shuite, and Zophar the Naamathite,

And



And did as Jehovah spake unto them.—  
And Jehovah accepted the person of Job.

10. And Jehovah reversed the affliction\* of Job,  
After he had made intercession for his friends :  
And Jehovah increased all that was Job's to double.
11. Then went forth, and came unto him,  
All his brethren, and all his sisters,  
And all his former acquaintance ;  
And ate bread with him in his house ;  
And condoled with him, and comforted him,  
Over all the evil which Jehovah had brought upon him.  
And every one presented to him a piece of money,  
And every one an ear-ring of gold.
12. And Jehovah blessed the latter end of Job  
More than his beginning :  
For he had fourteen thousand sheep,  
And six thousand camels,  
And a thousand yoke of oxen,  
And a thousand she-asses.
13. And seven sons had he, and three daughters :
14. And he called the name of the first Jemima\*,  
And the name of the second Kezia,  
And the name of the third Kerenhapuc.

And,

15. And, in all the land, were there not found  
So beautiful women as the daughters of Job.  
And their father gave them an inheritance in the midst of  
their brethren.
16. And Job lived, after this, an hundred and forty years,—  
And saw his sons, and his sons' sons, four generations.
17. Then died Job, old and satisfied with days.



END OF THE POEM.

# NOTES.



## NOTES ON JOB.

### CHAP. I.

VER. 1. — *Uz.*] So written in our standard version. In the Hebrew עֹז; whence Lowth, Tremellius, and many others, *Utz*, or *Hutz*: but if ע be here expressed by *tz*, it should be so expressed at all times; and then, with Beza, for Zophar we should write Tzophar, which is not done by Lowth, and scarcely by any translator but Beza. In the Septuagint we have ἐν χώρα τῇ Αὐστρίδι. For the origin of the term, and the geographical situation of the country, see the preceding Dissertation.

Ver. 1. — *lived a man.*] Heb. יֵשׁ הָיָה; whence it might be rendered “A man *was*,” הָיָה signifying equally ‘to be,’ ‘exist,’ or ‘live.’ So Wiclif, “A man, Joob by name, *was* in the land of Hus.” So the Italian of Malermi, “Nella terra de Hus ERA un’ huomo;” and of Bruccioli, “Nel paese de Us FU un huomo.” I prefer, however, the signification of ‘to live,’ as more emphatic. Our established version very unnecessarily opens with the feeble and vulgar expletive *there*; “There was a man.” So the Dutch, (where, however, we have less reason to expect elegance,) “*Daer was een man.*” The French idiom is still worse, and more dilutely pleonastic, “Il y avoit un homme;” yet it is still suffered to keep its hold.

De Leon, in his Spanish Commentary, conceives that in the term עֹז he traces something more than is commonly meant by the word *man*, and that it exhibits conjointly the idea of dignity or pre-eminence; whence, instead of simply rendering it *ombre*, he has written it *varon*: “UN VARON fue,” &c. ‘A noble man,’ or ‘Man of authority.’ Our English word *baron*, which, in many of its senses, is still synonymous with the Spanish term, was unquestionably derived from the

same root. This, however, is to criticise with too keen an eye; and even De Leon himself has condescended to employ the humbler term *ombre*, in his translation into triplet rhymes:

“ En la region de Hus, en la primera  
Edad, fue un hombre, Job llamado.”

Ver. 3.—*a household of very great multitude.*] The Hebrew term עֲבָדָה (*obedah*) implies equally ‘the work’ and ‘the workman;’ ‘the ground tilled,’ and ‘the tiller of the ground;’ and it is hence rendered, indiscriminately, *household*, or *husbandry*; the *household* of the patriarchal times chiefly consisting of *husbandmen*. In Dr. Stock it occurs thus,

“ And a train of servants, very great;”

but this, I think, conveys an idea too modern, as well as too ostentatious: ὑπηρεσία, δουλεία, οἰκετία, are the terms successively employed by the Septuagint, Aquila, and Symmachus, and much better comport with the original, which, with a retention of both its significations, has passed into the Arabic عֲבָد and مَعْبُودَة. The Latin terms *obedio*, *obedientia*, and their derivatives in modern tongues, are unquestionably derived from the same source. To this member of the verse the following passage is added in the Septuagint, καὶ ἔργα μεγάλα ἦν αὐτῶ ἐπὶ τῆς γῆς, “And great was their labour over the land:” which St. Ambrose seems properly to have regarded as a paraphrase advanced in consequence of the double meaning of the Hebrew term.

Ver. 4.—*were wont to hold a banquet-house.*] Literally, “were wont and held a banquet-house;” which is not exactly an English idiom. The phrase מִשְׁתֵּה בַּיִת is literally “a banquet-house,” or “open house for feasting;” and hence Tyndal renders it “made bankettes;” which is not perfectly literal, but far less paraphrastic than our common rendering, “went and feasted in their houses.”

Ver. 4. *Every one on his birth-day.*] The Hebrew יוֹם is not only here, but in many other places, expressly used to import *birth-day*; and is hence correctly rendered in this sense by Dr. Stock. In ch. iii. 1. of the present poem, it is so obvious that the signification is *birth-day*, that the term *day* alone will answer even in English, for it is thus directly explained only two verses below. In Hosea vii. 5. the intended signification is equally obvious.

Ver.



Ver. 5. *And made ready in the morning, and offered burnt-offerings.*] Thus Homer, in a fine and valuable passage, II. IX. 493.

— στρεπτοὶ δέ τε καὶ Θεοὶ αὐτοὶ,  
 Τῶν περ καὶ μείζων ἀρετῇ, τιμῇ τε, βίῃ τε.  
 Καὶ μὲν τοὺς θνέεσσι καὶ εὐχολῆς ἀγανῆσι,  
 Λοιβῇ τε, κνίσσῃ τε, παρατρωπῶα' ἄνθρωποι  
 Λισσόμενοι.—

“ The Gods (the only great and only wise)  
 Are moved by offerings, vows, and sacrifice :  
 Offending man their high compassion wins,  
 And daily prayers atone for daily sins.” POPE.

Ver. 5. *May have sinned, nor blessed God.*] The English reader will be surprised to find that I have here rendered the same term *bless* (ברך), which, in *most* of the versions, is rendered *curse*: but he will perhaps be still more surprised to learn, that the term here usually rendered *curse* is the very same that so frequently occurs in the Psalms and other benedictory parts of Scripture, and is uniformly rendered *bless*; as, “ Bless the Lord, O my soul ! ” — “ Blessed is every one that feareth the Lord ; ” &c.

In this sense it ought always to have been rendered ; and to have departed from this sense, into its opposite, is a monstrous outrage upon Hebrew philology. There are indeed, in all languages, a few words that admit of both a good and a bad sense ; and which may be conceived to justify the different renderings of *blessing* and *cursing* ascribed to ברך. Such is *sacer* in the Latin tongue ; *devote*, or *devoted*, in English ; *segen*, and *segnen*, in German ; and אלה in Hebrew ; for all these equally import *consecration* and *desecration*, according to the general scope of the sentence in which they are employed. The connexion, however, between these senses, is clear ; the etymon, or radical stock, is obviously one and the same ; and the antagonism only results from the derivatives branching off into opposite directions.

Yet nothing of this kind of reasoning can be urged in favour of giving to ברך the sense of *cursing* ; all its derivatives running in the same direction, and to the same shades of signification. In reality, there are but six cases in the whole Bible in which this sense can possibly be ascribed to it ; four of them occurring in the present and the ensuing chapter, and two of them in 1 Kings ii. 10 and 13 :  
 in

in all of which בֵּרַךְ should be as decidedly understood in its proper sense of *blessing* as in any other part of the Bible: and its not being so understood has produced, in every instance, an error in the translation.

In the two instances in the second chapter of the first book of Kings, instead of the passages being rendered, as they usually are, with respect to the accusation brought against Nabal, "Thou didst," or "Nabal did *blaspheme* God and the king;" they should be given, "Thou didst," or "Nabal did *bless* or *worship* the gods, even מֹלֶטֶחַ (מֶלֶךְ): for such is the word that occurs here, and is rendered KING in our common versions: while the Hebrew term for *God*, or *gods*, is in the plural; in which sense, indeed, it is often applied to Jehovah himself.

I proceed, then, to justify the use of בֵּרַךְ in its proper sense, in the passage immediately before us; and shall do the same in the three other passages of the present poem, in the respective places in which they occur.

The necessity urged for using בֵּרַךְ in a bad sense, or as expressive of *cursing*, in the passage now under review, is, that the Translators cannot otherwise give any meaning to the sentence; for we are told, that if the Hebrew term be rendered in its usual signification, the passage must of consequence run, "For (said Job) peradventure my sons may have sinned, and *blessed* God in their hearts," which would be nonsense.

I observe, then, that the meaning of the particle ו, here rendered *and*, has been as much mistaken as the verb בֵּרַכְו *blessed*. ו is either an affirmative or a negative particle, according to the nature of the proposition in which it occurs; and whenever it is employed negatively, it has the precise force of, and in its general range runs precisely parallel with, our own *nor*, and the Latin *nec* or *neve*: and hence is only an imperfect or half negative, requiring a preceding negative, as *nor* and *nec* require, to make the negation complete.

Now I venture to lay it down, as a philological canon, applicable to all languages whatever, that the imperfect negative may be employed alone in every sentence compounded of two opposite propositions, when it becomes the means of connecting the one with the other: such propositions being in a state of reciprocal negation, and the former of course supplying the place of an antecedent negative to the subsequent and imperfect connecting particle

As

As examples, let us take the following familiar expressions: "I am determined to stay at home, *nor* shall any thing induce me to alter my determination."—"He is always idle, *nor* ever thinks seriously of business for a moment." So in the following couplet of Mr. Pope, in which he advises a close imitation of Nature:

"But treat the Goddess like a modest fair,  
Nor over-dress, nor leave her wholly bare."

The same canon applies equally to all languages. Let the following well-known verse from Horace serve as a general example:

"Serus in cœlum redeas: diuquē  
Lætus intersis populo Quirini:  
Neve te nostris vitiis iniquum  
Ocyor aura."

Thus lately rendered by my ingenious and learned friend, R. Bradstreet, Esq. See the Appendix to his *Sabine Farm*:

"O late return to heaven!—O long,  
Joyful amid Quirinus' throng,  
Extend thy willing stay: |  
Nor let resentment of our crime,  
Upon the whirlwind's wing sublime,  
Bear thee away!"

The passage before us is, in like manner, compounded of two opposite propositions, *sinning against* and *serving* or *blessing* God, which constitute negations to each other; and are united by an imperfect negative particle, whose imperfection is cured or supplied by the relative negation of the first of the two propositions. And that the ׀, or particle here employed, *must* have been intended in its negative sense, is clear; first from its actual situation, which demands a negative particle; and next, because it is universally admitted, that, without such a sense, the whole passage becomes an absurdity, unless we give to the subsequent term *bless* a forced, and, as I contend, an unnecessary, unallowable, and monstrous signification.

The Hebrew philologist will excuse the length at which I have examined this point; because, if the reasoning be correct, it will, for the first time, settle the real meaning of a text which has hitherto proved intractable, and give a clue to almost every other passage in which the negative or affirmative meaning of ׀ has been a source of controversy.

The necessity of a clear and precise adjustment of this point is obvious, from the variety of shifts (many of them ingenious, but shifts never-

nevertheless) to which preceding translators have been compelled, in order to extort a meaning out of the passage, with the particle regarded as an affirmative. Let us attend to a few of them.

The more common expedient consists, as I have already observed, in changing *blessed* into *cursed*, which is supported by observing that the Hebrew בֵּרַךְ has a near resemblance to the Greek χάρειν, and the Latin *valere*; both which are used equally to import valediction and benediction, or *bidding farewell*, or *taking leave*, and *felicitating* in general. But ‘to bid farewell,’ or ‘to take leave of,’ in a bad sense, in which this phrase is also frequently used, is ‘to renounce or abandon:’ and hence בֵּרַךְ, they contend, is used, in the passage before us, in the sense of *renunciation*; whence the version of Schultens is, “Forsitan peccaverunt filii mei, et *valere* jusserunt numen in corde suo:” “My sons have perhaps sinned, and *bidden farewell* to God in their hearts:” a sense adopted by Scott and Dr. Stock, and countenanced by Dr. Lowth: while, at the same time, we have no proof whatever, not only that בֵּרַךְ was in any instance used in the sense of *renunciation*, or the bad sense of *valédiction*, but that it was ever used in any sense of valediction, whether bad or good.

Most of the old versions seem to have conceived that it possessed a bad sense as well as a good, not *indirectly*, as in the preceding argument, but *directly* and *immediately*, as *sacer* has in Latin, and *devoted* in English. Our own established version, that of Junius and Tremellius, and those of the Syriac and Arabic, are founded upon this idea; while the Septuagint gives us, not very differently, κακὰ ἐνεδόγησαν, “thought evil of God.” Upon this view of the question I have observed already.

The Greek version of Aquila, St. Ambrose, St. Jerom, and Piscator, concur in giving us εὐλόγησαν, *benedixerunt*, or “blessed,” the connective particle being still rendered *affirmatively* instead of *negatively*, “AND blessed God;” and many of the modern continental versions continue the same rendering, especially the Spanish, “Y bendigieron à Dios en su coracon.” All which Luis de Leon endeavours thus to explain: “Si por caso alegres y contentos digeron; *tengase Dios su gloria*, que à nosotros esto nos basta:” “Lest, merry-hearted and satiated, they should have said, *Let God have his glory, this banquet is enough for us*:” which he thus, however, renders in his triplet versification, as though approving of the more common interpretation:

——“Si

———“ Si por ventura  
Mis hijos allá dentro de suo pecho  
Usaron contra Dios de desmesura.”

Lest e'er my sons, in heart, and off their guard,  
Irreverence to their Maker should have dar'd.

Mr. Parkhurst conceives that the word *God* should be rendered *gods*, and referred to the false gods of the country, which it would then seem that Job had thought his sons had recreantly blessed or worshipped: and he gives this interpretation to the Greek and Latin renderings immediately quoted: whence the interpretation of Miss Smith, “ For he said, Lest my sons should sin, and bless the gods in their hearts.” This, though more ingenious than the explanation of De Leon, is extremely recondite. The only false religion we know, from the internal evidence of the poem itself, to have existed at this period, was that of Sabiism, or the worship of the heavenly bodies: but there is nothing to render it even probable that the sons of Job were attached to this. See ch. xxxi, 26, 27. The explanation, like the rest, is only offered by way of expedient.

Ver. 6. *And the day came*——.] וַיְהִי הַיּוֹם. In the Septuagint *ὡς ἡ ἡμέρα αὐτή*. Tyndal: “ Now upon a tyme.” The Chaldee paraphrase affects to fix the period of the sitting: “ Now there was a day of judgment (or scrutiny) *in the beginning of the year*; and the hosts of angels came and stood in judgment before the Lord.”

The power thus referred to, as deputed to different orders of ministering spirits, together with the return of the tribunal at which they are to give an account of their missions, is often glanced at in other parts of the Old and New Testament, but especially in Zechariah and the Revelations. See Zech. iii. 1, 2. and vi. 4—7. in which last passage, as well as in various passages in the Revelations, the deputed spirits are represented as travelling with horses and chariots. See also the preceding Dissertation.

Ver. 6. —— *sons of God*.] In Miss Smith's translation, “ sons of perdition;” a phrase obtained by a forced and outrageous derivation, altogether incongruous with the general description and character of the solemn tribunal in question; and leading, in direct inconsistency with what appears to be the immediate object of the sacred writer, to the acknowledgment of two co-eternal principles, instead of one; an eternal principle of evil, as well as an eternal principle of good.

Ver.



Ver. 6. — *before Jehovah.*] From the use of the term *Jehovah*, in this and various other places of the poem, it should seem, at first sight, almost decided, that this work, if the production of Moses at all, could scarcely have been written anterior to the Egyptian exodus; since it was only on Moses's mission to the Hebrews that the Almighty vouchsafed to designate himself by this name. Yet it might have been at the very time of finishing the poem that Moses received his call, and consequently became acquainted with this new and peculiar appellation, of which he might be instantly desirous of availing himself. Independently of which, I have already observed, in the preceding Dissertation, that the book of Genesis itself abounds with examples of the word *Jehovah*, which was probably substituted for some other term, in copies of this first book of the Pentateuch, made subsequently to the period in question.

Ver. 6. — *Satan* —.] שדן: so Aquila, literally, Σατάν; while Theodotion, equivocally, ὁ ἀντικείμενος (the Adversary); and the Septuagint, in like manner, ὁ διάβολος (the Devil). And we have hence another proof, that, in the system of patriarchal theology, the evil spirits, as well as the good, were equally amenable to the Almighty, and were equally cited, at definite periods, to answer for their conduct at his bar. See the preceding Dissertation.

Ver. 7. *From roaming round* —.] In our common version, “From going to and fro:” but this is not the exact meaning of the Hebrew שוט; which, as is well observed by Schultens, imports not so much the act of going forwards and backwards, as of making a circuit or circumference; of going round about. It is hence justly rendered in the Spanish, “*De cercar por la tierra*,” “From encircling or encompassing the earth:” to which is added, in the Chaldaic paraphrase, “to examine into the works of the sons of man.” The Hebrew verb שוט is still in general use among Arabic writers, and, in every instance, implies the same idea (شوط) of gyration, or circumambulation.

Ver. 8. *Hast thou fixed thy view* —?] Literally, “Hast thou fixed thy mind?” השמת לבך “mental view,” “attention.”

Ver. 9. — *for nothing.*] In the original, חנם, “gratis, gratuitously, out of mere affection.”

Ver.



Ver. 10. *Hast thou not made a fence about him?*] To give the original verb the full force of its meaning, it should be derived from the science of engineering, and rendered “Hast thou not raised a *palisado* about him?” But this last term is not sufficiently colloquial for introduction into the text. The Hebrew verb שָׁכַח implies, to fence with sharp spikes, palisades, or thorns; and hence the substantive שָׁכִים is used for spikes, palisades, or thorns themselves. The Arabian writers employ the same term, and even the same idiom, still more frequently than the Hebrews. Thus, while شاك means *horrent with spikes or spears*, the substantives شوك and شوكة import a *spike, spear*, or other pointed instrument of defence; and hence, employed figuratively, they imply also power, strength, security; whence the proverbial phrase اَشْتَدَّتْ شُوكَتُهُ *He is fortified by his spear*, or, as it might be rendered, *by his palisading*, is equivalent to *He is protected by his power*. In the Arabic version of the passage before us, the metaphor is varied still farther; but the observations thus offered will render the variation not difficult of comprehension: thus, instead of being interpreted as above, “Hast thou not made a *fence* about him?” it is translated in the Arabic copy “Hast thou not protected him with thy hand?”

أَنْتَ حَفَظْتَ يَدَكَ عَلَيْهِ The Syriac runs to the same effect:   
 אַנְתָּ לְיָדֶךָ אִמְרָךְ חָסַמְתָּ. וְלֹא חֲסַמְתָּ מִלֵּא חֶסֶד סָבִיב: whilst the Chaldee paraphrast translates, “Hast thou not overcovered him with thy word?”

Ver. 10. — *overflowed the land.*] In our common version, “is increased in the land.” But this is to give the sense of the original without the figure, whose force and elegance render it highly worthy of being retained. The Hebrew פָּרַץ (*peraz*) does not simply mean *to increase*, but *to burst or break forth* as a torrent; and hence to *overflow* or *exundate* its boundaries: so Schultens, *Et pecus ejus copiosè prorupit in terrâ*. The word is used in the same rendering in many parts of the Bible, in which it cannot be otherwise translated. The following instance may suffice, from the standard English text, 2 Sam. v. 20. “The Lord *hath broken forth* upon mine enemies before me, as the breach of waters: therefore he called the name of that place *Baal-perazim*.” The Arabians employ to this hour the very same term to express the mouth or embouchure, the most rapid and irresistible part of a stream, فِراض: in proof of which, Golius,

Golius, with much pertinency, brings the following couplet from Gjanhari, the whole of which is highly applicable, and where the word *mouth* in the second line is in the original expressed by this very term **فراخ** (*perax*):

His rushing wealth o'erflowed him with its heaps :

So, at its *mouth*, the mad Euphrates sweeps.

Dr. Stock has caught something of the idea, though it is not so clearly expressed as it might have been :

“ And his possessions *burst out* through the land.”

So the versions of Junius and Tremellius, and Piscator, “ *Et pecus ejus in multitudinem eruperit in terrâ.*” “ And his cattle, for multitude, have burst forth through the land.” **מְקוֹנָה**, *substance*, or *possession*, is often used for *cattle*, as the earliest substance or possession. So *cattle*, among ourselves, is said by the etymologists to be derived from *capitalia*.

Ver. 11. *But put forth now thine hand, and smite—.*] In Schultens, who is supported by the Septuagint and Beza, “ *Verum enim vero laxa, age, manum tuam, et tange.—*” “ But *with-draw* now thy hand, and smite—.” The Hebrew **שְׁלַח** will import either “ to send or put forth,” or “ to send or put away :” but there is a great awkwardness, and perhaps a perfect incongruity, in the two propositions, “ *put away,*” or “ *withdraw* and smite :” whence it appears obvious that the proper sense is that of our established version, which I have adhered to.

Ver. 11. *Will he then, indeed, bless thee—?*] The original compound term for *then indeed* is **אִם-כֵּן**, the first syllable being an hypothetical or provisional particle, signifying “ *if,*” “ *then,*” or “ *in such case,*” “ *supposing that,*” “ *provided,*” and the second a direct negative; and hence the two, when used in conjunction, import a strong affirmative, “ without an if or then,” “ unconditionally,” “ assuredly,” “ most certainly,” “ indeed.” The phrase is hence frequently employed in swearing; and when used sarcastically or ironically, as unquestionably in the present place, is directly synonymous with our own phrases “ *in troth,*” “ *i' faith,*” “ *forsooth;*” and it is probable that the juster rendering of the passage before us would be,

Will he then, **FORSOOTH**, bless thee to thy face?

but I have exchanged it for the preceding, as being somewhat too irreverential

irreverential and familiar, considering from whose mouth it proceeds, and to whom it is addressed.

These two words, however, may be also regarded as distinct from each other; and, in such case, the passage may be rendered in two different ways, according as the negative **לֹא** is contemplated as referring to **וְנָא** or to the subjoined verb. Under the first view, the sense will run thus:

But put forth now thy hand, and smite all that is his:

If not so—he may bless thee to thy face.

Under the second view,

But put forth now thy hand, and smite all that is his:

If so—he will NOT bless thee to thy face.

In each of these renderings the verb **בָּרַךְ** retains its proper and uniform signification of “to bless:” but in our common version, and in most others, it is made to signify cursing, renouncing, or abandoning; upon which see the preceding Note on ver. 5. The cause of this general error proceeds from translating the passage affirmatively instead of interrogatively; in which case, assuredly, the idea of blessing would produce nonsense, unless it be supposed (as some few of the translators have supposed) that it is used ironically:

Then indeed will he bless thee to thy face!

But I think the interrogative sense is the easiest, and most natural.

Ver. 14. *She-asses.*] In our common version, which seems borrowed from Tyndal, *asses*: yet why the sex, which is so expressly mentioned in the original (**אֲרוֹנוֹת**), and the Septuagint **αἱ ΘΑΕΙΑΙ ὄνοι**, and is copied into every version with which I am acquainted excepting these two, should be here suppressed, I know not. Female asses, on account of their milk, were much more highly esteemed, at all times, in the East, than males, a few of which only appear to have been kept for continuing the breed; and hence, perhaps, they are not noticed in ver. 3. of this chapter, which gives us a catalogue of the patriarch’s live-stock. She-asses, moreover, on account of their milk, were generally preferred for travelling. The ass of Balaam is expressly declared to have been female, Numb. xxii. 21; as is that of Abraham, Gen. xxii. 3.

Ver. 15. *And the Sabæan rushed forth —.*] A poetic expression for “the Sabæans,” or “Sabæan tribe.” It is used in all languages. Thus Mr. Southey, in his *Madoc*:

“Thou know’st how dearly the Plantagenet

Atones for Becket’s death.”

The

The Syriac version gives us *irruit turba*, “a band or company rushed forth,” the word Sabæan being omitted. The Arabic, in this, as in most, though not in all instances, follows closely the Syriac rendering *فَرَقَ آجِشْ*. Saba, or Sheba, was a town or city of Arabia Deserta; and the Sabæans and Chaldæans were wont to wander in distinct bands or hordes, upon predatory excursions, over the whole of the border country, and perhaps, at times, as far as from the banks of the Euphrates to the outskirts of Egypt. The Bedouin Arabs of the present day present us with the best specimens of these parties of irregular plunderers. Both are equally entitled to the appellation of Kedarines; the root of which, in Arabic as well as in Hebrew, implies *assault, incursion, tumult* (כדר and כדור); and both either have employed, or still continue to employ, as a covering for their tents, a coarse brown hair-cloth, obtained from their dark-coloured and shaggy goats: whence the fair Bride of Solomon, in the Song of Songs,—

“*Brown am I, but comely, O ye daughters of Jerusalem!*

*As the tents of Kedar.*”—

See the Author's Sacred Idyls, I. Note 4.

I have already had occasion to observe, that the manners of the ancient Arabs continue, with little variation, to the present day. This will appear still more clearly from the following beit of a very excellent modern Arabian Poet; in which he intimates, not only that the country is still infested with hordes of Chaldee rovers, but that the native tribes are almost as familiar with such incursions as with the Alcoran:

وهل نزل الركب العراقي معرنا  
وهل شرعت نحو الخيام شرايع

Descend not bands of Chaldæan horse from Mount Arafat?

And are not the laws of the Prophet promulgated amidst the tents?

Ver. 16. *The fire of God* —] *אש אלהים* an expression not uncommon in the Sacred Writings for a thunderbolt or flash of lightning, and in this respect synonymous with that of *שלהבת יה* in Solomon's Song, viii. 6. The Chaldee paraphrase gives us “*fire from the face of God*.” the Septuagint omits the substantive “of God” altogether, and renders it *πῦρ ἔπεσεν ἐκ τοῦ οὐρανοῦ*, “Fire hath fallen from heaven.”

Ver.

Ver. 20. — *and rent his mantle, and shaved his head.*] These are two of the actions by which great distress or agony of mind has, in all ages, been accustomed to be expressed in the East. In addition to these, sometimes the hair of the beard was also shaven or plucked off, as was done by Ezra on his arrival at Jerusalem, on finding that the Hebrews, instead of keeping themselves a distinct and holy people after their return from captivity, had intermixed with the nations around them, and plunged into all their abominations and idolatries. Ezra ix. 3. And sometimes, instead of shaving the hair of the head, the mourner, in the fulness of his humiliation and self-abasement, threw the dust, in which he sat, all over him, and purposely covered his hair with it. See Job ii. 12. After shaving the head, when this sign of distress was adopted, a vow was occasionally offered to the Almighty, in the hope of obtaining deliverance. This seems to have been a frequent custom with St. Paul, who did both, as well at Cenchrea as at Jerusalem, and in both places probably on this very account. See Acts xviii. 18. and xxi. 24.

Ver. 21. *Blessed be the name of Jehovah!*] To which, in perfect consonance with Oriental phraseology, the Alexandrine exemplar and that of Aldus add, “For ever and ever,” (*εἰς τοὺς αἰῶνας.*) It is not to be wondered at, that the Syriac and Arabic version should exhibit the same plenitude of benediction.

Ver. 21. — *from my mother's womb.*] Not literally that of his own mother, because he immediately adds, he “shall return thither;” but, figuratively, the womb of maternal Earth, or Nature. The origin of all things from the Earth introduced, at a very early period of the world, the superstitious worship of the Earth, under the title of Dameter, or the *Mother-Goddess*, a Chaldee term, probably common to Idumæa at the time of the existence of Job himself. It is hence the Greeks derived their Δημήτηρ, (Demeter), or, as they occasionally wrote it, Γημήτηρ (Ge-Meter) or Mother-Earth, to whom they appropriated annually two religious festivals of extraordinary pomp and solemnity; for a particular description of which the Reader may consult Lucretius, lib. ii. 598. as also the Author's Note on the passage. The superstition in the Roman Poet's time was, perhaps, common in some shape or other to every country; and, in truth, had more to plead in its favour than most superstitions. Lucretius, therefore, finds it often necessary to advert both to the fact and the fable :



fable: whence it occurs to us not only as above, ii. 598.

“Quâ re magna deûm mater, materque ferarum  
Et nostri genetrix hæc dicta est corporis una :”  
Hence mighty MOTHER OF TH’ IMMORTAL GODS,  
Of brutes, and men, is EARTH full frequent feign’d :

but again, not to mention a variety of other places, v. 793.

“Linguitur, ut merito maternum nomen adepta  
Terra sit, & terrâ quoniam sunt cuncta creata.”

—Whence, justly, EARTH  
Claims the dear name of Mother, since alone  
Flow’d from herself whate’er the sight surveys.

Among modern writers, Klopstock seems to have been chiefly fond of indulging in the same idea. Thus, in his *Messiah*, V. 838.

“Sey mir gegrüsst ! ich sehe dich wieder, die du mich gebahrest,  
*Erde, mein mütterlich land !* die du mich in kühlendem schoosse  
Einst bey den schlafenden Gottes begräbst, und meine gebeine  
Sanft bedeckest.”—

Once more I hail thee, once behold thee more,  
‘EARTH ! *soil maternal !* thee, whose womb of yore  
Bore me ; and soon beneath whose gelid breast  
These limbs shall sink, in soft and sacred rest.

Not widely different, in the opening of his highly beautiful Ode to the Lake of Zurich :

“Schön ist, *Mutter Natur !* deiner erfindung pracht  
Auf die fluren verstreut.”—

Fair is the majesty of all thy works  
On the green earth, *O Mother Nature*, fair.

Schmidius has a paraphrase upon this image of the text, so elegant and forcible, that I cannot avoid copying it. Speaking of the just, he says, “*Quemadmodum ante nativitatem inclusi erant in utero, sic quum moriuntur, non pereunt, sed quasi in uterum matris redeunt, ut inde denuo excludantur, et felicius, in resurrectione ultimâ.*”  
“In the same manner as they were inclosed in a womb before their birth, so, when they die, they do not perish, but return, as it were, to their mother’s womb, that they may thence again, and more happily, be extruded, at the last resurrection.”

The author of *Ecclesiastes* has copied the passage almost literally, v. 15.

Naked came he forth from his mother’s womb :  
So shall he return ; he shall go back as he came.

The



The idea seems, indeed, to have been common to all the East, and from a very early period; as the following two 'slocas, from a very fine piece of Sanscrit poetry, entitled *Móha Mudgara*, or "A Remedy for Distraction of Mind," will probably demonstrate. The original, which it is not worth while to copy, will be found in Sir William Jones's *Dissertation on the Orthography of Asiatic Words*. Works, vol. I. 4to.

How soon are we born! how soon dead!

*How long lying in the mother's womb!*

How great is the prevalence of vice in this world!

Wherefore, O man! hast thou complacency here below?

Day and night, evening and morning,

Winter and spring, depart and return;

Time sports, life passes on,

Yet the vapour of hope continues unrestrained.

Ver. 22. *Nor vented a murmur against God.*] In Dr. Stock, who regards תפלה as a forensic term, "Nor gave unto God a plea against him:" but this wants authority. In the Septuagint Καὶ οὐκ ἔδωκεν ἀποσύννην τῷ Θεῷ, "Nor attributed folly to God." In like manner, in our own standard version, "Nor charged God foolishly." In Tyndal, who gives a better rendering than either of these, "Nor murmured foolishly against God." The literal rendering is, "Nor vented פרוּת against God;" for the Hebrew term תפלה, in its primitive signification, implies *froth, foam, spittle, drivel*; and it is only in its secondary meaning that it imports *insipidity, vanity, absurdity, or folly*. With ourselves, the primitive sense is somewhat too low for use in the present instance; and I have therefore given the passage equivalently instead of univocally, though I have relinquished the metaphor with reluctance.

It is the same word that occurs in Jerem. xxiii. 13. and which, in our common version, is again translated *folly*; but which, if given literally, would render the passage thus, and certainly with more force:

I have seen *drivelling* in the prophets of Samaria.

So again in the Lamentations, ii. 14. in which שוא ותפל ought to be rendered *vanity and froth*, if given literally:

*Vanity and froth* have thy prophets beheld for thee:

i. e. visions vain, and vapid as the *froth* that *bubbles* from the mouth of the dotard.

The Arabians still retain the same word, and still apply it proverbially, in the same sense. Thus Hariri, in describing the cautious Abuzeyd, Cons. vi.

لا نغث صدره

No froth his bosom vents. —

Upon which, says the Scholiast, most pertinently, “the allusion here introduced is to the proverb

لا ذل لمصدران

“The injured man cannot but vent *froth* from his bosom.”

I am surprised that Schultens, who was aware of this proverbial phraseology, should still have translated the passage “Neque edidit futilitatem in Deum.” In the following of Dryden’s Aurungzebe, we have a metaphor strikingly similar, and altogether in point :

They were the *froth* my raging *folly* moved,  
When it *boil’d up* :—I knew not then I loved.

It is curious to observe, that, in many languages, modern as well as ancient, wisdom is represented under the character of *sapidity*, or a palatable *stimulus* ; and folly, under that of *insipidity*, or any thing devoid of stimulus. Thus, among ourselves, keen, delicate *discernment* is denominated *taste* ; and “the proper use of *wit*,” says Tillotson, “is to *season* conversation :” while *dulness*, or *folly*, on the contrary, are synonymous names with *emptiness*, or *vapidity* ; and a hackneyed *jest* is said to be *stale*, *jejune*, or without *relish*. So, while the Hebrew term here employed (תפל) means equally *froth*, *insipidity*, *folly*, or obtuseness of intellect, its opposite, which is טעם, means, in like manner, *taste*, *poignancy*, *discernment*, superiority of intellect ; terms which the Arabs yet retain, and in both senses. The elegant and accomplished Greeks proceeded farther with this double simile ; for while, like the Asiatics, and modern Europeans, they applied the term ἀγευστος (literally *tasteless*, or without *seasoning*) to folly and dulness of comprehension, whatever was replete with grace, spirit, wit, or wisdom, they denominated *salt* itself ; whence, as Attica was supposed, and with reason, to be the most intelligent and accomplished of all the Grecian States, to ascribe the possession of *Attic salt* to an author, was to pay him the highest compliment imaginable.

In a valuable miscellany of Philological Remarks on St. Matthew’s Gospel, by a very learned Swede, Dr. Tingstadius, bishop of Suder-  
mania,

mania, there is a happy application of the same idea to ch. v. 13. "Ye are the *salt* of the earth;"—ye are those, who, by your life, your doctrine, and conversation, should season and give stimulus to a thoughtless, depraved, and vapid generation. "The Romans themselves," says this excellent prelate, "derived *sapientia* from *sapor*; and by *insipidus et insulsus* described a foolish and vicious man: and under one and the same term (*μωραίνειν*) the ideas of *unsavoury* and *foolish* were comprehended in the Greek." I have not seen this passage so ingeniously or so justly expounded by any other commentator.

I cannot close this note without adverting, also, to the very correct and perspicuous translation, as given by this learned critic to the next clause of the same verse, which, in our own and almost all modern languages, is, "But if the salt has lost his savour, wherewith *shall it be salted?*" but which, in his own just conception of the meaning, ought to be, "But if the salt should lose its savour, how then can we salt with it? it is thenceforth good for nothing, but to be cast out, and trodden under foot *by men*." There can be no doubt, indeed, that the Greek verb *ἀλισθήσεται* is employed impersonally, and, hence, that the common rendering is not less obscure than incorrect. See the bishop's Strödda Filologiska Aumärkningar öfver Svenska Tolknungen utaf Matthei Euangelium, *Upsal*. 1804.

## CHAP. II.

Ver. 1. *And the day came* —.] The anaphora, or iteration, is a figure common to Oriental poetry, as well as to that of Greece and Rome: and upon the different varieties of this figure the Reader may consult the Author's Translation of Lucretius, Notes on B. I. v. 877, and B. IV. v. 1. The example before us is copied verbally from ch. i. 6. and following; and would almost of itself, were there no other evidence, be a sufficient refutation of the opinion of Mr. Grey, and several other commentators, that the first two chapters are merely prolegomenal, and that the poem does not commence till we reach the third. In the Chaldee paraphrase the passage is thus illustrated; which I translate, to shew the opinion of the paraphrast, and perhaps of the generality of scholars besides himself, at the period in which he wrote, in respect to the nature of the solemn assize here referred to. "And

there was a day of severe judgment, a day of forgiveness of sins : and the hosts of angels came and stood before the Lord ; and Satan came also, and stood in judgment before the Lord." From which it should appear, that the return of this grand assize was conceived to be for the two-fold purpose of pardoning such of the heavenly hosts as, having erred, or perhaps imperfectly performed their missions, appeared sensible of their errors, and supplicated forgiveness ; and of condemning the contumacious to punishment. The poem itself has been supposed, by certain critics, to afford some countenance to this opinion, in the following couplet, ch. iv. 18.—upon which, however, see the preceding Dissertation.

Behold ! he cannot confide in his servants,  
And chargeth his angels with default.

Ver. 3. *Although thou hast excited me against him.*] Tyndal seems strangely to have mistaken the sense of this passage : "Thou movedest me against hym to punysh hym,—yet it is in vain." חנף in the present instance can only mean *δωρεάν*, *causelessly*, or *without a cause*, as it is accurately rendered in our common version ; although on particular occasions, as in Prov. i. 17. it may also mean *fruitlessly*, or *in vain*.

The passage may remind some of my readers of the speech of Neptune in favour of Æneas, Il. Υ. 297.

'Αλλὰ τίη νῦν οὗτος ἀναίτιος ἀλγεα πάσχει,  
Μὰ ψ' ἔνεκ' ἀλλοτρίων ἀχέων, κεχαρισμένα δ' αἰεὶ  
Δῶρα θεοῖσι δίδωσι, τοὶ οὐρανὸν εὐρὺν ἔχουσιν ;

"And can ye see this righteous Chief atone,  
With guiltless blood, for vices not his own ?  
To all the Gods his constant vows were paid :  
Sure, though he wars for Troy, he claims our aid.  
Fate wills not this."——

POPE.

Ver. 4. *Skin for skin.*] The real meaning of this proverb has never been satisfactorily interpreted. "*Skin after skin*" is the rendering of Mr. Parkhurst. "A man," says he, "may bear to part with all that he has, and even to *have his skin*, as it were, *stripped off again and again*, provided only that his life be safe." And Schultens, in corroboration of the same idea, observes, that, among Arabian writers, the verb نشر "*to excoriate, to flea or strip off the skin,*" means, to this day, "*to plunder a person, or destroy his fortune.*"

tune." And it is curious to remark how analogous an idiom to this Arabism we possess in our own language; for while the verb to *spoil* means, in one of its senses, "to rob, plunder, or strip a man," the same word, employed as a substantive, imports not only the booty obtained, but the actual *skin* of an animal, cast off or exfoliated. Yet, as the person of Job had not hitherto been touched,—and as the express reason offered by Satan why he had still preserved his integrity depended upon this very fact, that his person had not been touched, but only his property, and the persons of his children,—it does not appear possible that this can be the precise meaning of the passage. Let us attempt something more in point.

The *skins* or spoils of beasts, in the rude and early ages of man, were the most valuable property he could acquire, and that for which he most frequently combated. Thus Lucretius, v. 1422.

"Tum igitur *pelles*, nunc aurum et purpura, curis  
Exerceant hominum vitam, belloque fatigant."

"Then man for *skins* contended: purple now,  
And gold, for ever plunge him into war."

Skins, hence, became the chief representation of property; and in many parts of the world continue so, to the present hour.

Skin, however, in the various parts of the poem before us, imports the *person* of a man generally, as well as his *property*, the whole living body which it envelopes; as in ch. xviii. 13. xix. 26. And it is upon this double meaning of the same term, and the play which is here given to it, by employing the term first in the one sense and then in the other, that the gist of this proverb, as of a thousand others similarly constituted, depends. "Skin for skin," in this view of the phrase, is, in plain English, "property for person,"—or the "skin forming property for the skin forming person."

It may, however, possibly mean, in the first use of the term, "family, offspring, children," the derivatives from the *person*, all which Job had now lost; and in this sense we might vernacularize the proverb "skin for skin," yea, all that a man hath, &c.; or, as it occurs Mic. vi. 7. "the fruit of the body for the sin of the soul."

Ver. 4.—*for his life*.] In many of the versions, "For his life:" in the Alexandrian, "For his soul." In Junius and Tremellius, who have been followed by Beza, "*pro seipso*," "for his own-self, or person."



person." The Hebrew term בִּפְשׁוֹ is general, and admits equally all these various renderings. I have preferred the first, as appearing to me the most appropriate. In the Syriac there is an addition to this part of the verse of the term ܡܫܠܚܐ, which is countenanced in the Arabic by a verb of equal signification, وَيَغْلَت "that he may escape:" but I agree with M. Vogel, that this is rather an increment, introduced into these versions for the purpose of explanation, than a deficiency dropped through any carelessness in copying the original.

Ver. 7. — *with a burning ulceration.*] The Hebrew is in the singular number, בִּשְׁחִין רַע. In Tyndal, "With marvellous sore biles." Most probably, as is indeed generally supposed, the elephas, elephantiasis (*ἐλέφαντι*, as it is immediately translated in one of the versions of the Hexapla) or leprosy of the Arabians; which by themselves is denominated *judhám*, or, as the word is pronounced in India, *juxdm*; though the Indians, in vernacular speech, call it *khora*h. This dreadful malady, which Paul of Ægina has accurately characterized as an *universal ulcer*, was named Elephantiasis by the Greeks, from its rendering the skin, like that of the elephant's, scabrous and dark-coloured, and furrowed all over with tubercles. It is said to produce, generally, in the countenance of the affected, a grim, distracted, and *lion-like* set of features; on which account it is also sometimes denominated, in the same language, *Leontiasis*: and the description seems to be correct; for the Arabians, like the Greeks, have not only two terms by which to express this dreadful disorder, but derive one of them from the very same idea, calling it, in like manner, *dáül' asad*, which, in literal English, means *lion-bloat*: on which account we are cautioned in the Alcoran, *Ferrú mina' lmejdhumí, cama teferrú mina' l ásad*, "Flee from a person affected with the *judhám*, as you would flee from a lion." In our own tongue we have no word by which to distinguish this malady: we therefore borrow one from the Latin physicians, and call it "*black leprosy*," or leprosy of the Arabians, to discriminate it from a more common disorder, called the "*white leprosy*," or leprosy of the Greeks; an affection, however, which the Greeks called *Leuce*, or *whiteness* alone: it is the *Beres* or *Baras* of the Arabs.

Ver.



Ver. 8. *And he took a potshard, to scrape himself with, &c.*] This self-abasement appears to have been common among the Hebrews, as well as the Arabians or Idumæans, and was so probably among other Oriental nations of high antiquity, in cases of deep and severe affliction. The coarsest dress, as of hair or sackcloth, was worn on such occasions; and the vilest and most humiliating situation, as a dust or cinder heap, surrounded by potshards and other household refuse, made choice of to sit in. Hence the Psalmist, xxii. 15.

Like a *potshard*, my substance is dried up:

My tongue cleaveth to my jaws:

And thou hast laid me in the dust of death.

So also Ps. cxiii. 7.

He raiseth the poor from *the dust*,

He lifteth up the *desolate from the ashes*.

And again, lxviii. 13.

What though ye have lain among the *potshards*;

Behold the wings of the silver-clad dove,

And her feathers irradiate with gold!

“What though, in your self-abasement, ye have defiled yourselves with the refuse of a dust-heap; behold! ye shall have *beauty for ashes*; the chaste whiteness of the silver-clad dove’s wings shall be yours, the brilliancy of her gold-spangled feathers.” This appears to me the true rendering of this much-contested passage: and the abruptness with which the poet hastens to describe the triumphant change in the condition of his countrymen adds wonderfully to the force and spirit of the description. M. L’Avocat’s conjecture (a conjecture coincided in by Geddes) that the Psalmist here alludes to the banner of the Assyrians, which was a dove sacred to Astarte or Venus, in consequence of which he gives the entire passage a very different import, is highly ingenious, but too far-fetched, and unnecessarily recondite.

The passage in the text is well rendered by Sandys:

He on the ashes sits, his fate deplores,

And with a potshard scrapes the swelling sores.”

It may be easily conjectured what considerable quantities of potshards, or fragments of pottery, must have been collected in the dust-heaps above referred to, from a recollection, that in the earlier ages of the world, when the art of metallurgy was but in its infancy, almost all the domestic utensils employed for every purpose were of pottery

pottery alone. Pottery may hence be fairly supposed the oldest of the mechanical inventions: and on this account the Hebrew term here made use of (חרש, a potter, pottery, or potshards) became afterwards extended to signify wares of every other kind, or their fabricators, and hence artisans in general, whether in brass, iron, wood, or stone. The same word also, when used in the signification of a potshard, a fragment or splinter of pottery, was also employed to import a sharp instrument in general, as a rasp, scraper, or scalpel, a sense in which it has to this day descended to the Arabs; for the word حرش, identically, as to letters, the same as the Hebrew חרש, as a verb, implies to *scrape* or rasp with an edged tool (the *purpose* to which the חרש or shard was directed in the text); and, as a substantive, a scab, or sharp and morbid incrustation of the skin—the *object* to which it was applied.

Ver. 9. *And his wife said* —]. The two Greek versions of the Seventy and Theodotion, as also the Syriac and Arabic, and the Latin of St. Ambrose, concur in introducing the following passage in this place; which, however, has no foundation in the Hebrew text:

And after much time had elapsed, his wife said unto him,  
 ‘How long wilt thou persevere—and exclaim,  
 “Lo! yet a little while will I wait,  
 “Still expecting the hope of my recovery?”—  
 ‘Behold! thy memory hath forsaken thee.  
 ‘The sons and the daughters,  
 ‘The toils and the sorrows of my womb,  
 ‘With these have I struggled to no purpose.  
 ‘Even thou thyself sittest amidst loathsome worms,  
 ‘Passing the night in the open firmament;  
 ‘While I, a wanderer, and a drudge,  
 ‘From place to place, and from house to house,  
 ‘Watch the sun till his going-down, that I may rest  
 ‘From the toils and afflictions that now oppress me.  
 ‘Utter then some blasphemy against the Lord, and die.’

Ver. 9. *Blessing God, and dying?*] Such is the correct and elegant rendering of Mr. Parkhurst. Upon the common rendering, “Curse God, and die,” see the Note on ch. i. v. 5.

Ver. 10. — *one of the foolish.*] In our common version, “one of the foolish women.” The word *women* is unnecessary; there is nothing

nothing answerable to it in the original : the term, indeed, admitting of a difference of genders, is feminine ; but it could not be otherwise. In English it is also feminine, from its application.

Ver. 11. *Eliphaz the Temanite, &c.*] According to the Septuagint version, these friends of Job were kings, or chief magistrates of the cities or districts in which they respectively lived ; the reading being as follows : Ἐλιφαζ ὁ Θαυμανῶν βασιλεὺς, Βαλδαδ ὁ Σαυχίων τύραννος, Σωφάρ Μιναιῶν βασιλεὺς. “ Eliphaz king of the Temanites, Bildad chief of the Sauchites (Shuites), Zophar king of the Minaites (Naamites).

The first Eliphaz of whom we read, was a son of Esau ; and that the city or district of Teman was allotted to him by his father, is pretty clearly ascertained, from his calling his eldest son by this name. See Gen. xxxvi. 10, 11. And it is probable that the Eliphaz here alluded to was a descendant, in the right line, from Eliphaz the son of Esau, and, consistently with the above account in the Septuagint, retained the princely or patriarchal dignity of his ancestors. Teman was certainly a city, and appears to have been one of the chief cities of Edom or Idumæa, and was celebrated for its philosophy and learning. Thus Jerem. xlix. 7.

Concerning Edom, thus saith the Lord of Hosts :

Is there learning no longer in Teman ?

Hath the counsel of the prudent perished ?

Their wisdom utterly vanished away ?

The same geographical site and moral character is attributed to this city in Obadiab, v. 8, 9. as well as in various other places. The Edomites, or Idumæans, were indeed generally renowned for their scientific pursuits, as well as their nautical adventures ; but the wisdom of Teman appears to have been proverbial. They are generically denominated Erythreans, by Dionysius, in his Periegesis, either from their origin, the Greek term being merely a translation of the Hebrew, or in consequence of their inhabiting the coasts of the Red Sea. He describes them as follows, v. 907.

Οἱ πρῶτοι νήεσσιν ἐπειρήσαντο θαλάσσης,  
Πρῶτοι δ' ἐμπορίης ἀλιδινέος ἐμνήσαντο,  
Καὶ βαθὺν οὐρανίων ἀστρῶν πόρον ἐφράσσαντο.

They first in vessels dared the dangerous seas,  
The trade commercial stretch'd from shore to shore,  
And traced the mystic mazes of the stars.

Ver.

Ver. 11. *Bildad the Shuhite.*] Of Bildad we know less than of Eliphaz. The city of Shuah, of which, according to the Septuagint, he was prince or patriarch, was probably the district allotted to Shuah, the sixth son of Abraham by Keturah, and called by his name. If Shuah accompanied, as in all probability he did, the migratory course and fortunes of his brothers, he too must have fixed in Idumæa; and to this country we are to refer the city and district denominated from himself, of which Bildad was probably at this period chief: for we expressly know, from different parts of the Bible, that Midian, one of his brothers, and Sheba and Dedan, the sons of Joktan, another of his brothers, took this direction. It was to the land of Midian that Moses fled from the wrath of Pharaoh, after having killed the Egyptian; which land must have been in the immediate vicinity of Mount Horeb, as we are told that he led to this place the flock of Jethro the Midianite, his father-in-law; Exod. iii. 1. Sheba, the native country of the Sabeans, or Shebeans, is mentioned by Isaiah (lx. 6.) in connexion with Midian; and Dedan is scarcely ever referred to but in conjunction with Teman, and must necessarily have been an adjacent country; Jer. xlix. 7, 8. Ezek. xxv. 13. Shuah, in all probability, therefore, as well as Dedan, Midian, and Sheba or Sabea, was a district of Idumæa, not far distant either from Uz or Teman, denominated, patronymically, from the sixth son of Abraham by Keturah, and governed at this time by Bildad, the patriarchal name having ceased among his descendants. See the preceding Dissertation.

Ver. 11. *Zophar the Naamathite.*] The city of Naama is expressly placed by Joshua in a valley, amongst other cities of Idumæa, that trended towards the coast of the Red Sea, (xv. 33. 41.) and was probably so called in consequence of the beauty of its situation, from the root נעם 'sweet,' 'pleasant,' 'delightful;' whence the name of Naomi, the mother of Ruth, who expressly alludes to this derivation (i. 20.); and of Naama, the wife of Rehoboam, the son of king Solomon, (2 Chron. xii. 13.)

Ver. 12. *And cast dust—.*] The original term means rather to eject or cast forth, than to *sprinkle*, as in our common version: זרק, the Arabic صرّزق, is derived from the same source, and expressly implies a syringe, or instrument to eject or cast forth a fluid from a tube. All these various actions, of lamentation, rending the mantle, throwing the dust upon the hair, and sitting down in it,  
were

were usually united, and exhibited on similar occasions. To most of them Job himself had had recourse already; see Note on ch. i. 20. In like manner Joshua vii. 6.

And Joshua rent his mantle,  
And fell prostrate upon his face before the ark of the LORD,  
He and the elders of Israel, even until even-tide,  
And put dust upon their heads.

In the following exquisitely pathetic description of Ezekiel, which represents the general affliction that would be shown on the destruction of Tyre, the action is still fuller, and more complex; (ch. xxvii. 30—32.)

And they shall cause their voice to be heard concerning thee;  
And bitterly shall they cry, and cast up dust upon their heads:  
They shall wallow themselves in the ashes.  
And they shall make themselves utterly bald for thee;  
And shall gird themselves with sackcloth;  
And shall weep for thee,  
Wailing bitterly in bitterness of heart.  
And in their wailings they shall lift up a lamentation for thee;  
And shall exclaim over thee, What *desolation* is like Tyre!  
Like the DESOLATION in the midst of the sea!

It was, in like manner, usual, among the Romans, for persons publicly accused of any crime to lay aside their ordinary dress, to let their beards grow, and to put on either mourning, or a sordid, old, and ragged dress. *Cicero in Verr.* 58. In this garb they went about the city, sometimes attended by their friends, who, out of compliment, put on the same dress. *Cic. Orat. pro Sext.* xiv. When Cicero was attacked by the intrigues of Clodius, and at length driven into exile, not only the knights, and many of the young nobility, but the whole Senate, changed their dress on his account. “Pro me Senatus hominumque viginti millia vestem mutaverunt.” *Orat. pro Red. ad Quirit.* iii. And he bitterly complains that an edict of the Consuls was issued for the purpose of prohibiting so honourable a testimony of his innocence. See Steuart’s Sallust, I. 166.

The custom descended to the Romans through the medium of the Greeks: and hence the following verses of the Iliad, which delineate the grief of Achilles upon his hearing of the death of Patroclus, Σ. 22.

— τὸν δ’ ἄχθος νεφέλη ἐκάλυψε μέλαινα·  
Ἄμφοτέρησι δὲ χερσὶν ἐλὼν κόνιν αἰθαλόεσσαν,  
Χεύατο κακὴ κεφαλῆς, χαίρεν δ’ ἥσχυνε πρόσωπον·



Νεκταρέφ δὲ χιτῶνι μέλαιν' ἀμφίζανε τέφρῃ·  
 Αὐτὸς δ' ἐν κονίῃσι μέγας μεγαλωστί τανυσθεὶς  
 Κεῖτο, φίλῃσι δὲ χερσὶ κόμην ἥσχυνε δαΐζων.

“ A sudden horror shot through all the Chief,  
 And wrapp'd his senses in the cloud of grief;  
 Cast on the ground, with furious hands he spread  
 The scorching ashes o'er his graceful head;  
 His purple garments, and his golden hairs,  
 Those he deforms with dust, and these he tears:  
 On the hard soil his groaning breast he threw,  
 And roll'd and grovel'd as to earth he grew.” POPE.

Ver. 13. *And they sat down with him, on the ground,* }  
*Seven days and seven nights*

The number seven, probably on account of its answering to the week of Creation, of which the earliest ages appear to have had some knowledge, was regarded with peculiar distinction; and hence selected, on many occasions, as a measure both of solemn fasts and festivals. Thus Joseph, on the death of his father, ordained a public mourning for seven days (Gen. l. 10.): thus Ezekiel continued for seven days in a holy trance, amidst the captives of Tel-abib, before the vision of prophecy was unfolded to him: hence the observation of the author of Ecclesiasticus, (xxii. 12.) “ *Seven days do men mourn for him that is dead:*” hence, also, *seven times* every day the pious Psalmist offered his praises to God (Ps. cxix. 164.): and the pleasures of the nuptial festival were continued for *seven* days.

Ver. 13. *For they saw that the affliction raged sorely.*] In the literal order of the original, “ For they saw that greatly the affliction raged.” Our standard version is elegant in itself, but does not give the real meaning of the original text: “ For they saw that *his* grief was very great.”

### CHAP. III.

Ver. 1. *At length*——.] Commonly rendered “ after this:” but the Hebrew אחר בן is precisely synonymous with our own idiom “ at length” or “ at last,” for אחר means *last*, as well as *after*.”

Ver.



Ver. 1. — *cursed his day.*] So Klopstock, *Messias*, Ges. III.

“ Wenn num, aller kinder beraubt, die verzweifeln in mütter,  
Wüthend dem tag’, an dem sie gebahr, und gebohren ward, fluchet.”

—Of all her children robb’d,  
Now the wild mother curses, in despair,  
The day that bore her, and the day she bare.

Ver. 3. *Perish the day* — !] The strong ungoverned language of severe affliction, amounting almost to despair. There is nothing that I know of, in ancient or modern poetry, equal to the entire burst, whether in the wildness and horror of its imprecations, or the terrible sublimity of its imagery. The boldest and most animated poets of Jerusalem made it the model of their *threnodies* or grief-songs, whenever uttered in scenes of similar distress; and hence it is not to be wondered at that Isaiah and Jeremiah should exhibit frequent imitations of it. The fullest and most direct of which is the following, delivered by the latter in the full prospect of the subversion of his native city, and the captivity of his brethren; which it was his severe lot not only to foresee, but publicly to predict, ch. xx. 14—18.

Cursed be the day in which I was begotten!  
Let the day never be blest in which my mother brought me forth!  
Cursed be the man who carried the tidings to my father,  
And said a man-child is born unto thee,  
Making him exceeding joyful.  
Be that man even as the cities  
Which Jehovah hath overthrown, and repented not!  
Yea, the outcry let him hear in the morning,  
And the lamentation at noon-day!  
Because he destroyed me not from the womb,  
Nor my mother’s too-pregnant womb was my grave.—  
Why left I the womb, to see labour and sorrow,  
That my days should be consumed with reproach?

See, for other instances, Lament. iii. 1—20. and Jerem. xlviii. 11, 12. compared with the present chapter, v. 26.

Ver. 3. *And the night, which shouted!*] In our common version, “And the night in which it was said:” which is as much less spirited than the original, as it is less correct as a translation. *אמר* is here used in its primitive sense, “to spread abroad, diffuse,” and consequently

consequently “to publish, cry out, or shout.” Scott has entered into its true sense :

—“the night which HAIL'D the new-born man.”

This personification of DAY or NIGHT, and the ascription to them of a power of sympathizing in the joys or sorrows of mankind, is in the truest vein of Oriental poetry. Thus in the Diwan of Hudeil :

يوم من اللهو هاضب

A day of jokes and sports *loquacious*.

So more particularly in the Hiliato'l comeit :

اليوم يوم سرور لا سرور به  
فزوج ابن السحاب بابنة العنب

This day be rapture, let no bosom rue !

Son of the Clouds ! the Grape's fair daughter woo.

An elegant personification for *water*, and *wine*. So Pindar calls showers, *παῖδες Νεφέλης*, “daughters of the Cloud;” and wine, *παῖδα Ἀμπέλου*, “son of the Vine.”

Reiske, for אמר, “shouted, or cried out,” suggests אמי, “my mother :” in which case the sense would be—

And the night my mother brought forth a man-child.

In the above quotation from Jeremiah it is certainly אמר; but אמר also occurs in the fourth line. The suggestion is ingenious, but altogether unnecessary, and gives a less poetical idea. The text should by no means be disturbed.

Ver. 3. *Let God not uncloset it—!*] The general rendering, “Let God not regard it,” is feeble. The Hebrew term דרש means, in its primary sense, “to investigate, inquire into, uncloset, or open,” whatever is dark or difficult; and, only in a secondary sense, “to inquire after, care for, or regard.” The verb in Arabic has the sense here ascribed to it; and, in truth, the whole passage is as much Arabic as Hebrew, غسق لا يدرسه الله.

Ver. 5.—*death-shade—.*] The Hebrew is a single word, compounded precisely as the term here employed; צלמות, from צל a *shade* or *shadow*, and מות *death*; and hence, as the genius of the English language will allow me, I choose rather to render it in this manner, than

than as it is more generally translated by two distinct terms, *umbra mortis*, *shadow of death*.

Ver. 5. — *crush it !*] I have followed the version of Reiske ; and his valuable note in justification of this rendering is well worth translating : “ וַנֶּאֱלֶה, or, as the Arabians write it, یَغُولُه ; let death-shade suddenly overpower and strangle, and utterly destroy, the day ; as the phantom of the desert غول (*empusa*) does the traveller, so that he never returns from his journey to his household gods, and for ever is bemoaned by his family, totally ignorant on what account the phantom destroyed him, or whether he fell by any other means.”

Ver. 5. *The gathered tempest pavilion over it !*] It is impossible, by any translation, to equal the terrible sublimity of the original ; and perhaps equally impossible to find a passage that can compare with it, in all ancient or modern poetry. Our common version is peculiarly cold, and unjust, to the majesty of the description in the image before us : “ *Let a cloud dwell upon it*” affords no idea of

תִּשְׁכַּן עָלָיו עֲנַנָּה

which Schultens has well rendered, consistently with the text,

“ *Tentorium figat super illo NUBILATIO* :”

yet *nubilatio* (cloudiness, assemblage of clouds) gives but an imperfect meaning of the Hebrew עֲנַנָּה (*oneneh*) in which the נ is duplicated for the express purpose of duplicating the force of the original term, and consequently implies *clouds upon clouds*—condensed, impacted, and heaped together ; and hence the *gathered tempest*, accumulated and ready to descend in all its fury, but still suspended and awfully resting over the trembling crowds below. Isaiah has forcibly imitated this passage in ch. viii. 21, 22. and with a fulness that may serve for a comment :

And they shall look upwards,  
And to the earth shall they look,  
But, behold ! distress and obscurity ;  
The gloom of horror, and driven darkness !

*i. e.* driven as snow in a snow-storm, condensed and constipated ; darkness that may be felt and handled ; a “ *palpable obscure*,” as Milton has boldly expressed it, but with less energy than Isaiah : or, in the fearful language of Ennius,

— “ *Rigida*

— “*Rigida constat crassa caligo inferum.*”

The thick, obdurate dark that hell o’erhangs.

Hence Schultens has well observed, in reference to the term עננה, ejus derivatio ענן notat *tractum nubium*. أعنان (in plurali) nubium vocantur late diffusi et expansi earum tractus.

So again, but less powerfully, Isai. xiii. 10.

For the stars of heaven, and its constellations,

Shall not beam forth their light :

The sun shall be darkened at his going forth,

And the moon shall not cause her light to shine.

I have said that the best and boldest poets of Jerusalem, in their threnodies, or songs of public or private lamentation, had their eyes almost perpetually directed to some part of this terrible imprecation : and, to the instances already added, I shall now add the following, from the sublime and mysterious Muse of Ezekiel. The passage is exquisite, whether regarded as an imitation, or on account of its own intrinsic beauty. It occurs chap. xxii. 7, 8, 9.

I will veil the heaven, and make its stars dark ;

The sun will I veil with a cloud,

And the moon shall not give forth her light.

All the bright lights of heaven will I eclipse over thee,

And set darkness upon thy land, saith the Lord Jehovah.

The term תשכן is admirably rendered by Schultens *tentorium figat*—“let it pitch its tent or pavilion over it ;” the Hebrew verb שכן (*sceneh*) uniformly implying a dwelling or residence of this kind, and constituting the origin of the Greek σκηνη, a tent, and our own *scene*, or stretched and painted canvas in a theatre. The entire figure is strictly Oriental ; and the Arabians have preserved both the figure and the word itself سكن (*scene*) to the present hour. Thus, in the Arabic history of Tamerlane, as quoted by Schultens upon the present occasion, “Et quum dissolueret obscuritas noctis tentoria sua ; et Aurora pabulatum veluti exiens explicaret sua signa :” “And when the darkness of the night shall dissipate its tents ; and the Dawn, marching forth towards her banquet, shall unfold her banners.” In like manner, in another place, “Quumque dissoluisset Nox sua tentoria, et Dies sua signa extulisset :” “And when the Night shall have dissipated his tents (or pavilion), and the Day have displayed his ensigns.” Both passages have been referred by the Turkish commentators, and perhaps correctly, to the following of the Alcoran, “Truly

we have prepared a fire for the wicked, whose *pavilion*, or dwelling-place (سرادق) shall envelop them ;" i. e. " whose spiral or lambent flame." Sur. xviii. 28. وَقَالَ الْحَقُّ صَمٌّ وَرَدٌّ فَأَمَّا شَأْنُ

فَلْيُؤْصِرْ وَصْنٌ شَأْنٌ فَلْيَكْفُرْ إِنَّا أَعْتَدْنَا لَظًّا لِمَن يَفْ تَارًا أَحَاطَ بِهِمْ سُرَادِقُهَا وَإِنْ يَسْتَغِيثُوا يُغَاثُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ بِئْسَ الشَّرَابُ وَسَاءَتْ صَرَفَعًا

An idea somewhat similar is expressed in the following description of the return of Moses to his brethren, after his erection of the ark : Exod. xl. 35. " And Moses was not able to enter into the *tent of the congregation*, because the *cloud* abode thereon, and the *glory of the Lord filled the tabernacle*." In the following sublime couplet of the Psalmist, however, we have not merely an idea similar to that in the text, but an image perfectly parallel : so parallel, indeed, as to prove sufficiently that David could no more suffer this exquisite description of our poet to pass without copying it, than Isaiah, Jeremiah, or Ezekiel : Psalm xviii. 11.

He made darkness his secret covert around him ;

His pavilion dark waters, accumulated clouds.

In happy allusion to which, Dr. Warton has thus translated, or rather paraphrased, the following bold hemistich of Virgil, Georg. i. 328.

*Ipsè pater, mediâ nimborum in nocte.*——

" Great Jove himself, whom dreadful darkness shrouds,

Pavilion'd in the thickness of the clouds.——

See also the Author's Note on B. V. v. 1260, of his translation of Lucretius.

Ver. 5. *The blasts of noon-tide terrify it !*] There is some difficulty in this sentence ; and a difficulty which has never hitherto, I believe, been cleared up by any commentator. Our standard version, coincidently with most others, renders it, " Let the blackness of the day terrify it." But what are we to understand by the *blackness of the day*? Mercer and Schmidius, avowing their ignorance, have chosen to substitute, from the Chaldee paraphrase, במרירי for מרירי ; or, in other words, " Let the bitterness" or bitteresses " of the day terrify



terrify it ;” and Schultens has followed their example, translating it “Contereant eum velut amarulenta diei.” But what are the *bitternesses of the day*? Ill-omens, says M. Schultens; “infortunia, fata acerbiora:” and he especially refers us to such ill-omens as thunder and lightning, conceiving the expression to be a continuation of the metaphor of the *gathered tempest*. The explanation, however, is not only too far-fetched, but perfectly inconsistent with the expression, “Let the gathered tempest *pavilion* over it;” let it rest and dwell there in mute and awful darkness, and not be dispersed, as it must be, by a discharge of thunder and lightning. Yet, difficult as is the interpretation of the phrase “bitternesses of the day,” it is countenanced by the Syriac rendering, which runs thus, ܠܬܝܪܥܝܬܐ ܕܝܡܝܐ *horreant eam amaritudines diei*. In the Alexandrine copy, we have *καταραχθείη ἡ ἡμέρα*, “let the day execrate it;” in reference, no doubt, to the preceding member of the verse. Aquila, not being able to elicit any sense from either of the two phrases, “the blackness of the day,” or “the bitternesses of the day,” has cut the knot he could not untie, and suppressed the term יום or *day*, altogether. Accordingly, in his version it stands thus, *ἐκθαμβήσασαν ἀντὶ ὧς πικρασμοί*, “let bitternesses terrify it:” and it is a singular circumstance that the same suppression occurs in the Arabic copy, though the sense is a little varied, *يبتغوته صريرو النفس*, “let it be bitterly expected,” or “looked for.”

The explanation of Cocceius, though not perfectly satisfactory, is far more ingenious, and much truer to the original. He retains not only יום but במרי; yet, instead of rendering the latter term *blackness*, or *blacknesses*, translates it *pestilential vapours*—the noon-tide pestilence; or, in the language of the Psalmist, xci. 6. “the destruction that wasteth at noon-day.” And I perceive a similar rendering in Bishop Stock’s version:

“Let the *rolling mists of day* search it out.”

Mr. Parkhurst renders the term במרי, in the present place, *thick convolved darkness*. Yet it is singular, that he understands the same word (only without its iterative form) in Lam. v. 10. as importing the idea of a *scorching* or *shrivelling*, before *scorching* or *pestilential winds*; his translation of this last verse being, “Our skins are like a furnace; *i. e.* hot and feverish: they are shrivelled before the scorching blasts (alluding to the Eastern burning, pestilential, winds) of famine.”

I can-



I cannot offer a better comment upon the passage before us : and shall only further observe, that the primary meaning of כמר is, as here rendered, *to contract, shrivel, or wither* ; and that it only imports *to blacken* in a secondary sense : and that hence no term, in perhaps any other language, could so forcibly express the idea here meant to be conveyed, as כמרירי ; given, more especially, as it is, in its duplicated form, to denote the superlative degree :—literally, *black blasts, or witherings* of the severest kind :—the blasts or witherings of the pestilential or poisonous Simoom, which, according to Niebuhr, as it sweeps at noon-day over the deserts of Arabia, the country before us, not unfrequently destroys whole caravans with instantaneous scorching, suffocation, and a most extraordinary *blackness of corruption*. See his *Déscription de l'Arabie*, p. 7, 8.

Ver. 6. *Extinction*.—] The Hebrew אפול (*opul*), as a substantive, seems to be precisely synonymous with our own term *extinction*, as embracing the two ideas of darkness and destruction. The radical verb, as Mr. Parkhurst observes, implies to hide or conceal, by interposing some opaque matter ; and hence the substantive might imply an eclipse : but something more than a mere eclipse is meant in the present instance, as is clear from the remainder of the verse, which proves distinctly that the poet's idea was a total extermination or expunction—a destruction that should leave the night no longer to be found, as the year returned ; not a temporary darkness, or interposition of shadow, but a total extinction, as when the flame of a candle is utterly quenched by the hood of an extinguisher. In this last sense the very same term is still used by the Arabians for the *darkness of death*, or absolute and irretrievable abolition—*interitus unus perpetuusque*. Thus in Hariri, Cons. xv. אפול (*opul*) is directly employed to denote the total *extirpation* and *obliteration* of science. Hence Schultens, and after him Mr. Grey, render the term before us *occusus*,—"occupet eam occasus," "let dissolution seize it;" meaning hereby, according to their own commentary, a general decline or wasting, a *tabes* or *marasmus*, as of an animal frame. *Extinction*, however, seems to be a more appropriate term than *occusus* thus employed, as more fully imbued with the idea of darkness in the radical sense of the term. The common rendering, "let darkness seize it," as applied to a night, is neither very forcible nor very clear. The term אפול (אפל) is employed, and in the very same double sense, ch. x. 22.

Ver. 6. *Let it not rejoice amidst—*] There are two derivations of the Hebrew term יָחַד (*jihad*), here translated *rejoice*;—the one is from the verb יָחַד *to unite or join together*: in which case the phrase must be necessarily rendered, as in our common versions, “let it not be joined to;” and the other from the verb חָדַח (*hadeh*) *to rejoice or exult*. The latter derivation appears the more forcible and poetical; and I have followed Cocceius, Mercer, and Schultens, in admitting it into the text, in opposition to the common reading.

Ver. 7. *Oh! that night!*]— This seems to be rather the interjection, than *lo!* or *behold!* So Beza, “O! si illa ipsa nox, &c.”

Ver. 7.—*a barren rock!*] In our standard rendering, *solitary*: in Schultens, *durâ silice vastior*—“more desolate than the rigid flint.” The latter is more correct than the former. The Hebrew גִּלְמֹר is still retained by the Arabians, (جِلْمَدَة) which has two senses; the one “a rigid, intractable, sterile rock or flint;” and the other, derived from it, “barrenness, or sterility” in general; and in this last signification the term is often applied to unfruitful sheep or camels. The derivation of the Hebrew is doubtful, but it is almost unquestionable, that, as a compound word, it originally embraced both these ideas, and hence can only be adequately rendered by some such term as flint-bare, flint-barren, flint-desolate—petra glabra, vel sterilis; and in this sense the same term (גִּלְמֹר) is rendered by Aquila and Theodotion, (Job xv. 34.) who have employed the adjective ἄκαρπος (barren or unfruitful) by which to express it most correctly. This is the more probable, because the Arabian poets still continue it in this sense; of which the following from Ibn Doreid, as translated by Schultens, may serve as an example:

“Haud putarem Fortunam reddituram me

Ad saxum durum, quod horreant vel lacertæ saxis suetæ.”

I could not have conceived that Fortune would have reduced me  
To this barren rock, from which newts recoil, though accustomed to rocks.  
See Notes on Chap. xv. 34. and xxx. 2. in both which the same terms recurs.

The word *solitary*, as employed in our established lection, has a glance at the same idea, but does not embrace it in its full scope and origin. The rendering of the Alexandrine copy is, Ἀλλὰ ἡ νύξ ἐκείνη εἴη ὁδύνη—“Yea, be that night tribulation!”

Thus,

Thus, in the celebrated poem of Amriolkais, forming the first of the seven which constitute the Moallakat, and were suspended on the temple at Mecca. The version I take from Sir W. Jones :

“ O hideous night ! a night in which the stars are prevented from rising,  
As if they were bound to a solid cliff with strong cables.”

Ver. 7. *Let no sprightliness—*.] In the Alexandrine copy, *εὐφροσύνη μὴδὲ χαρμυνή*, “let neither joy nor rapture—.” In our common version, “let no joyful voice—”. The term *רבה* implies, by its duplication, a brisk, sprightly, vibrating *movement*, expressive of mirth or exultation ; and in this sense is often applied to the vibratory movements or twinklings of light. And hence the expression may, without any coercion, be construed to signify the *dance* of joy, as well as its strain or *musical movement*, while

“ To brisk notes, in cadence beating,

*Glance their many-twinkling feet :*”

GRAY.

though it seems, by more general consent, to be applied to the latter ; the

“ —Musæa mele, per chordas organice quæ

*Mobilibus digitis expergefacta figurant.*”

LUCR. II. 412.

——the strain mellifluous ; when the fair, ”

When flying fingers, sweep th’ accordant lyre.

Dr. Stock translates the passage

“ Let no quivering of light be in it.”

Ver. 8. *Let the sorcerers of the day curse it !*] A belief in divination or enchantment, has, from some cause or other, been exhibited, from a very early period of time, over every quarter of the globe. To examine into the nature of such causes, would lead us too far from the object of our pursuit. It is enough to observe at present, that various passages in the Bible indicate that such a sort of supernatural power was, in the earlier ages of the world, committed to different persons of very different characters, and even religions. Melchizedek, an excellent and pious chief, and “ priest of the most high God ” in Salem, was thus miraculously endowed,—and blessed Abram, and prophesied concerning the prosperity of his family: Gen. xiv. 19. Balaam appears to have been equally endowed. Of his religion we know but little ; he was a soothsayer or magician of Pethora, or, as the Greeks called it, Petra, in which city was an oracular temple ; and it is probable he was Archimagus, or high-priest, of

of the college in which the science of divination was taught. His sorcery appears to have been in the highest repute in his day, and was followed with execration or blessing, according to the nature of his charm: and it was on this account, as is well known, he was sought after by Balak, to blast the future happiness of the Israelites. The science was unquestionably cultivated, even after the death of our Saviour; as we know from its profession by Elymas, who seems to have endeavoured, by his enchantments, to resist the miraculous powers communicated to St. Paul and St. Barnabas; (Acts xiii. 8.) as also from the Jewish exorcists who dwelt at Ephesus at the time of St. Paul's residence in that city, of whom Scæva was a distinguished priest, as perhaps were also his seven sons, all of whom were professors of the same science: Acts xix. 13. It is probable, to many of these persons was communicated not only an insight into futurity, and a consequent spirit of predicting happiness or misery, but a power of conjuring into open view apparitions of the most hideous monsters; of forms that perhaps had never any real existence, and even the εἰδωλα, or images of the dead. The witch or sorceress of Endor appears to have been endowed with this last power; and, in consequence, dragged forth the semblance of Samuel from the "vasty deep," at the request of Saul, who had consulted her in disguise.

The same kind of power seems to have been actually possessed, or believed to have been possessed, by the *sorcerers of the day*, in the time of Job; all of whom, it should seem, made pretensions to call forth the apparitions of monsters of some shape or other; and the expertest of them, or those most deeply skilled in the science, to drag the leviathan, the hugest and most terrific monster either of earth or sea, from the depths of the ocean. It is to the early existence of this power, and the readiness of mankind, and especially when uncultivated, to believe in the marvellous, that we are indebted for all the tales of Gothic and Saracenic sorcery, for the witchcraft introduced into Macbeth, and the enchanted forest of Jerusalem Delivered. Even in the present day, according to the report of the Missionaries, the same science is professed, and confided in, by the Otahaitans, and probably by all the tribes of Australasia and Polynesia; and either the trick is conducted with so much subtilty, or the effect produced is so universal and impressive, that the missionaries themselves were more than half tempted to believe that the sorcerer is actually possessed of præternatural power. "We hear," say they, "that the sick man noticed yesterday is so far recovered,



as to be able to walk about. We are informed, that the condition the brethren saw him in, was owing to his having been cursed by the priest, who was chanting over him for his recovery, and a *râtéerā* in the neighbourhood. These two cursed him because he cursed a canoe which the *râtéerā* is preparing for Pomére. There is such a mystery of iniquity in the execrations used by the natives, that the wisdom which is from beneath is very manifest by them. Though we cannot credit all that is reported concerning them, yet we think that the powers of darkness are busy agents with the *execrators and execrated*, in a manner beyond their common influences, and that *the bodies of the execrated are in reality affected thereby.*" Transactions of the Missionary Society, vol. I.

Thus explained, the passage is obvious, and the execration wonderfully forcible and appropriate. But the common lection, "Let them curse it that curse the day, who are ready to raise up their mourning," is scarcely intelligible, justified by no rendering except that of Piscator; and unquestionably not coincident with the Hebrew. The term *העתידים* (*haotidim*) implies *readiness* only as it implies *expertness* or *dexterity*: it is still used among the Arabians, and almost always in this last sense: thus *تعبد في صنعة* means "he was *well-skilled* or *expert* in his art:" and so in the Alcoran, Sur. I. 17. *رقيب عتيد* implies an *active, accurate* or *ready sentinel*—a sentinel *prompt* in the duties of his post.

There is more dissonance among the interpreters in regard to the term *לִיַּוִּתַּן* (*liviatan*), than in regard to *העתידים* (*haotidim*), chiefly in consequence of its introduction in this place; the Septuagint translating it *μέγα κῆτος* (the great whale); Theodotion, *δράκοντα* (the dragon); and Symmachus and the Complutensian editors, not knowing any Greek synonym for the Hebrew term, leaving it as they found it, by merely putting the Hebrew term into Greek characters, the former writing *λεβιάθαν* (*leviathan*), and the latter *λεβιάθαν* (*lebiathan*). The Syrian version pursues the same plan; while the Arabic translator has chosen to adopt the Chaldee explanation in its stead, and has exchanged it for the term *lamentation* or *mourning*; a paraphrase (for it cannot be called a translation) which, probably for the same reason, has been followed by Piscator, Tyndal, and our present established version; as also by Luis de Leon, who thus renders the passage, "Maldiganla los que maldicen su dia, dispuestos à despertar duelo." For this wide departure, however, from the text, there does not appear the smallest necessity; sorcerers or enchanters, either

either real or pretended, being acknowledged, on all hands, to have existed in early periods of the world. The explanation of the Chaldee paraphrast seems to imply that the office of public mourners, or those who were occasionally hired to weep over the dead with loud and bitter lamentations, was at times, and perhaps generally, united to the profession of sorcery or enchantment; an idea which seems also to have been adopted by the translators of our standard version; since, without such an explanation, the reader must be at a loss to understand what is meant by the latter member of the sentence: "Let them curse it that curse the day—who are ready to raise up their mourning."

Schultens, in his very learned and excellent commentary, has examined and approved of both these ideas, though he inclines to the latter, without connecting it with the former. He also observes, that the phrase may apply to the superstitious astrologers of the East, who were accustomed to designate some days with black, and others with white chalk, as well as to the Oriental magicians or enchanters. "Yet for myself, says he, I would rather understand that class of men who were wont to be employed to execrate some calamitous day with the aptest and best-conceived form of words."

Such *præficcæ*, or female mourners, with their *næniæ*, or lugubrious and incondite dirges, were extremely common. Jeremiah speaks of them expressly, ix. 16. where the מקובברת signify the *gesture-mourners* or actors, and הכמות the expert *vocal mourners* who rehearsed the sorrowful chant between the beatings of the breast and other sympathetic torments. In 2 Chron. xxxv. 25. these funereal chanters are men as well as women; and an assembly for this purpose, whether of male or female performers, is denominated by the Arabians صاتم: obviously derived from the preceding Hebrew term הכמות: thus, in the Hamasa, it is elegantly expressed بعث الماتم "He convened the sorrowful assembly of dirge-chanters." M. Schultens proceeds to state that these plaintive tribes, whether assembled on a national or a domestic calamity, were accustomed to characterize the fatal day by a black *theta*, and to devote it to the execration of every one, by the most abominable phraseology; and hence his version of the passage, which is adopted by Mr. Grey, is as follows:

Let the execrators of the day, the expertest among them,

Nickname it—"the Leviathan-rouser."

These



These observations are ingenious ; yet the version, if I mistake not, is not only more laboured, but less applicable than that offered in the present text. In Dr. Stock it occurs as follows, which I shall notice without a comment :

“ Let them execrate it who curse the day,  
Even those who are ready to surprise the crocodile.”

I shall only add the translation of Michaelis, which is not essentially different from that now offered : “ Hätten die bezauberer der tage sie zuruck geflucht, sie die den krokodil hervorrufen können : “ Let the sorcerers of the day curse it ; they who can call forth the crocodile.”

Ver. 8. — *Leviathan.*] See the preceding Note, as also Note on Job xli. 1.

Ver. 9. — *glancings of the dawn.*] “ The dawning of the day,” as in our common version, is scarcely true to the spirit of the original שחר בעפעפי :—שחר is not strictly the *day*, but the morning or *dawn* of the day, for in its primitive meaning it implies *darkness*, *duskiness*, *greyness*, and hence the greyness or dusk of the dawn or morning ; while בעפעפי has nothing to do either with *day* or *dawn*, except in a collateral sense. The radical עף means “ to vibrate, twinkle, or flutter,” and, in its present iterative form, “ to vibrate or twinkle briskly or with rapidity ;” and hence is applied to the first vibratory glances or approaches of light in the morning, as it is also to the glances of the eye-lids, and hence to the eye-lids themselves. Schultens has rendered it in this last sense, which the reader may substitute if he please — “ Ne videat palpebras Auroræ :”

Let it not see the *eye-lids* of the dawn.

Our common marginal version is to the same effect, “ the *eye-lids* of the *morning*.” In the Vulgate, or St. Jerom’s version, it is rendered *ortum surgentis Auroræ*, “ the birth of the rising dawn ;” and with admirable spirit, though not a strictly verbal correctness, by Tyndal, “ the rysynge of the fayre morning.”

Ver. 12. *Why did the lap anticipate me ?*] It is impossible to conceive of any thing more pathetic. Our common version is good, if the word *prevent* could be restored generally to its obsolete meaning. The longing and anxious desire of the yearning mother to nurse her unborn darling has never been so happily expressed elsewhere.

elsewhere. The application of the phrase to the female obstetric artist is equally injurious and indelicate, though too common to pass without a cursory notice. It is rendered with such a reference by Schultens in the following terms: "*Quare me officiosa exceperunt genua?*"

Ver. 13. *For then* —.] "For in that case." עתה is here used as an adverb of causation. *Now* does not give its exact power.

Ver. 13. — *rest at once would have been mine.*] Such is the literal rendering of the original או ינוח לי.

Ver. 14. — *leaders of the earth.*] יַעֲצֵי אֶרֶץ. The term is general, and implies persons of high authority and influence, of what kind or nature soever. It is hence very often translated *δημηγόροι*, "orators or counsellors of the earth;" in the Syriac version, which I have chiefly followed, "the princes or leaders of the earth;" in the Arabic, "the prosperous;" in Tyndal, "the lords." It is impossible to know, at this distance of time, the exact idea attached to this term by the poet: our own version renders it *counsellors*; Reiske, *orators*. The character and office of these two, however, were by no means the same, for an evident distinction is made between them in Isai. iii. 3.—yet in this last passage I see Dr. Stock has translated לחש *dealer in charms*; in which case יַעֲצֵי might signify both counsellor (adviser) and orator, or public pleader: though I think לחש does not fairly mean "enchanter."

Ver. 14. *Who restored to themselves the ruined wastes.*] This description is intended as a contrast to that contained in the two ensuing lines; and the same sort of contrast is admirably continued throughout the entire passage. The grave is the common receptacle of all;—of the patriotic princes who have restored to their ancient magnificence the ruins of former cities, and fixed their palaces in them; and of the sordid accumulators of wealth, which they have not spirit to make use of;—of the wicked, who have never ceased from troubling, and of those who have been wearied and worn out by their vexations;—of the high and the low, the slave and his task-masker, the servant and his lord. This idea has not, in general, been attended to, and hence the passage has not been clearly understood. Our common rendering, "Which built desolate places for themselves," is  
hardly

hardly explicit, though it is literally consonant with most of the versions. Schultens, not adverting to the antithesis intended to subsist between the fourteenth and fifteenth verses, imagines he perceives in the passage a metaphorical reference to the massy pyramids or sepulchres of the Egyptian monarchs, of which several have descended to our own day; and this idea has also been generally followed. But the conception is too recondite, and far less impressive, as it appears to me, than that now offered.

The images and phraseology of this poem, as I have already had occasion to observe, were often copied by the boldest writers of the Jewish people; by King David, Isaiah, Jeremiah, and Ezekiel; and the smallest attention to their respective compositions will shew us that the idea here communicated soon became proverbial; and that "the restorer of ruined wastes," or "of ancient ruins," was not only a phrase in general acceptance, but regarded as a character of universal veneration and esteem. Thus Isai. lviii. 12.

And thy descendants shall rebuild the ancient wastes;  
The foundations *prostrate* for many ages shalt thou raise up;  
And thou shalt be called The repairer of ruins,  
The restorer of paths to walk in.

So Ezek. xxxvi. 33.

And I will also cause you to dwell in the cities;  
And the ruined wastes shall be rebuilt.

It is useless to quote farther: the parallel passages are almost innumerable.

Ver. 15. — *whose possession was gold.*] The original is unusually elliptical. זהב להם "gold to them or their's." Perhaps it was originally written זהב להמים "gold-engluttred," or "engluttred with gold," *auro saturati*: for להם is used in this sense, Prov. xviii. and the term is still retained in the same sense in the Arabic لهم; which is uniformly interpreted by the Arabic critics ابتلع بمرّة "he gulped or swallowed voraciously." The frequent occurrence, moreover, of the ה in the next word, where we meet with it not less than three times (הממלאים) gives additional force to the conjecture that in its iteration it has been dropped in להם. But I have not indulged this conjecture in the text.

Ver. 16. *As abortions, that see not the light.*] Thus imitated by the Psalmist, lviii. 8.

As melting wax, let them dissolve away ;  
As an abortion, which must not see the light.

In this verse of the Psalmist, for *wax* our common version reads *snail*; and the Hebrew will justify the reading: but the term *snail* seems to be erroneous, for it affords no obvious meaning, and is exchanged for *wax* in the Septuagint, Syriac, Arabic, and Vulgate.

Ver. 17. *There the wicked cease from troubling ;* }  
*And there the wearied are at rest.*

The antithesis is pointed and admirable. The wicked, who never cease from troubling; and the wearied, who are worn out with their vexations. The version of Schultens wanders unaccountably from the mark, and loses altogether the beauty of the figure: “*Ibi irrequieto motu jactati, cessant concuti; et ibi recumbant fessi virium:*” “There those tossed about by perpetual motion cease to be agitated; and there the wasted in strength are at rest.” In spite of all his laboured argument to the contrary, רשע certainly implies moral guilt in its general signification, and not mere restlessness or disquiet of body. It would occupy too much space to engage in a formal discussion in the present note, but the reader will find the sense fairly given in Parkhurst. I ought not to forbear to add, however, that רגז, with which the line closes, and is here and commonly translated “from troubling,” is still preserved by the Arabians without the change of a letter (رجز), and implies superlative or most atrocious iniquity: which seems to settle the point, without further investigation. Abu’l Hassan has an exquisite couplet to the same effect, though he does not immediately apply it to the valley of the death-shade:

تجد شعباً يشعب كل هم  
و صلميا صلميا عن كل شان

That vale, once found, shall free from every care ;  
Trouble or toil shall never touch thee there.

Ver. 18. — *task-master.*] Such is the real meaning of בגש. The Arabians still employ it in the same sense, نحاس and نحاس.

Ver. 22. *And are triumphant—.*] The original is duplicated to express peculiar force and energy, ישיש (isisu). The term implies the pride resulting from a sense of triumph or victory obtained over an adversary, or over perplexities of any kind. See Note on ch. xxxix. 21.

It

It is still used in this signification by the Arabians, *تو سو سوا* and *توشو شوا*. Our common version, "And are glad," by no means gives the full sense of the Hebrew idiom.

Ver. 23. ——— *whose path is broken up,*  
*And whose futurity God hath overwhelmed.* }

The passage has not been understood. סתר means, certainly, in one of its senses, "to hide or conceal;" and hence the common translation, "Whose path or way is hid." But it also means "to destroy, demolish, shatter, or break up," from the Chaldee, and imports the same sense in the Syriac; ܣܬܪ. The יסד, here rendered "hath overwhelmed," seems to have been mistaken in almost all the translations for יסד "hath fenced or hedged," as in ch. i. 10.—or else the same sense has unaccountably been ascribed to both verbs. סך however, in all its significations, so far as I am acquainted with them, imports the idea of "covering, whelming, overwhelming, overshadowing,"—בעדו "whose futurity, whose hereafter, or after-life;" (in Arabic *بعده*) has, with equal error, been mistaken for a compound preposition, and a pronoun, and hence rendered simply "in," or "about," or "about him." Thus Dr. Stock,

"And God hath made an hedge about him."

And in our standard lection, "Whom God hath hedged in."

Ver. 24. *Behold!*—.] Such is the emphatic rendering of Reiske. "Very frequently, (says he) in the present book, as in the ensuing verse for example, I feel compelled to render בִּי (*ci*), by *behold!* or *alas!* The Arabic *حي* (*ci*), is the same term, and is a particle of exclamation or inclamation. It may often be rendered, also, *how!* which may be easily distinguished by the interrogative."—See the Author's Note to his Translation of Lucretius, Book IV. v. 1263. There are nearly forty renderings of this particle given by Noldius and other lexicographers, but the present was still wanting, to afford sense to many passages. In our church Psalter, however, I find the same term thus rendered occasionally, and with far more emphasis than in the Bible version. Thus Ps. ciii. 11, 12. instead of "For as the heaven is high above the earth, &c." and "As far as the east is from the west," the Psalter gives us, "For, *look!* how high the heaven is above the earth, &c." and "Look! how wide also the east is from the west."

Ver.



Ver. 24. — *my sighing takes the place of my food.*] So the Psalmist, probably with a reference to this passage, xlii. 3.

*My tears are my meat, day and night.*

Not widely different our Saviour, John iv. 34. “*My meat is to do the will of him that sent me.*” And again, John vi. 33, 34. in which the same metaphor is recurred to: “*For the bread of God is he who cometh down from heaven, and giveth life unto the world. Then said they unto him, Lord, evermore give us this bread.*”

Ver. 25. *Behold! the fear, that I feared, &c.*] I have iterated the word *fear* as it occurs in the original.

Ver. 26. *I had no peace, &c.*] This verse has been supposed to be of very difficult interpretation, and hence a great diversity of constructions have been allotted to it. Piscator has given it an interrogative cast, which is thus copied by Tyndal: “*Was I happy? had I not quietnes? &c.*” Our common version takes it negatively, “*I was not in safety, neither had I rest, neither was I quiet; yet trouble came.*” Schultens finds in it a very recondite metaphor, derived from a vessel of wine, which, after having deposited its lees, is suddenly and repeatedly shaken: and hence his version is, “*Nusquam est defæcatus sum; nusquam est residuo; et nusquam est quietus recumbo: incurstante concussione.*” Mr. Grey, who seldom deviates from Schultens, has in this instance thought proper to correct him, to this effect: “*Non defæcatus sum: non sideo: et non quiesco: et venit concussio.*”

In a general hunt after some very remote reference, the real meaning has been uniformly overlooked. I have given the passage in the letter, and order, and simplicity of the original; and it is hence, I think, obvious that it describes, and with touching force, the series of heavy evils with which, in close succession, the patriarch was then tried, and which are so feelingly narrated in chap. i.

The redundancy or pleonasm exhibited in the text, not uncommon to poets of every age and country, has always been peculiarly resorted to by the Asiatics. Thus in the Hamasa,

آلموت والبلاء والمرض الشليلد وآلشخص العظييم

“*Death and devastation, and remorseless disease, and a still heavier and more terrific family of evils.*”

So



So the prophet Ezekiel, vii. 26.

Mischief shall come upon mischief,  
And rumour shall be upon rumour.

So Lycophron,

Αἰεὶ δὲ κακὸν κακῷ ἐσθήρικο.  
Ill is for ever doom'd on ill to flow.

#### CHAP. IV.

Ver. 2. *Surely*——.] The Hebrew וַיֵּשֶׁה seems in this place to be rather an interjection of affirmation than of doubt, and is so rendered by Schultens, “*Levisimum sane tentatur*,” &c.; yet in many versions it is understood in the latter sense, and is hence rendered, as in Tyndal, “*Peradventure thou wilt be discontente* ;” or interrogatively, as in our common lection, “*Wilt thou be grieved ?*”

Ver. 2. —*if a word be attempted*——.] The term וַיִּסְמֹךְ, “*to essay or attempt*,” is peculiarly expressive in the Hebrew, and is derived from the sense of smell exercised by hounds and other animals, in essaying or exploring the track of the prey they are in pursuit of. It is still used among the Arabs (سَمَك) for a pleasant smell or odour. Eliphaz means to insinuate his desire to select the very mildest reply he could possibly meet with upon a minute research, such as, while it answered the purpose of exposing the fallacy of the patriarch’s reasoning, should hurt his feelings as little as possible.

Ver. 2. —*thou wilt faint*.] In our common version “*be grieved*.” The original Hebrew root וָאֵס will admit of either idea ; but I have preferred the former, not only because it expresses more force, but because the same Hebrew word is rendered by this very term, *faint*, in v. 5. of the present chapter, in our common version, to which I have carefully adhered, so as to translate it, in both cases, univocally.

Ver. 2. —*who can refrain from speaking ?*] In different versions, “*Who can withhold himself — ?*” — “*Who can withhold his words ?*” — “*Who can govern or moderate his words ?*” The variations are not material ; and the original עָצַר (*otzer*), which signifies, indiscriminately, to command, govern, or restrain, will equally apply to any of them.

Ver.

Ver. 3. — *thou hast corrected* —.] In our common version, “thou hast instructed,” probably from the Vulgate, “*docuisti multos* ;” but the Hebrew יסרת does not mean, excepting in a remote sense, “to instruct,” but immediately “to correct, chastise, or discipline by wholesome reprimands ;” in which sense it is rendered in the present place by the Syriac and Septuagint translators, as also by Schultens : “*Ecce ! castigasti multos.*”

Ver. 5. *But the turn is now thine own* —.] In our common version, “But it is now come upon thee.” The Hebrew תבא almost uniformly implies iteration, rotation, turn or circle :” for the root is not בא but תב, which, as a verb neuter, signifies to re-turn ; and as a verb active, to re-store, re-cover, and also to re-turn. The sentiment intended to be conveyed is consistent with the common language and phraseology of the day, and is justly rendered by Schultens “*Sed nunc tuæ veniunt vices* ;” and explained by Cocceius, after Ezek. vii. 7—10. “*Venit circulus ad te.*”

Ver. 5. — *thou art confounded*.] תבהל, from בהל, means much rather to confound, put into a consternation, overwhelm, or terrify, than simply to be troubled, as rendered in our common version. *Consternaris*, in the version of Schultens. *Obstupesceres*, which is still better, is that of the Syriac and Arabic.

Ver. 6. *Is thy piety then nothing?—thy hope?*] I have again followed Schultens, who alone seems to have given this passage correctly, and, at the same time, in the verbal order of the original. The Hebrew יראתך, in our common version rendered “thy fear,” means unquestionably “religious fear,” reverence,” or “piety,” and is so interpreted in almost all the versions. The term תקותך, from קוה, implies equally “tendency, hope, expectation, dependence, trust, security ;” and is either derived from the same source, as the Arabic تقى which is expressly *confidentia*, or تقوة, from قوي *præsidium*, “a safeguard or place of security,” corresponding with the ὁρμητήριον of the Greeks. Reiske proposes thus :

Is not then thy piety thy security ?

And the uprightness of thy ways thy confidence ?

But to obtain this sense, the order of the Hebrew text must be altered very unnecessarily, and in a manner by no means allowable.

Ver.

Ver. 8. — *reap their own kind.*] A proverbial expression, highly apposite, and equally common to sacred and profane writers; and probably derived from this source. Thus Prov. xxii. 8.

He that soweth iniquity shall reap vanity.

So Hosea, viii. 7.

Behold! they have sown the wind,

And they shall reap the whirlwind.

No stalk is there, no food shall the blossom yield:

Yea, if it yield it, strangers shall swallow it up.

So again, in terms equally forcible, Joel iii. 13.

Put ye in the sickle, for the harvest is ripe;

Come, haste ye down! for the wine-press is full:

The vats overflow with the greatness of their wickedness.

Thus the Persian adage,

کل نهچند کسی که کارد خار

He that planteth thorns shall not gather roses.

In like manner Æschylus, Sept. ad Theb. 601.

—— Ὅμιλίας κακῆς

Κάκιον οὐδὲν, καρπὸς οὐ κομιστέος.

Ἄτης ἄρουρα θάνατον ἐκκαρπίζεται.

—— Nothing worse,

In whate'er cause, than impious fellowship:

Nothing of good is reap'd. For when the field

Is sown with wrong, the ripen'd fruit is death.

So also in Pers. 823.

Ὑβρις γὰρ ἐξανθοῦσ', ἐκάρπωσε στάχυν

Ἄτης, ὅθεν πάγκλαυτον ἐξαμᾶ θέρος.

Vice planted, sprouts, and noxious thorns appear,

And the foul harvest poisons all the year.

Not widely different St. Paul, 1 Cor. iii. 6, 8. "I have planted, Apollos watered, but God gave the increase.—And every man shall receive his own reward, according to his own labour." So again, Gal. vi. 7. "Whatsoever a man soweth, that shall he also reap," &c.

Ver. 10. — *are disappointed.*] In the Hebrew text נחעו, which I derive, with Mr. Bate, from נעה, and not, as is usually done, from לנע "to break in pieces." The metaphor is obviously a continuation of the argument urged in the two preceding verses; and the speaker is still relating, but in florid and Oriental imagery, what

he has seen and observed,—that the violent and unjust have reaped their own kind, and been destroyed in the very act or prospect of the enjoyment they had proposed to themselves. The wicked and the violent, the tyrants and oppressors of mankind, are perpetually compared, in Greek and Roman poetry, to the savage beasts of the forest, greedily hunting for prey, and devouring it without mercy. In Hebrew and Persian poetry, and especially in the *Shah-nameh*, they are not only *compared* to these ferocious animals, but, by a bolder flight of the Muse, actually so denominated. And such was the frequency of this figure among the Hebrews, that it at length became as common to their prose as to their poetry: whence we find our Saviour himself applying the term *dogs* to those who were out of the pale of the Jewish church, *Mat. xv. 26*. And hence the well-known exclamation of St. Paul, *1 Cor. xv. 32*. “If, after the manner of men, (in the common language of mankind) I have fought with *beasts* at Ephesus, what advantageth it me if the dead rise not?” The modern Orientals are full of the same figure; see *Notes* on *ch. x. 16.* and *xvi. 9.* In reality, the imagery of all primitive poetry bears a great resemblance; and hence the fragments of antient Celtic that have yet reached us are often imbued with the same spirit. Thus, in the exquisitely tender lamentation or dirge of Graine, on the death of her lover Dargo, the original of which has been preserved by Dr. Smith, and is given in the Report of the Highland Society concerning the poetry of Ossian:

“ Like two plants smiling in the dew,  
By the side of the rock, in the warmth of the sun,  
With undivided root,  
The two plants happy and joyful.

“ The maids of Caothan forbore to hurt the plants;  
Beautiful to them was their growth:  
The light hinds also spared them,  
But the BOAR gave one of them its death.

“ Heavy, heavy, with bending head,  
Is the one weakly plant which is still alive,  
Like the bud withered under the sun.  
O! happy were it, to be without life.”

Ver. 11. — *are dashed to pieces.*] Not “scattered,” as usually rendered, but “shattered,” “sundered,” “dashed to pieces,” “rent to atoms,” “totally annulled” or “dissipated;” for such is the meaning

meaning of the Hebrew radical פָּרַר, as well as of the Arabic فَرَدَ, immediately derived from it.

Ver. 12. *And mine ear received a whisper along with it.*] A hollow, sepulchral, or muttered sound or murmur; and hence the Vulgate, “*Et quasi furtive suscepit auris mea venas susurri ejus,*” “And my ear, as though privily, received the undulations of its whisper.” The common rendering, “And my ear received a little thereof,” does not give us the fair meaning or beauty of the original.

Ver. 13. *Amidst tumults, from visions of the night.*) This is the literal rendering. שִׁנְיֹתִים, which, in our common version, is merely rendered “thoughts,” implies rather “tumultuous thoughts,” “mental agitations,” and is employed in the same sense, ch. xx. 2. to the note upon which I refer the reader. The kind of vision here alluded to was so frequent, as to be matter of general notoriety, and appealed to by all the speakers as a common fact. Thus Zophar especially, in ch. xx. 8.

He shall vanish as a vision of the night.

It is in vain to search through ancient or modern poetry for a description that has any pretensions to rival that upon which we are now entering. Midnight, solitude, the deep sleep of all around, the dreadful chill, and horripilation or erection of the hair over the whole body—the shivering, not of the muscles only, but of the bones themselves—the gliding approach of the spectre—the abruptness of his pause—his undefined and indescribable form—are all powerful and original characters, which have never been given with equal effect by any other writer. The description of the apparition of Creusa, in the *Æneid*, bears some resemblance to it, but will by no means stand a comparison; lib. ii. 772.

Infelix simulacrum atque ipsius umbra Creüsæ

Visa mihi ante oculos, et nota major imago.

Obstupui; steteruntque comæ, et vox faucibus hæsit.

Tum sic affari,——

“Creüsa still I call:—at length she hears,  
And sudden through the shades of night appears,—  
Appears no more Creüsa, nor my wife,  
But a pale spectre, larger than the life.  
Aghast, astonish’d, and struck dumb with fear,  
I stood:—like bristles rose my stiffen’d hair.  
Then thus the ghost,”——

DRYDEN.



Mr. Mickle, with more propriety, compares the present description with the phantom of the Cape of Good Hope in Camoens' *Lusiad*, a bold and terrific picture; but which he admits, at the same time, to be inferior to that before us. Canto v. 39.

Naõ acabava, quando hũa figura  
 Se nos mostra no ar, robusta, e valida,  
 De disforme e grandissima statura,  
 O rosto carregado, a barba squalida:  
 Os olhos encovados, et a postura  
 Medonha, e ma, et a cor terrena, e palida  
 Cheos de terra, e crespos os cabellos,  
 A boca negra, os dentes amarelllos.

I spoke:—when, rising through the darken'd air,  
 Appall'd, we saw an hideous phantom glare;  
 High and enormous o'er the flood he tower'd.  
 And, thwart our way, with sullen aspect lour'd:  
 An earthly paleness o'er his cheeks was spread,  
 Erect uprose his hairs of wither'd red:  
 Writhing to speak, his sable lips disclose,  
 Sharp and disjoin'd, his gnashing teeth's blue rows:  
 His haggard beard flow'd quivering on the wind;  
 Revenge and horror in his mien combined:  
 His clouded front, by withering lightnings scared,  
 The inward anguish of his soul declared.

In conjunction with these passages, the reader will excuse my copying the following from *Lucretius*, i. 68.

Humana ante oculos fede quom vita jaceret  
 In terris, obpressa gravi sub Religione;  
 Quæ caput a cœli regionibus obtendebat,  
 Horribili super adspectu mortalibus instans;  
 Primum Graius homo mortaleis tollere contra  
 Est oculos ausus, primusque obsistere contra.

Not thus mankind: their baser life bow'd down  
 By SUPERSTITION dire, amid the clouds  
 Mansion'd, and ever thrusting o'er the world  
 Her spectre-front, till he, the Man of Greece,  
 Uprose, who first with mortal eye defied,  
 And spurn'd the fury of th' appalling Power.

In the author's translation of this admirable poet, he has given this passage somewhat differently, and not quite so verbally exact to the original: and he now notices it, in order that the above lines may be substituted for the common text.

In the authenticated Poems of Ossian, however, there are several descriptions of apparitions, possessing more terror and sublimity than are to be met with any where out of the Old Testament. And long as this note is, I cannot avoid copying the following fearful and magnificent description of the Spirit of Loda, from Carricthura. Here I may give Mr. Macpherson's translation; since, on comparing it with the original, as copied into the Report of the Highland Committee, it is sufficiently faithful.

"The wan cold moon rose in the east. Sleep descended on the youths. Their blue helmets glitter to the beam: the fading fire decays. But sleep did not rest on the king. He rose in the midst of his arms, and slowly ascended the hill, to behold the flame of Sarno's tower.

"The flame was dim, and distant: the moon hid her red flame in the east. A blast came from the mountain; on its wings was the SPIRIT OF LODA. He came to his place in his terrors, and shook his dusky spear. His eyes appear like flames in his dark face: his voice is like distant thunder. Fingal advanced his spear amid the night, and raised his voice on high.

"Son of Night, retire: call thy winds, and fly! Why dost thou come to my presence with thy shadowy arms? Do I fear thy gloomy form, Spirit of dismal Loda? Weak is thy shield of clouds; feeble is that meteor, thy sword! The blast rolls them together; and thou thyself art lost. Fly from my presence, Son of Night! call thy winds, and fly!

"Dost thou force me from my place?" replied the hollow voice. "The people bend before me. I turn the battle in the field of the brave. I look on the nations, and they vanish; my nostrils pour the blast of death. I come abroad on the winds: the tempests are before my face: but my dwelling is calm above the clouds; the fields of my rest are pleasant."

Ver. 14.

—— a horror,

*So that the multitude of my bones trembled.* }

This powerful feature is well given by Virgil, *Æn.* ii. 120.

—— gelidusque per ima cucurrit

Ossa tremor.——

Through all their bones an icy tremor ran.

Ver. 15. *The hair of my flesh rose on end.*] This is the boldest and

and most fearful description that has, perhaps, ever been given of the effects of extreme horror. In other poets, the hair of the head alone has been represented as thus affected: and even in the following, which forms part of the Ghost's speech to Hamlet, and in much of its description comes perhaps next to that before us, the erection of the hair does not extend beyond that of the head:

——“ But that I am forbid  
To tell the secrets of my prison-house,  
I could a tale unfold, whose lightest word  
Would harrow up thy soul, freeze thy young blood,  
Make thy two eyes, like stars, start from their spheres,  
Thy knotty and combined locks to part,  
And each particular hair to stand on end,  
Like quills upon the fretful porcupine.”

Ver. 16. *A spectre to the evidence of mine eyes.*] I have given the passage to the letter and order of the original. The common translations for לְ-נֶגַד, “to the testimony, evidence, or manifestation of,” give only *before*, as though the two words were a single preposition. The obvious idea is, “I was not imposed upon by a dream: —I was broad awake, and saw palpably and distinctly.”

Ver. 16. *There was silence,—and I heard a voice.*] Such is the admirable rendering of our common version. Almost all the earlier translations have confounded the words *silence* and *voice* together, as though it were a whisper or low murmur, a voice scarcely perceptible. Thus Arias Montanus, “Murmur silens et vocem audiam,” “A still murmur and voice might I hear.” Arabic and Syriac, “Audivi obmurmurationem,” “I heard a hollow murmur.” The Septuagint, ἢ αἶσαν, καὶ φωνὴν ἤκουαν, “I heard an *air* and a *voice*,” whence St. Jerom, “Vocem quasi auræ lenis audivi,” “I heard. as it were, the voice of whispering air.” In Tyndal, “There was stylnes, so that I heard this voice.”

Ver. 18. *Behold! he cannot confide in his servants.*] In St. Jerom, “Ecce! qui serviunt ei non sunt stabiles:” probably from St. Ambrose's version, Ἐν δοῦλοις αὐτοῦ ἀβεβαιότης: whence Beza, “En! servis suis non crediturus esset firmitatem,” “Behold! he doth not give credit to his servants for stability.”

In a very ancient Sanscrit work, entitled the Rámáyan, we meet with the following parallel passage, as rendered by Sir W. Jones;  
Works,

Works, vi. 404. "The most eminent among the deities, and the most virtuous *Rishys*, have fallen under the dominion of the passions. What being exists, but God, who was never seduced—whom nothing has provoked to wrath, or stimulated to vengeance?—He is the Being of Beings." The passage in the Hebrew poem (and perhaps in the Sanscrit, see the preceding Dissertation) probably alludes to the apostacy of the angels under Satan, who appears to be introduced as an evil spirit in ch. i. 6. and ii. 2. It cannot in reason be applied to those whose fidelity had been tried, and who had "kept their FIRST estate," as St. Jude denominates it. In this view of the subject, Beza's version is the most explicit, though not sufficiently literal for adoption.

Ver. 18. *And chargeth his angels with default.*] *Default* appears the properest term upon the whole; though *defection* would in many respects have answered better, and been quite as strict. I have rejected it, however, lest I should be accused of systematizing. The term in the original is תְּחִלָּה "want of continuity," as in the interstices of a garment, producing apertures that may be *seen through*, *يسمى تعلة*, synonymously with the Greek λιτότης. The rendering of the Septuagint is σχολίον τι ἐπενόησε, "He perceiveth something of vacuity, relaxation, intermission, or failure." Our standard version gives "*folly*;" not *occasional*, but *continued vacuity* or *intermission*. Piscator is still farther from the point; for he writes *stoliditas*, "stupidity." Tyndal's version is of a very opposite character, "In his aungelles hath he found *frowardness*." And so the Spanish translation, "*En sus angeles hallo torcimiento*." But the word תְּחִלָּה imports not only "defect, failure, intermission," but "light, glory, praise:" and the text has hence been tried with this idea, the negative in the preceding line being continued into the present, and the particle ו being construed *nor* instead of *and*; a construction commended by Luis de Leon, though not actually followed by him: "Y en sus angeles no puso alabanza," "Nor ascribeth praise or glory to his angels." But it is impossible to follow all the different renderings to which this passage has given rise.

Ver. 19. *They are crushed before the moth.*] Not *who* are crushed, for no such word occurs. For the rest, the original admits of various renderings: "قبل العث من" *Ab anteriore parte tineæ*; quod idem

idem est Arabibus ac simplex *من العث* 'Ab inde tineæ,' pro 'à tineâ:' Reiske: " 'By the foremost part of the moth;' which to the Arabians is the same thing as the more simple expression, '*In the presence of the moth,*' or 'by the moth'." St. Ambrose, St. Jerom, and Schultens, "*velut, ad instar,*" "in like manner as:" Junius, Tremellius, and Piscator, "*antequam, citiùs,*" "sooner than:" Tyndal, "consumed by the moth:" the Syriac as our common version, only that it exchanges the term *moth* for *worm*, *ܡܝܬܐ*; and the Arabic *قَدَامَ الظَّالِمِ* "Are laid low before the darkness or shadows," perhaps "of the evening?" his *day* of life being by this time consumed or exhausted. Du Pin, like Reiske, "*ante faciem tineæ,*" "in the presence" or "before the face" or "approach of the moth:" but this is to stretch the simile much too far.

The comparison of man, on account of his littleness, his feebleness, and the shortness of his life, to a worm, or an insect, is common to the sacred writings; but in no other part of them, nor in any other writings whatsoever, is the metaphor so extensively applied, or so admirably supported. The passage, indeed, has not been generally understood in its full import; but it has enough, under every translation, to challenge a comparison with every attempt at the same kind in the Greek or Roman poets.

In Pindar the image is thus glanced at:

*Ἐπάμεροι τὶ δέ τις τὶ δ' οὐ τις*  
*Σκιᾶς, ὄναρ, ἀνθρώποι.*

Day-things, that meet and mock the ken,  
A dream, a shadow; such are men.

In the following of Mr. Gray, it is given much more fully:

"To Contemplation's sober eye  
Such is the race of man;  
And they that creep, and they that fly,  
Shall end where they began.

"Alike the busy and the gay  
But flutter through life's little day,  
In fortune's varying colours drest:  
Brush'd by the hand of rough mischance,  
Or chill'd by age, their airy dance  
They leave, in dust to rest."

Ver. 20. *They are beaten down from morning to evening,*] "as  
butter-



butterflies, and other winged insects, by idle boys." The Hebrew *כה* means "to beat or throw about," "to pound or beat to pieces." Thus in the death of Gaul, as given from the original by the Highland Society:

"What is the strength of the warrior,  
Though he scatter the battle as wither'd leaves?  
To-day though he be valiant in the field,  
To-morrow the BEETLE will prevail over him."

Ver. 20. *They are for ever perishing without notice.*] In the original *מבלי משום* "without noticing." But the general scope of the passage not having been fairly entered into, it has been rendered very differently by different translators. Our standard lection approaches the meaning, but does not give it explicitly; "They perish for ever, without *any* regarding it:" in which neither *it* nor *any* are to be found in the original. This sense was probably derived from the Vulgate, "*Quia nullus intelligit,*" "Because no one understandeth." In Tyndal it occurs thus, "Yee, they shall perish everlastingly, and no man think thereon;" obtained, probably, from Piscator, "*Propterea quod non est qui attendat, in æternum pereunt,*" "*Because there is no man who regards it, they perish everlastingly.*" Here, however, there is still more periphrasis than in either of the English versions, which seem, nevertheless, to be copied from it. Junius and Tremellius give another idea: "*Nemine disponente,*" which is imitated by Schultens, "*Nemine gravante,*" and explained by Cocceius, "*Nemine manum adhibente,*" "No one aiding," "no one compelling," "no one giving a lifting hand:" that is, adds Cocceius, "*sua sponte, citra vim, aut manum allatam,*" "spontaneously, without foreign force or coercion."

Ver. 21. *Their fluttering round is over with them.*] The passage has never been understood, because the words have never been properly derived or divided; and hence, as in all similar cases, the different explanations have been innumerable. I have rendered it verbally, and, I trust, clearly. The original is as follows:

תלא נמע יתרכ בם

Here *תלא* is a verb, "to pass by, or away, to be over, or at an end;" but, instead of this, it is generally regarded as two distinct words, *ה-תלא*, importing a negation either direct or interrogatory. *נמע* signifies "to go, move, or flutter about," and hence also "to travel  
or

or move from place to place :” whence the noun מעה imports “a moving or rushing forward.” Our common version gives “go away,” instead of “go about,” or “flutter,” as applied to an insect. It is only necessary further to observe upon this word, that it is here used in an adjective or participial form, “fluttering, rushing, brushing.” יתר, which has usually been rendered “excellency, dignity, nervous strength or power, virility,” and hence sometimes “posterity,” is a noun derived from תר, the ׳ being formative, and of course imports “a round, range, turn, twirl, course, or circuit ;” all which may be employed convertibly.

Thus simply rendered, the whole applies admirably to the general metaphor before us, and adds a powerful feature to the description.

The proper idea not having been seized, the translators have gone almost equally astray, and seldom seem to have satisfied themselves. The Septuagint gives the passage as follows : *Ἐνεφύσησε γὰρ αὐτοῖς, καὶ ἐξηράνθησαν*, “For he bloweth upon them, and they wither away.” St. Jerom, “Qui autem reliqui fuerint auferentur ex eis,” “Moreover, those that shall remain behind shall be taken away from them.” St. Ambrose, “Abstulit reliquum eorum in eis,” “Their residue, which was left in them, hath he taken away.” The Zurich text, “Annon posteritas illorum interit ?” “Doth not their posterity perish ?” Junius and Tremellius, “Nonne proficiscitur excellentia illorum quæ inerat illis ?” “Doth not their excellence which was in them pass away ?” Piscator, not widely different, “Nonne abìt excellentia eorum cum ipsis ?” “Doth not their excellence pass away with them ?” Whence Tyndal, “Is not their dignity taken away with them ?” And our common version, “Doth not their excellency which is in them go away ?” Schultens, “Profectò, nihil conculsum est nervus eorum,” “Truly, their spinal marrow (or virility) is an uprooted nothingness.” Dr. Stock, “Doth not what is excellent in them shift away ?”

Ver. 21. *They die—a nothing in wisdom.*] Such is the literal rendering, and the appropriate and forcible conclusion, of this impressive picture. לא בחכמה “a nothing in wisdom.” They have not the smallest pretensions to scrutinize, much less to impeach, the ways and dealings of Providence. לא is here a negative noun, and not a negative particle ; τὸ μηδέν. It is often used in this sense in the poem before us, and occasionally thus rendered in our standard translation, as for instance in ch. vi. 21. “For now ye are NOTHING, or a NOTHING.”

The

The passage before us, like the preceding part of the verse, instead of being given literally, is almost always paraphrased, the actual meaning not having been caught, and the different paraphrases being innumerable.

## CHAP. V.

Ver. 1. —*which of these*—.] In the original  $\text{וְהַיִּשְׁׁרִים}$ , literally as here rendered; the  $\text{וְ}$ , as well as the  $\text{יִשְׁׁרִים}$ , being, in this situation, pronouns. “Which of these weakly, ephemeral, perishing, ignorant insects—which of these nothings, can render thee any assistance?”

Ver. 1. —*heavenly hosts*—.]  $\text{קְדוֹשִׁים}$ , which, in its original signification, denotes “separate, select, sanctified, set apart, freed as though from impurity”—is indiscriminately applied, in its secondary meaning, to saints, angels. or the whole host of heaven, and the Deity himself. As placed in opposition to the first clause of the verse, it necessarily alludes to the heavenly servants and angels, contrasted with man, in the course of the preceding address. So Schultens, in his Commentary, “Ad quem sanctorum converteris? quem tibi defensorem ex universo sanctorum choro parabis?” So again: “Non erit sane qui tibi respondeat vel homo vel angelus;” “To which of the *holy ones* wilt thou turn? Whom, among the whole host of the holy ones, wilt thou instruct as thine advocate?”

Ver. 2. *And indignation*—.] In our common version, “And *envy*—.” This, however, is merely a secondary and derivative meaning of the Hebrew  $\text{נִקְסָה}$ , which, in its primary sense, implies “heat, fire, inflammation” of any kind; and hence “indignation,” with a more easy transition than “envy or jealousy.” The Syriac and Arabic versions have both this rendering; as has Tyndal also, or at least with a mere shade of difference, “*Anger* slayeth the ignorant.” It is probable that this very severe, and apparently uncalled-for sarcasm, was one of those proverbial sayings which the companions of Job are so often urging against him, and of which he bitterly complains in various places. See especially chap. xii. 2. 3. and ch. xiii. 12. I have hence distinguished it by inverted commas. Such sayings it was the custom of ancient sages to store in their minds;

minds; and it is a custom that has continued, like many other customs of the earliest ages of the East, to the present day. Whence Hafiz,

بکنه دانني بزلہ کو چون حافظ شیرین سخن  
نخشش اصوزي جهان افروز چون حاجي قوام

*In maxims vers'd, of ancient birth;*

*Like Hafiz, sweet of tongue;*

*Like Hagi Kovam, wide o'er earth,*

*For liberal splendour sung.*

Ver. 4. —*at the gate*—.] שער, a *gate* or *bar*, as it might be rendered: the bar of a tribunal at which prisoners are placed during their trial. In the present instance, however, it rather means the entrance gate of the city, adjoining to which was formerly established the court of municipal justice, in most Asiatic states. Upon which subject, the following remark from Parkhurst, (chiefly extracted from the Annual Register for 1779,) will be found sufficiently explanatory. “Among the Israelites, the *gate* of the city was the forum or place of public concourse: Prov. i. 21. viii. 21. There was the court of judicature held, for trying all causes, and deciding all affairs: Deut. xxv. 7. Ruth iv. 1, 9. 2 Sam. xv. 2. 2 Chron. xviii. 9. Lam. v. 14. Ps. cxxvii. 5. Prov. xxii. 22. xxiv. 7. xxxi. 23. Amos v. 12. There also was the market, where corn and provision were sold: 2 Kings vii. 1, 18. *Taylor's Concordance*. And nearly the same observations might, I suppose, be extended to the other ancient nations of the East. See Gen. xxxiv. 20, 24. Job v. 4. xxix. 7. xxxi. 21. Esth. ii. 19. iii. 3. v. 9, 13. Dan. ii. 49. Compare *Harmer's Observations*, vol. II. p. 524, &c. and *Shaw's Travels*, p. 253. To which I add, that the square tower which is the present principal entrance to the Alhambra or red palace of the Moorish kings, in Grenada, *from its being the place* where justice was summarily administered, was styled THE GATE OF JUDGMENT.” In *voc.* שער. See also note on chap. xxix. 7.

The following verse in the Alcoran, xxiii. 79. seems to indicate that the same practice was in use in the æra of Mahomet: “Aperuimus contra eos portam maximi supplicii,” “We have opened against them the gate of supreme judgment.”

Ver. 5. —*the wild starveling*—.] The hungry Arab, or Kedarine, the prowling bandit of the desert. The original term رعب is occasionally

occasionally applied to the wolf, instead of the more common appellation זאב, and hence might be literally rendered the *wolf-hungry*, or, as we have it equivalently in our own day, the *canine-hungry*. The Arabs still employ the same term رعب, to express a stomach perfectly empty or hollow. So Hos. viii. "Strangers shall swallow it up."

Ver. 5. *He seizeth it, to the very thorns.*] The expression is peculiarly emphatical. So famished, so rapacious is the wretch, that he does not allow himself to stay a moment to separate the thorns or thistles from the grain, but abruptly seizeth and carrieth off both together. Yet the Hebrew צבים means targets as well as thorns; pointed hostile instruments as well as vegetable prickles; and hence Symmachus πρὸς ἐνόπλων ἀρθήσεται; and St. Jerom, "Ipsum rapiet armatus," "He will seize it with hostile arms." So Tyndal, "The weaponed man had spoyled it."

Ver. 5. *And rigidly.*—] The passage is difficult, from the word צמִים (*tzammim*) occurring but seldom in the Hebrew language, so as to ascertain its precise meaning; and still more so, from its being traced by different commentators to different origins. צמח means "to spring, sprout, shoot up, as hairs or bristles," and to this root the Chaldee paraphrast appears to refer it, his explanation being "Armati armis bellicis, tollent eam;" "Armed with warlike weapons, they carry it away;" or, in the language of Milton,

"With bright emblazonry of horrent arms."

Yet this is rather an ingenious than a satisfactory explanation: and hence the greater number of our interpreters have derived the word from צר, "to be empty," "meagre," "thin:" and made it synonymous with רעב, "the starveling," of the preceding part of the verse. This derivation is right, though its application is not quite correct: as צר imports "to fast," it also imports "to be pressed by hunger, or close living;" and hence צמִים, as an adverb, (the term employed in the text,) signifies "fastly, closely, rigidly." The term is still retained, and in common use in the Arabic صميم (*tsammim*), and signifies a *rope, string, or cord, (funis)*: whence صميم (*sammim*), as an adverb, implies also "tightly, straightly, rigidly, closely," like the knot of a cord; or, as the Latins would still more accurately express it, *arcte*. The same term occurs in ch. xviii. 9. and still more forcibly



forcibly justifies this interpretation. Reiske and Schultens concur in this meaning of it, in both places; the latter, however, using it as a substantive instead of as an adverb, and rendering it in the present case *everricum*, a *net* or *drag*, an instrument made of *cords*: “*Absorbitque everriculum opulentiam eorum*,” “And his drag hath swallowed up their substance.” It does not appear to me that the idea of a *drag* is very consonant to the instruments and manners of the predatory hordes here referred to.

שאַפּ (*sap*) is not improperly rendered, in our common version, *swalloweth up*. The original means “to absorb, suck in, swallow up, devour greedily;” and is perhaps the basis of our own terms, “to sip, sup, swoop.” The last term is most in point.

Ver. 7. *As the bird-tribes are made to fly upwards.*] In the Hebrew עוֹף יְגִבְהוּ רֶשֶׁף; literally as the “sons of the bird are made to fly,” and, pre-eminently, “as the sons of the eagle,” the boldest flying bird we are acquainted with; for to one or two varieties of the eagle kind the term רֶשֶׁף (*resep*) is still applied in Arabia, under the same form, رَسَف. And in this manner the passage is rendered in the Syriac and Arabic, and in all the Greek versions without an exception; only that the term used is sometimes γύπτος, sometimes γύπων, sometimes ἀετῶν, and sometimes πτηνός, “vultur,” “vulturs,” “eagles,” “bird.” So St. Jerom, “*Et avis ad volatum*,” “Man is born to trouble, and the bird for flight.” And to the same effect Reiske.

The passage, however, will bear two other interpretations; and accordingly two others have been given to it; for רֶשֶׁף is translated, in Ps. lxxvi. 3. “arrows;” and seems in several other places to signify “flash, or fire.” And hence we have it, in Arias Montanus, “*fili prunæ*,” “sons of the live-coal;” which in Junius, and Tremellius, and Piscator, are abbreviated to *scintillæ*, and hence rendered *sparks* alone in our standard version. While other interpreters, and especially those of Germany, give it “*tela corusca*,” “glittering javelins,” which is the version of Schultens, but which Grey alters to “*fili coruscationis*,” “sons of the flash.”

Ver. 8. *Wherefore, I would seek unto God.*] Thus Hariri, very beautifully, in Mekâma xix. with a considerable parallelism to these two verses:

فاصبر

فاصبر ان صا ناب روح فالزمان ابوالعجب

وترج من روح الاله لطيفاً لا تحتسب

Be patient then : submit to present ill :

Time is the sire of wonders :—let thy soul

Unwavering trust th' eternal Spirit still :

Countless his gifts, his power beyond control.

Ver. 10. —[among the valleys.] The term here employed, *חֲצוֹת*, and generally translated *fields*, means rather “dells, valleys, declivities;” and hence, secondarily, “stagnant marshes, lakes, fish-pools.” It is thus still employed by the Arabians, under the form of *حوضات* and *الخصيفات*.

The two divisions of the verse seem intentionally to answer to those of the verse ensuing, “the earth generally,” or “level parts of the earth;” (as opposed to the hills and mountains) designating *the lowly*, and its valleys, the *mournful* or depressed.

Ver. 13. *Entangling*—.] Taking by a toil or snaring net, *לכר*. The phrase has been proverbial in all ages and languages, and the proverb was perhaps derived from the passage before us. The Psalmist seems to have copied it with peculiar pleasure, for he uses scarcely any figure so frequently. Thus, as a single instance, ix. 15.

The nations have sunk into the pit they had digged ;

In the snare they had laid have their own feet been entangled.

So Eurip. Med. 409.

*Κακῶν δὲ πάντων τέκτονες σοφώταται.*

The most entangling framers of all ill.

With which the reader may compare Androm. 936.

*Κἀγὼ κλύουσα τοῦσδε Σειρήνων λόγους,*

*Σοφῶν, πανουργῶν, ποικίλων λαλημάτων,*

*Ἐξηνεμώθην μωρία.*——

“I to these Sirens lent my easy ears,

These specious, versatile, insidious pests,

And raised to folly’s gale my swelling thoughts.”

POTTER.

See also Lucretius, v. 1151, which is still more in point :

*Circumretit enim vis, atque injuria, quemque*

*Atque unde exorta est, ad eum plerumque revertit.*

For force and rapine in their craftiest nets

Of their own sons entangle, and the plague

Ten-fold recoils,——

Ver.

Ver. 15. *So he saveth the persecuted—*] So Vogel, and with great propriety, translates the Hebrew מַחֲרֵב; pointing it מַחֲרֵב or מַחֲרֵב<sup>טז:יז</sup>, and, in Latin, rendering it *periens*. The term far better agrees with the context than our common reading *the poor*. Michaelis, not widely different, interprets it “*der Uebenwundene,*” “*the over-stricken;*” and Dr. Stock, “*the wasted.*” Our common lection divides the word into two parts, מַחֲרֵב-מ, and thus obtains “*from the sword.*” The word “*poor,*” as employed in this last lection, אֲבִיּוֹן, is transposed from the next member of the verse, and is here rendered “*helpless,*” in concurrence with the Septuagint ἀδύνατος.

Ver. 16. *And iniquity stoppeth her mouth.*] Thus copied by the Psalmist, cvii. 42.

The righteous shall behold and rejoice;  
And all iniquity shall stop her mouth.

Ver. 17. *Therefore, despise not thou—*] To the same effect the beautiful apophthegm in Sacontálá, “*Many are the rough stalks that support the water-lily, but many and exquisite are the blossoms which hang on them.*”

Ver. 19. *In six troubles shall he deliver thee.*] Instead of deriving יצִיל from צִל, Reiske refers us, but unnecessarily, to צִלָּה. The following is his note: “*יצִילֶךָ est, immerget te. Immerget te ينصلك vel ينزلك in sex angustias, at in septimâ malum in te nihil valebit;*” “*He shall plunge thee into six troubles, yea, in the seventh the calamity shall have no power over thee.*”

In the latter part of the verse, יַע is almost always derived from נָגַע “*to touch;*” but this seems scarcely to make sense. The proper root is יָע “*to weary or overpower with labour,*” especially as connected with the preposition ב in בָּךְ. The play upon the words six and seven, or a play somewhat similar, is common to Oriental writers. The Bible is full of it. Thus Eccl. xi. 2.

Give a portion to seven—yea, even to eight,  
For thou knowest not what evil shall be upon the earth.

In like manner our Saviour, Luke xvii. 4. “*And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, and say, ‘I repent,’ thou shalt forgive him.*” So also

Mat.

Mat. xviii. 22. "I say not unto thee until seven times, but until seventy times seven."

Ver. 21. *From the brandish of the tongue.*] The term שטה, here translated *brandish*, implies "nimble motion, vibration, coruscation," as of a sword, or scourge dealing its lashes carelessly about; a favourite figure with the sacred writers, who are perpetually comparing speech, or the tongue, to a sword. Thus Ps. xlii. 10.

As with a sword in my bones, mine enemies reproach me,  
While they say daily unto me, "Where now is thy God?"

And again, Ps. lv. 21.

His words were softer than oil,  
Yet were they drawn swords.

In like manner, in the sublime figure of the Son of Man, Rev. i. 16. "And he had in his right hand seven stars; and out of his mouth went a sharp two-edged sword; and his countenance was as the sun shining in his strength." Compare also ch. ii. 16. of the same book.

The following couplet has, perhaps, a direct reference to the passage before us, if it be not a copy, Ps. lxxiii. 9.

They set their mouth against the heavens,  
And their tongue brandisheth over the earth.

Our standard version, instead of *brandisheth*, gives *walketh*, and thus loses much of the force and elegance of the term. שטה will indeed admit of such a rendering, but the direct idea of the Psalmist is obvious from the passages quoted above. In the passage before us, the idea of *walking* is exchanged for that of a *scourge*, or rather the brandishing of a scourge: "Thou shalt be hid from the scourge of the tongue." In Dr. Stock it is given thus:

"During the nimble motion of the tongue, thou shalt be hid."

In Tyndal we have it, "He shall kepe the from the perlous tong." St. Ambrose and St. Jerom have employed *scourge*.

Ver. 22. *At destruction and famine thou shalt laugh.*] Tyndal has not rendered the passage improperly, "In destruction and derth thou shalt be mery."

Ver. 22. *And shalt not dread the wild beasts of the land.*] See Note on ch. iv. 18. In like manner the Psalmist, xc. 13.

Thou shalt tread upon the lion and the adder,  
The young lion and the dragon shalt thou trample under foot.

e . . .

Ver.

Ver. 23. *Lo!—*] See Note on ch. iii. 24.

Ver. 23. —*tribes of the field—*] בני השדה, “the sons or progeny of the field.” The idea seems perfectly clear, and implies the whole of the noxious animals it produces, whether reptiles or quadrupeds. But the Septuagint has deviated from the literal sense in favour of a comment, and has interpreted it “the *stones* of the field;” and no succeeding writer, that I know of, excepting Reiske, has ventured to object to the interpretation: the greater number indeed, and especially Mercer, endeavouring to justify and explain it by the well-known passage in Ps. xci. 11, 12.

For he shall give his angels charge over thee,  
To keep thee in all thy ways:  
They shall bear thee up in their hands,  
Lest thou dash thy foot against a stone.

Yet it must be observed, that stones are neither peculiarly the production of *fields*, nor their peculiar characteristic. Of *high-ways*, indeed, they may be: and it is to *high-ways*, to public roads, or paths, that the Psalmist alludes in this passage, rather than to fields; so that the very text, and I believe the only text, referred to in their support by these commentators, is inimical to them. But there is no end to such conjectural renderings: and hence, dissatisfied with the more simple idea of “stones of the field” or “land,” Tyndal has assumed that of *collected stones*, or castles; and his version runs thus:

“But the castels in the land shall be confederate with the;  
The beastes of the fealde shall give the peace.”

The passage is clear in itself, and there is no necessity for recondite interpretation of any kind.

Ver. 24. *And shalt investigate thy household, and not miscarry.*] The original admits of a great variety of renderings, and the interpreters have not been sparing in offering them. פקרה may mean “thou shalt visit,” “inspect,” “investigate,” “review,” “oversee,” “reckon up,” “take account of,” “muster,” or “marshal:” and לא תהטא, “shalt not miscarry,” “miss thy path,” “miss thy mark,” “go astray:” and hence again, “shalt not labour in vain,” “shalt not be unprosperous,” “shalt not fail,” “shalt not transgress,” “shalt not sin.” Whence, in all the Greek versions, we have, for the last term, a verb which is almost as general in its signification as the Hebrew: μη ἀμαρτην Vatic. μη ἀμαρτης Alexandr. μη



μη ἀμαρτήσεις, Aquil. and Complut.; which the Scholiast upon the last version paraphrases οὐ δυσπραγήσῃ; in plain English, “thou shalt not be unprosperous,” or “unsuccessful;” while at the same time it might be equally rendered, “thou shalt not mistake thy path,” “thou shalt not go astray,” “thou shalt not sin.” Piscator, “Et non aberraberis,” “and thou shalt not mistake thy way.” St. Jerom, from whom our national version is copied, “Et non peccabis,” “and thou shalt not sin.” Junius and Tremellius, “Si non peccabis,” “if thou shalt not sin.” Dr. Stock,

“And thou shalt visit thy dwelling, and shalt not go astray.”

Schultens, “Lustrabisque amœnam mansionem tuam, nec votis frustrabere,” “Thou shalt take a survey of thy pleasant habitation, and shalt not fail in thy desires:” an elegant rendering, and only, as I believe, not perfectly correct, because too paraphrastic. In the translation now offered, I have at least adhered to the original in its letter, and, if I mistake not, in its spirit:

“And thou shalt investigate thy household, and not miscarry:”

“Thou shalt visit it *step by step*, and shalt not fail in any one purpose or expectation concerning it.”

Ver 26. *In ripe old age*—] Literally, “in dried up,” or “shrivelled age;” and hence the term here employed, בָּלָה, is applied by the Arabians under the same form, كَلَسَا, to designate the *winter* season, in which every thing is corrugated or shrivelled. On which account some commentators propose, that the text should be rendered “in the *winter* of life;” poetically, indeed, but not thoroughly consistent with the metaphor of a shock of corn; which, in close congruity with the emblematic picture of Winter, at its season of maturity, is *dried up* and *contracted*, and thus far offers an equal similitude of ripe old age; but which forcibly increases the similitude by the well-known fact, that, like ripe old age also, it must be committed to the earth in order to spring to newness of life; for, in both cases, “the seed which thou sowest shall not quicken, except it die.”

Tyndal has given the passage thus: “In a fayre age lyke as the corn sheewes are broughte into the barne in due season:” whence Sandys,

“Then, full of days, like weighty shocks of corn,  
In season reaped, shalt to thy grave be borne.”

Nor very differently Schultens, notwithstanding that he admits that the Hebrew תבוא in itself implies "congestion, accumulation, or heaping together." "*Intrabis in decrepitâ senectute ad tumulum,*" "Thou shalt *enter* into the tomb in decrepit age;" meaning as a shock of corn *enters* into the barn.

In the following parallel passage in the Gaelic poem of Diarmad, the original of which is in Dr. Smith's collection, there is something so tender and elegant, that the reader will not be displeased to see it in a comparison:

"On eddying winds be thy spirit borne,  
O son of Duino, to thy fathers:  
But light lie the turf over thy beauteous form,  
And calm in the grave be thy slumber."

Ver. 26. *As the shock of corn is gathered together.*] In our common version, "As a shock of corn *cometh in.*" In Dr. Stock's translation, *cometh up*; hereby rendering both the Hebrew terms תבוא and עלות by the same word, for which there is no occasion; though, if it were to be done at all, the verb to *accumulate* or *heap together* would answer the purpose better than any other: for the latter, like the former, implies "coacervation, or rising into a heap," but in a sense rather more precise, and indicative of ascension.

## CHAP. VI.

Ver. 2.—*were put together in the balance.*] The image has been copied, or paralleled, by writers in every age and nation. Thus Isai. xi. 12.

Who hath weighed the mountains in scales;  
And the hills in a balance?

So 1 Sam. ii. 3.

Jehovah is a God of knowledge,  
And by him actions are weighed."

So Cicero de Fin. v. 30. and Tusc. Quæst. v. 17; to which the reader may turn at his leisure.

Ver. 3. *For now would they be heavier than the sand of the sea.*] So Prov. xxvii. 3. in imitation:

Heavy is the rock, and more heavy the sand of the sea:  
But the indignation of the fool is heavier than both of them.

Nor

Nor widely different Ps. cxxxix. 17, 18.

How precious, O God! are thy thoughts unto me!

How great is the sum of them!

Could I count them, they are more in number *than the sand*.

Ver. 3.—*overwhelmed*.] Swallowed up as by a tempest. Our common version is perfectly correct, but not perfectly clear. “*To be swallowed up by a WEIGHT OF SAND*,” is scarcely so perspicuous as “to be overwhelmed.” Schultens renders it, “Therefore are my words tempestuous or fretful:” *Propterea verba mea æstuantia sunt*. Tyndal, “Thys is the cause that my words are so sorrowful.”

Ver. 4. *Behold! the ARROWS, &c.*] This terribly sublime description may challenge the most beautiful figurative poetry of all ages and nations. *The avenging sword, athirst for human blood*—is the image of modern times: let the reader compare the two, and decide for himself. In the passage before us, for *the avenging sword*, we have *avenging arrows*, the arrows of *the Almighty*; and instead of being athirst for blood, they are loaded with fiery, unquenchable poison, and athirst for the vital *spirit*. They have pierced the bowels of the wretched sufferer, and are incapable of being drawn out—they remain within him. The bold and majestic personification with which the picture closes can only be weakened by a comment, and is too clear to require any. I am surprised to behold the middle part of the description thus conversely and dilutely rendered by Dr. Stock:

“The poison, whereof my spirit drinketh.”

Jeremiah has thus copied the image in his Lamentations, iii. 13.

He hath caused the arrows of his quiver to enter into my reins.

In the poem of Zohair, the third of the Moallakat, or those transcribed in golden characters and suspended from the Temple at Mecca, on account of their excellence, we meet with the very same image. I take the version from Sir W. Jones:

“Their javelins had no share in DRINKING THE BLOOD OF NAUFEL.”

Ver. 5. *The wild ass*—] In the Hebrew, פָּרָא; which is generally translated, in the Septuagint, ὄνος ἄγριος or ὄναγρος, and signifies, as a verb, “to run wild;” while the Latin writers render it, from the Greek, *onager*. This variety of the ass tribe, or rather this original stock of the domestic ass, is still met with in Tartary, and many parts of Eastern Asia, and is peculiarly distinguished by a dusky, woolly

woolly mane, long erect ears, and a forehead highly arched. It is a much more dignified animal than the domestic ass. In ch. xxxix. 5. of the present poem, it is spoken of as distinct from another species of the ass tribe, and which is there rendered עררר, or brayer: for an account of which see the Note upon the passage.

Ver. 5. — *in the midst of herbage.*] עלי דשא “apud teneram herbam,” which is the joint rendering of Piscator and Junius and Tremellius. Our common version, “when he hath grass,” is borrowed from the Vulgate, but is less correct.

Ver. 6. *Doth insipid food, &c.*] This and the three ensuing verses have proved a strange stumbling-block to the critics and translators; not one of whom appears to me to have understood them. “Doth that which hath nothing of seasoning, nothing of a pungent or irritating power within it, produce pungency or irritation? I, too, should be quiet, and complain not, if I had nothing provocative or acrimonious: but, alas! the food I am doomed to partake of is the very calamity which is most acute to my soul—that which I most loathe, and which is most grievous or trying to my palate.” Or, as it is rendered ch. iii. 24, 25.

Behold! my sighing takes the place of my food;

And my lamentations burst forth as the billows.

Behold! the fear that I feared hath even befallen me;

And what I shrunk back from hath overtaken me.

Nothing, I think, can be clearer than this interpretation, or more correct than the metaphor itself. The patriarch admits that he has spoken severely; and at the same time endeavours to palliate the licence of his tongue. I have rendered the Hebrew verbally; and its signification is almost too obvious to need any further remark.

The proper idea not having been seized, the passage has been given very differently by prior expositors; almost all of whom are, at the same time, at variance with each other. In our established text it occurs thus: “Can that which is unsavoury be eaten without salt? or is there any taste in the white of an egg? The things that my soul refused to touch are as my sorrowful meat:” a mixt rendering from the different Latin copies; and at the same time offering no meaning whatever.

Piscator, in some measure following the Septuagint, separates the sixth and seventh verses from the allusion contained in the fifth, and refers their subject-matter to the arguments of the preceding speaker

speaker, as though the patriarch meant sarcastically to accuse them of being vapid, and void of taste: "Renuit attingere verba tua anima mea. Ista sunt mihi tanquam cibus abominabilis:" "My soul refuses to touch your words; they are to me as loathsome food."

This fancy has pleased Schultens; and he has hence not only adopted, but improved upon it; an improvement which has been carefully copied by Grey: "Can that which is frothy, spiritless, or prepared without salt, be eaten? Is there any taste in the drivel of dreaming? My soul refuses to touch them; they are as offensive (putrid) meat to me." "Num comedetur sputans, jejunumve, nullo sale præditum? An est sapor in salivâ somnolentiæ? Renuit tangere anima mea: sunt illa ut putridinosa cibi mihi." And this rendering is endeavoured to be justified by a note, the great length and elaboration of which prove obviously the difficulty the writer laboured under in his own mind.

Dr. Stock offers a still different rendering; yet a rendering with which he himself is not satisfied. He too, however, refers the sixth and seventh verses to the arguments advanced by the friends of Job. It occurs as follows:

"Can that which is unsavoury be eaten without salt?  
Or is there any taste in the drip of the rock?  
The things which my appetite refused to meddle with,  
Even they make up the measure of my food."

Upon which he has the following note: "Will exhorting give a relish to that which is in itself insipid? is there any taste בריר חלמות *in the drivel of dreams?*" is Parkhurst's interpretation; and it is the best we can come at, *if the text be not corrupt*. But the image is both far-fetched and unpleasing." I trust the reader will now no longer think that this interpretation of Mr. Parkhurst, derived, as I have already observed, from Schultens, "is not the best we can come at," and that the real image, when properly applied, instead of being "far-fetched and unpleasing," is admirably to the point. The note, nevertheless, is sufficient to prove that this excellent critic was not perfectly satisfied, either with his own interpretation, or that of any other expositor with which he was acquainted. The rendering, however, now offered, being new, let me be allowed to explain it more at large. The original text is as follows:

היאכל תפל מבלי מלח  
אם יש טעם בריר חלמות:  
מאבה לנגוע נפשי  
המה כרוי לחמי:

יאהל



יֵאָכֵל in the first line is a noun, instead of a verb, as commonly interpreted, the י being formative. מְבִלִי is a compound of a noun and substantive, מִ-בִּלִי, and hence not merely *without*, as usually rendered, but “*without a mixture of.*” The whole is given interrogatively: and in this form it occurs in Junius and Tremellius and Piscator: “An comeditur insulsum (P. insipidum) absque sale?”

Respecting חֶלְמוֹת בְּרִיר there is some doubt. בְּרִיר may be a single or a compound word, בִּ-רִיר. If a single word, it imports בִּר in Arabic, the farinaceous part of grain, as meal or flour, that which produces jelly or paste; and the gelatinous part of animal substance; and hence, according to the Chaldee interpretation, from which there appears no reason for deviating, *the white* of the egg. And in this case בְּרִיר, or “*the white* of the egg,” becomes the nominative to the verb, as rendered in the version now offered. If the term be compound, the radical will be רִר, in Arabic رَار or رِير, which is still “mucilage or jelly;” though under this form, in the Hebrew, it will also bear the sense of “spittle, drivel or slaver.” The verb יֵשׁ will then also be impersonal. חֶלֶם, whence חֶלְמוֹת, imports “an egg” in one of its senses, and “dreaming” in another, both in Chaldee and Hebrew; and in Arabic “a farinaceous seed something like *fœnugreek.*” Whence the verse may be rendered, with בְּרִיר as a single word, “Doth the white or jelly of the egg give forth or produce (טַעַם) taste or pungency?” but with בִּ-רִיר as a double word, “Is there any taste or pungency in the white of an egg.” According to the Arabic, for “white of the egg,” we shall read “mucilage of *helem*,” a substance equally insipid, and containing, therefore, the very same idea. And, according to a third and possible translation, we may read for either of these “drivel of dreams,” as rendered by Schultens and others. I apprehend the reader will have no difficulty in making an election.

בְּנוֹעַ, in the third line, is not a verb, though generally so rendered, but a substantive, and, with the preposition לְ, imports “to the touch, taste, or feeling of;” and might be rendered “to the smarting or wounding.” מֵאֵנָה (*meane*) probably the origin of our own term *mean*, implies “a nothing, a thing of no account, refuse, offal, mean, vile, abhorred, loathful or loathsome.” The particle כִּי, or, in contraction, כִּ, in the last verse, is not comparative, but emphatic, “alas! behold! verily!” and hence these two lines can scarcely be rendered otherwise than in the sense now offered,

A thing loathful to the taste of my soul,  
This, alas! is my sorrowful meat!

I trust

I trust this beautiful and appropriate passage is thus rescued from the obscurity in which it has hitherto been involved. It is obvious that the original text will admit of various renderings; but it can no longer, I think, be doubtful which ought to be the proper rendering. The version now offered is literally true to the Hebrew, and the order is nearly as closely preserved as the letter.

Ver. 8.—*my earnest desire.*] תִּקְוִי, from קָוָה “to stretch forward, extend, or be on tip-toe;” and hence “to long or desire with eagerness.” So also, in another form, כָּוָה “to burn, parch up, or consume; to be consumed or burnt up with desire.”

Ver. 9. *That he would redouble his hand,*—] The Hebrew term יָתַר (*iter*) implies, in every sense, duplication, redundancy, abundance; and hence the Latin *iter* and *itero*—and our own terms, to iterate, or reiterate.

Ver. 9.—*and put an end to me !*] יִבְצְעֵנִי, from בָּצַע “to complete, totally finish, put an end to a work: to break off from a work after completely finishing it.”

Ver. 10. *Let him spare not,—and I will leap for joy.*] In the order, “And I will leap for joy, let him (or if he) spare not.” I have followed the general spirit of Tyndal’s rendering, who, like most of the earlier translators, has united these two fragments of the verse, as, in truth, they ought to be: “Yea, I woulde desire him in my pain that he shulde not spare.” There can be little doubt, that the Hebrew verb אִסְלַדָּה, from סָלַד, instead of “to desire,” as here rendered, or, “to harden,” as rendered in our common lection, implies “to exult, to leap for joy, to dance or strike the ground with rapture.” Schultens has established the point satisfactorily, and shown that the same term is still in use among the Arabians, صلد to express the playful or triumphant prancing of a high-mettled horse—*terram pede percussit equus*. He has hence rendered the verse, “*Et pede terram quatiam cum exultatione*,” “and I will shake the ground with exultation, if he spare not.” Dr. Stock has imbibed the same idea; and has even rendered it with too close an *Arabism* in the following line:

“I would even *prance*, in expectation that he would not spare.”

So in the Gitagávinda, or Songs of Jayadéva, which constitute a part of the tenth book of the Bhágavat. “Bring disease and death, O gale  
of

of Malaya ! Seize my spirit, O God, with the five arrows ! I ask not mercy from thee : no more will I dwell in the cottage of my father."

Ver. 10. *For I would not resist —.*] Such seems to be the real meaning of the Hebrew כִּחָדְתִי, and it is so rendered by St. Jerom and Schultens ; the former expressing it by *contradico*, and the latter by *abnego*. Dr. Stock translates the verse,

" When I did not *suppress* the words of the separator."

I have no great objection to the term *suppress*, or, as it is written in our common version, *conceal* ; but *resist* offers a more obvious meaning.

Ver. 10. — *commands —.*] The Hebrew אָמַר implies *commands* or *decrees*, as well as *words*, and is so translated in our common version, Esth. i. 15. ix. 32. as also in various other places : and little doubt, I think, can exist as to its real meaning in the verse before us.

Ver. 10. — *Holy One —.*] קדוּשׁ ; this may refer either to the Almighty himself, or to the ministering spirit commissioned to communicate or execute his decree. See Note on ch. v. 1.

Ver. 11. *Or what mine end, that I should, &c.*] " What strength have I left, that I can hope to recover from my present affliction ? or what must be the end, the close of my life, if I should do so ? What prospect of happiness or comfort, that I should prolong my breath ?" The Psalmist employs the term *end* in a similar sense, xxxvii. 37.

Mark the perfect, and behold the upright man :

For the *end* of that man is peace.

Ver. 12. *Is my strength the strength of stones?*] In perfect parallelism with the following passage of Cicero, Acad. Qu. iv. 31. " Non enim est e saxo sculptus, aut e robore dolatus homo : habet corpus, habet animum ; movetur mente, movetur sensibus." " For man is not chiselled out of the rock, nor hewn out of the oak-tree : he has flesh, he has spirit ; he is actuated by a mind, he is actuated by senses." So Theocritus, in his description of Amycus, Idyl. xxii. 47.

Στήθεα δ' ἐσφαίρωτο πελώρια, καὶ πλάτυ νῶτον,

Σαρκὶ σιδαρεῖη.——

Broad, and rotund his chest, and wide his loins,

His flesh of iron.——

Ver.

Ver. 13. *Alas! there is no help to me—*.] The interrogation indicated in the preceding verse by הֲיִשְׁעֵי, is not necessarily continued in the present, as in our common version, but seems, on the contrary, to be totally destroyed or converted into an interjection by its being changed into the compound הֲיִשְׁעֵי; and is expressly thus understood by St. Jerom, “*Ecce! non est auxilium mihi in me:*” an authority I readily avail myself of, though I had translated the passage as above before I met with it. Tyndal gives the same idea, yet he still continues the interrogative form; but the rendering is unnecessarily paraphrastic, “*Is it not so, that ther is in me no help?*” I do not understand the meaning of our common version, “*Is not my help in me? and is wisdom driven quite from me?*”

Ver. 14. *Shame to the man—*.] In the common reading of the Hebrew text, “*To him who is deficient to his friend, shame!*” but for לֹא־לֵב not less than twenty-three of Dr. Kennicott’s codices read לֹא־לֵב, and consequently make it literally, “*To him who despiseth his friend, shame!*” The word חֶסֶד is used both in a good and a bad sense: in the former it means “*pity, kindness, compassion;*” in the latter, which is evidently the sense here intended, “*shame, insult, reproach.*” For want of attending to this distinction, the passage is rendered obscurely in our common lection; and, with all its obscurity, is still obliged to be eked out by a gratuitous supply of words, to fill up a supposed ellipsis. “*Qui misericordiâ erga amicum contabescit, is et timorem omnipotentis deserit,*” is the version of Schultens: “*He who fails in pity towards his friend, this man even forsakes the fear of the Almighty:*” not essentially different from that of the present text, and perfectly in accordance with St. Jerom, who, in the Vulgate, renders it, “*Qui tollit ab amico suo misericordiam, timorem Domini derelinquit:*” “*He who taketh away pity from his friend, hath abandoned the fear of the Lord.*” Parkhurst, in an incidental rendering, has adopted the reading of לֹא־לֵב for לֹא־לֵב before me; and has rendered the distich thus: “*To him who despiseth his friend, (it is) a reproach, and he will forsake the fear of God.*” See the article מִסָּה. There is no necessity, however, for the supply of *it is*, which does not occur in the original; and which, when introduced in the present form, only weakens the general construction, which should certainly be exclamatory.

Ver.

Ver. 14. *He, indeed, hath departed—.*] The particle ו is rather expletive than connective; and is better rendered by *truly*, or *indeed*, than by *for*, or, as our common version has it, *but*. It is thus rendered by Schultens, “Is *et* timorem omnipotentis deserit,” “*This man, truly, has deserted the fear of the Lord.*” Nothing can be more severe, and at the same time more just, than this appropriate and abrupt retort upon Eliphaz.

Ver. 15. ——— *as a flood.*] The phrase in this place is a strict Orientalism, “My brethren have acted (or played) the flood with me:” and the proverbial form is at least as common now among the Arabians, as it could be when the present poem was composed. Hence, while the Hebrew בגד (*begad*), “deceit, perfidy,” is derived from גר (*gad*), “irruption, exundation, the overflow of the banks of a river,” the Arabic غدر and غدير (*gadr* and *gadyr*) imply both “flood and falsehood, or deceit.” So the Scholiast on the Moallakat, “Stagnum nominatum fuit غدير (*gadyr*) quoniam viatores illud trajiciunt aquis plenum; sed deinde reversi nihil in eo inveniunt, ut quasi perfidum in eos fuisse censeatur.” “A pool or flood was called *gadyr*, because travellers, when they pass by it, find it full of water; but, on their return, find nothing at all there, and regard it as having acted treacherously towards them.” It is hence clear, that the term *brook*, as adopted in our common version, which signifies not a temporary overflow, but a perpetual stream, does not convey the author’s idea.

Fairly explained, nothing can be more apposite, nothing more exquisite, than the image before us, and the whole of its description. Arabia has but few rivers; Proper Arabia perhaps none: for what in this last country are called rivers are mere torrents, which descend from the mountains during the rains, and for a short period afterwards. A few rivers are found in Yemen, or the southern province; and the Tigris and Euphrates, as touching its northern limits in their passage along Irak Arabi, have occasionally been laid claim to by Arabian geographers. Even the Astam of Najd or Neged, the province of Sandy Arabia, though laid down as a considerable river in the maps, is a mere brook. Hence the country is chiefly watered and fertilized by exundations of its dry channels, an overflow of which is uniformly regarded as a great treasure and blessing; the inhabitants



inhabitants in the neighbourhood hail its appearance, and prepare to enrich themselves out of its stores, by admitting it into their tanks or reservoirs. But it often happens, that the blessing is converted to a curse; that the torrent rushes with so much abruptness and rapidity, as to carry every thing before it; and that, exhausted by its own violence, its duration is as brief as its stream is rapid, allowing them scarcely time to slake their own thirsts, or, at least, to fill their domestic utensils. Fair and specious, therefore, as is its first appearance, it is in the end full of deceit and cruel disappointment: “Et viatores (says Dr. Lowth, upon the passage before us) per Arabiæ deserta errantes sitique confectos perfide destituunt,” Præl. xii. p. 110. it promises comfort, but overwhelms with mortification. Such (says Job) are the companions who come to visit me in my affliction; they affect to console me, but they redouble my distress.

Ver. 15. ——— *that pass away.*] Not, as our common version, “they pass away;” the image of the floods is still continued: and the verb is referred to this term by most of the ancient interpreters, though Schultens and Dr. Stock apply it as in our Bible rendering. Tyndal, while following the general explanation, is somewhat more correct: “As the water broke, that hastily runneth thorow the valleyes.”

Ver. 16. ——— *ice-hill.*] חרק, an icy concretion, or conglomeration. The description so accurately corresponds with one of the causes, enumerated by Lucretius, of the overflowing of the Nile, that I cannot avoid copying the passage, vi. 734.

Forsit an Æthiopum penitus de montibus altis  
Crescat, ubi in campos albas descendere ningues  
Tabificis subigit radiis sol, omnia lustrans.

Or, from the *ETHIOP-mountains* the bright sun,  
Now full matured, with deep-dissolving ray  
May melt th' *agglomerate snows*, and down the plains  
Drive them, augmenting, hence, th' incipient stream.

So Homer, *Iliad* A. 492.

Ὡς δ' ὅποτε πλήθων ποταμὸς πεδίονδε κάτεισι  
Χειμάρρους κατ' ὄρεσφιν, ὀπαζόμενος Διὸς ὕμβρφ,  
Πολλὰς δὲ δρῦς ἀζαλέας, πολλὰς δέ τε πεύκας  
Ἐσφέρεται, πολλὸν δὲ τ' ἀφυσγετὸν εἰς ἅλα βάλλει.

“ As when a torrent, swell’d with wintry rains,  
 Pours from the mountains o’er the deluged plains,  
 And pines and oaks, from their foundations torn,  
 A country’s ruins! to the seas are borne.” POPE.

Yet the following, from the Gaelic Diarmad, as given by Dr. Kennedy, is still more in point:

———“ In battle thy path  
 Was like the rapid fall of a mountain-stream,  
 When it pours its white torrent over the rocks,  
 And sends abroad its grey mists upon the wings of the winds.  
 The roar of its stream is loud through Mora’s rocks.  
 Mountain-trees, with all their moss and earth,  
 Are swept along between its arms :  
 Yet, when it reaches the calm sea of the vale,  
 Its strength is lost, and the noise of its course is silent.”

Ver. 16. —*foams above them.*] Perhaps, more literally to the Hebrew, “sports or frolics over them.” The text itself runs thus:

עלימו יתעלם

for which our standard version gives, “ wherein is hid :” but in this place לעם means rather “ to sport,” “ frolic,” “ wanton,” or “ play the wanton,” like a sportive or frolicsome youth (*παίζω*), than “ to be hid,” “ kept concealed,” or “ retired,” as an unmarried damsel. And, in reality, almost all the ancient interpreters, except Junius and Tremellius, from whom our established lection is copied, as well as most of our modern commentators of repute, and especially Schultens and Reiske, have applied to it the former sense, or a sense closely connected therewith.

Ver. 18. *The outlets of their channel—.*] The rapid torrent of the floods, rapid as well in its progress as in its disappearance, is exhausted in two ways ; by evaporation from solar heat, and by its own forcible spread, in every direction, over the vast expanse of a sandy and bibulous desert. The preceding couplet refers to the former mode of exhaustion ; the couplet before us to the latter: ويوغلون بتيه says Reiske, “ Et immergunt se in vastum desertum,” “ They plunge (the different branchings of the inundation) into the vast desert.”

This verse, however, has been generally applied to the companions  
 of

of Job, instead of to the image of the floods ; but certainly without reason ; this image being as clearly continued as it is possible to be, pure and without mixture, to the close of v. 20. the application commencing with most appropriate and poignant force at v. 21. I have given the whole verse literally. *אֵרוֹת* is “outlets,” “tortuous or mazy tracks,” and can only be thus rendered ; unless, with Schultens and Dr. Stock, we destroy the progress of the similitude, by reading “companies,” or “caravans,” for “tracks,” or “outlets ;” which the term can never import, but by a very remote reference, and which at the same time destroys the beauty of the image.

Ver. 18. —*into nothing*—.] Rendered by Schultens and Reiske “into the desert, the empty space, or land of nothing ;” but the former is the more forcible rendering. The torrent progressively evaporating, and branching into fresh outlets, becomes at length itself nothing. In opposition to the well-known description of Fame, it may be said of this,

Vires demittit eundo.

*הָרָו* means equally “nothing,” and “a desert,” or place of nothing. It is usually rendered in the former signification. I have already observed that the latter is preferred by Reiske and Schultens ; but either will answer.

The whole description is directly coincident with a very valuable article inserted by Major Colebrooke in the seventh volume of the Asiatic Researches, and entitled, “On the Course of the Ganges through Bengal.” He observes, that the occasional obstructions which the rivers of Bengal meet with, on the return of their periodical flux, produce not unfrequently some very extraordinary alterations in the course and bending of their respective beds, and, hence, some equally extraordinary changes in the general face of the country. While some villages that, in common, are scarcely visited by a river, even at its utmost rise, are overflowed and suddenly swept away,—others, actually seated on the banks of an arm, and that used to be regularly inundated, are totally deserted, and the inhabitants have to travel over many miles to obtain water. He adds, that the Ganges has evinced changes of this nature, in a greater degree than any other Indian stream : and that even since the survey of Major Rennel, in 1764, it has deviated, in its course, not less than two miles and a half : whence several of the villages which figure in his map are no longer to be found in the situations assigned them ;

them; while islands of considerable magnitude, now inhabited and cultivated, have started into being where the river then rolled its deepest waters.

Ver. 19. — *search earnestly,*] Such is the real meaning of the Hebrew חבש, which implies not merely to *look*, but “to *beat about*, or *investigate*, or *examine every step*.” The theme is חבש “to *thrash or beat out corn*, with a rod or other instrument.” I ought not to forbear to mention Reiske’s elegant rendering of this line, though I differ from him as to the application of one or two of its terms; premising that the word ארחות means both *paths or tracks*, and *travellers* that journey through them: “Their tracks (the branchings of the flood) tend towards Tema:” in consequence of which, he adds, the caravans of Saba behold them in their approach, and resign themselves over to sure and certain hope. There seems, however, no necessity for this variation from the general mode of interpreting it.

Ver. 20. — *sink away.*] יחפרו; literally as here rendered, from חפר “to sink, delve, or depress:” and hence, secondarily, “to be down-cast in the countenance, to be ashamed,” as rendered in our common version.

Ver. 21. *Behold!* —] For this rendering of כי, see Note on ch. iii. 24. It is truly forcible as an interjection, but has little meaning as a causative adverb. עתה is here, as in many other places, *also*, rather than *now*. The application is most correct and pungent.

Ver. 21. — *shrink back.*] The Hebrew ירא will frequently bear this interpretation, by a synecdoche; the term not only implying the idea of fright, or terror, but the result of terror; and hence, to *recoil*, *startle*, or *shrink back*, as well as to *fear* or *be afraid*. In this sense the argument is perfectly connected; and the interrogatories in the two subsequent verses are peculiarly pertinent.

Ver. 25. *How forcible* —!] The very infrequent use of the Hebrew נמרצו leaves its exact import doubtful; and hence nothing can exceed the difference of the interpreters in their respective versions. The Arabians have two distinct terms that appear to be derived from it, or that, at least, have a strong resemblance to it, مرس and مروح.

If

If we embrace the meaning of the first, the sense will be, “How firmly compacted and intertwined (as a cord that nothing can break or untwist)—how irresistible, are just arguments!” an explanation that I have chosen to follow; and the rather, as it is in perfect accordance with our established version. If we take the meaning of the second Arabic term, it will give us, “How pleasant, how productive, how full of nutriment (as the meadow about to be mown), are just arguments!” **وطا ينسج انجاج سلكم** “What a harvest of benefit and prosperity proceeds from sound and solid reasoning?” or, as it might be rendered, with equal propriety, “from correct speech?” “How pleasant,” or “how beautiful, is correct speech?”

Ver. 25. *But what doth the reproof from you reprove?* **יוכיח חוכה** (*jukih hukeh*), the repetition of the same term, is here preserved in the version precisely as it occurs in the original. Our common lection renders it, in the first instance, *arguing*, and in the second *reproof*. The last idea appears to be the most correct; for the term signifies “charge, imputation, inculpation,” rather than “debate or controversy:” for which see 2 Kings xix. 3, 4. as given in the established reading. This repetition of the term, as well as its more prominent meaning, occurs in most of the translators. Thus Junius and Tremellius, “*Sed quid reprehendit reprehensio à vobis?*” Piscator, *redargueret, redargutio?* and Dr. Stock,

“But what *reproof* is there in a *reproof* from you?”

Ver. 26. *The mere venting the moans of despair?* Or “merely the venting.” The passage has not been generally understood. I have rendered it literally, and in the order of the words. Schmidt approaches nearest to the sense, “*Num arguere verba cogitatis? et spiritum verborum desperati?*” “Mean ye to reprove words? and the spirit of the words of a desperate man?”

Ver. 27. *Would ye, truly, press upon the destitute?* **נא** is here a particle of emphasis: in our common version, *yea*. It also imports, as a noun, *anger*, or the *nostrils*, formerly the supposed seat of *anger*. And hence Mr. Grey has translated it, “*Nasum incidere in pupillum,*” “Ye would throw the destitute on the nose;” according to the French phrase, *Le nez en terre*. The Chaldee interpretation translates the term *anger*, instead of *nose*: “Ye urge anger,” or “Will ye urge  
f anger,



anger, against the destitute?" Schultens has advanced a step beyond this, and for *anger* has ventured to introduce *ruin* or *destruction*; *anger* flowing from *nose*, and *destruction* from *anger*: "Quin imo super pupillum *ruinam* molimini." This, however, is a mixed rendering, as in reality is that of our national Bible, "Yea, ye overwhelm the fatherless:" for when employed in the form of a *particle* instead of a substantive, and a particle denoting the warmth of the speaker, *וא* also implies "Quin imo omnino," "Yea, surely, verily." But if this signification be attributed to it, I do not perceive how it is possible to extract the idea of *overwhelming*, or *working ruin*, as Schultens expresses it, from the remainder of the sentence: תפילו is the only term that will apply to such a sense, and this merely imports *action* or *exertion*; *working*, but not *working ruin*, or *overwhelming*. The word יחום seems to be rendered in rather too restrained a sense, in our common version, by the term *fatherless*, which cannot readily be made applicable to Job. In its primary meaning it denotes "destitute, isolated, bereft generally;" and in this signification is still employed by the Arabians, under the form يتم, which here again only exchanges the characters of the two alphabets.

Ver. 27. *And—make a pit-fall—?*] The Hebrew ברה seems as nearly as possible synonymous with our own term *delve*, which not only, as a verb, implies *to dig*, but, as a substantive, among other senses, means a *pit* or *pitfall*, the thing dug or delved. It is here used in the conjugation Hiphil, and is expressly, not "Would ye delve?" but "Would ye make a delve," or "pitfall?"

## CHAP. VII.

Ver. 1. — *a set-time—*] The Hebrew צבא implies "set-time, set-task, or set-place;" and from "set-place or station" it also means "military station, military life," and hence "warfare in general." Nearly half the versions have rendered it by this last idea, and especially St. Jerom, Junius and Tremellius, Arias Montanus and Schultens: "Is there not *warfare* for man upon earth?" Whilst, not essentially different, the Septuagint gives us Οὐχὶ πειρατήριον ἐστὶν ὁ βίος ἀνθρώπου, "Is not the life of man a place of pirates or robbers?" Whence Tyndal, "Is not the lyfe of man upon erth  
a very

a very bataille?" I see no reason for deviating from our established version in this place, which is derived immediately from Piscator, and is coincident with the Syriac and Arabic renderings: though I think the participle *set* explains the Hebrew better than *appointed*, as more definitively implying *limit* as well as *decree*.

Ver. 2. *Like the servant, he panteth —.*] There is little doubt, I think, that Schultens is perfectly right in connecting this verse with the preceding, instead of with the succeeding, as is usually done. The application of the figure in the third verse is *general*, but does not *particularly* allude to a determinate period or cessation of labour, which is the direct point of correspondence between the first and second verses. עֶבֶד is rather a slave or bondman than a servant of any other condition, and is opposed to שָׂכִיר, which implies a hireling or hired servant, one who works for wages. יִשְׁאַף, in our common version rendered "earnestly desireth," implies "to gasp, pant for, or earnestly aspire after;"—it imports, primarily, "to draw, suck in, or swallow," and especially the breath:—whence the passage is rendered by Dr. Stock, but I think somewhat quaintly, as well as circuitously,

"As a servant swalloweth in hope the shadow."

יָקוּד, in our common Bible, *looketh for*, is not essentially different in its meaning, though derived from a different image. קוּד implies, primarily, as I have already had occasion to observe, "to stretch out or towards, intently;" and hence, says Mr. Parkhurst, with much reason, may be translated "to expect earnestly, anxiously, or eagerly." It implies the same *earnestness* or *intensity* of feeling which our Bible translators have very justly applied to the parallel verb in the same verse, יִשְׁאַף *earnestly desireth*, but which is better rendered by panteth. פָּעַל not only implies work, but work done or completed—"achievement, consummation," and corresponds with the term *finish*, as applied to labour. It is hence occasionally employed to express the hire or wages due at the time of finishing: but I think the idea here intended to be conveyed is bounded by that of finishing or terminating alone, and does not extend to the reward or recompence consequent upon such termination:—the mere *set time* of labour, and the close of the task imposed upon man. It is the voice of anguish, that refuses to admit of comfort or consolation of any kind.

The Septuagint copy, by rendering the term "*are my heritage*," or "*I possess by heritage*," by "*I expect*" or "*look forward to*," ὑπέμεινα, seems to intimate that its compilers, for the common Hebrew הונחלתי, read הווחלתי: and Vogel, apparently inclining to such a reading, has given the passage an entirely new bearing, and has joined, as in such case we can do, the second verse to the third, instead of to the first. It is necessary, however, to premise, that by *months* or *periods*, as well as by *nights*, he understands an entire *period* or *consummation*; the *close of life*, and the *night of death*. His version, with this allusion, is as follows: "As the servant panteth for the night-shadow, and as the hireling looketh forward to his close of labour, so do I look forward to the close of my miseries, and to the nights that are decreed to my calamities." The conjecture is ingenious, but somewhat too recondite, as well as built upon too little authority.

Ver. 3. — *periods of joylessness allotted to me.*] The Hebrew הונחלתי, which in our common version is rendered "I am made to possess," implies something more than simple possession—"possession by family descent, or inheritance—the succession to an estate by direct heirship;" and is justly rendered by Arias Montanus, *factus sum hæreditare*; a rendering followed by Schultens, Reiske, and various other interpreters. ירח, which, in its primary signification, implies *moon*, and hence *month*, the period of the moon's synodical revolution round the earth, implies also, secondarily or figuratively, a *season* or *period* in general, and seems clearly to be used in this sense in the passage before us. שוא (suah), in its primary meaning, imports "vanity, emptiness, fruitlessness, unsatisfactoriness;" and hence, secondarily or derivatively, "joylessness, sorrow, misery:" the Arabians still employ it in the latter sense, under the form سوء (such): and this appears to be the sense intended by the author of the poem, rather than mere vanity or emptiness.

Ver. 3. *Even nights of misery.*] So Junius and Tremellius, "Etiam noctes molestiæ." The expression, when in this way rendered, is peculiarly forcible: "So much worse is my destiny than that of the bondsman and the hireling, that, while they pant and look eagerly for the night-shade, as the close of their trouble, even the night is not free from trouble to myself."

Ver.

Ver. 4. — *day-spring*.] נשף: the term implies a stream or current, whether of air or light; and the verb from which the present substantive is derived means “to blow,” in reference to the air alone. Hence Dr. Stock renders the phrase, “till the morning-breeze;” and Mr. Parkhurst has anticipated him in the same rendering, in his Lexicon, on the article נשף. “Day-tide,” or “day-spring,” seems, however, to answer every purpose, and to correspond more completely with the meaning of the term when it is used generally rather than particularly.

Michaelis's version of this passage is as follows: “Wenn ich liege, so denke ich: wenn werde ich erst wieder aufstehen? Die nacht daehnt sich long, und ich werde wilder traume satt bis an den morgen:” “When I lie down, thus I ponder, When shall I rise again? Long stretcheth the night, and I shall be full of wild dreams till the morning.” The Hebrew בודים may certainly bear the interpretation of *wild dreams*, the flitting phantoms or visions of the night; but I see no reason for departing from the idea of restlessness, or tossings to and fro, commonly attached to the term, and more consistent with its primary meaning.

Ver. 5. *Worms, and the imprisoning dust* —.] “She that liveth in pleasure,” says St. Paul, 1 Tim. v. 6. “*is dead while she liveth.*” Nor less bold, nor less correct, is Job's present representation of himself, while on the verge of the grave, and suffering beneath a disease which was in itself most fearfully emblematic of its corruption. The greater part, however, and indeed almost the whole of our commentators, have weakened the force of the figure, by referring it altogether to the disease itself: the translators of our common version affording us almost the only example of a different and more appropriate rendering. The phrase גוש עפר, here translated “the imprisoning dust,” is expressed, indeed, by *clods of dust*; and the idea is so far the same, as referring to the grave, the house or prison of all that live; but גוש or גוש, the radical נ being dropped, is no where else, I believe, understood, by our Bible translators themselves, to imply clods, and is only to be tolerated in the present instance by an equivalent rendering in the Septuagint, where we meet with the term βώλακας. גוש, in its primitive sense, means *to confine, to imprison, to fetter*; and offers us, without wandering farther, an idea that comes home to every eye and every understanding. The idea of filth (*sordes*), or clods, can only be derived from the secondary sense



sense of the term, which implies, “ to press, adhere, or cleave close to;” and in this signification it is rendered by Dr. Stock, in allusion to the disease itself:

“ My flesh is clothed with worms and a *cleaving of dust*.”

Reiske, not adverting to the primary sense of the term, and dissatisfied with the common interpretation, proposes to read for וגרש עפר the words וגרש עפר, explaining גרש by the Arabic جرش “ atoms, attenuate corpuscles—the minutest subdivision of dust or matter,” τὸ κριμνώδες τῆς ἄμμου, or, as he renders it in German, “ *das gekrimle, das gebrockte, das geklunckre des staubes*,” “ the impalpable dust or elements of death.” He refers the passage, with our common translators and myself, to the dissolution of the grave: but with the rendering now given there is no necessity for the departure which he proposes from the general text. The term רגע, in our common version, is translated *broken*, instead of *become stiffened*. I have no other objection to *broken*, than that, as Parkhurst has well observed, there is no sufficient authority for such a signification of the Hebrew term. The direct ideas of רגע (*rigo*) are, “ stillness, fixation, stiffness, rigidity;” and it is probable that the Latin *rigo, rigor* (whence our own *rigid, rigidity*) are derived from this very root. The stiffened, stretched out, as well as motionless appearance of the body after death, could not be better characterized than by the use of such a term in such a sense, and offers an essential feature in the melancholy picture of mortality here presented to us.

Ver. 6. *Slighter than yarn are my days.*] The Hebrew קלה implies “ levity of weight, tenuity, exility,” in its first meaning; and “ swiftness” (by which idea the term is commonly translated) in its second, as a mere result of the first. ארג denotes equally the material and the instrument of the weaver—the woof or yarn, and the shuttle with which he weaves it. The speed of the weaver’s shuttle conveys a less pertinent idea, if I mistake not, than the slightness, or tenuity, and consequent brittleness, of the yarn with which it is armed. I still believe, however, with most commentators, that the allegory of the web of life, as previously woven by the Fates, and issued for every individual, was coeval with the author of the present poem, and is probably here referred to. It seems equally to be referred to by Isaiah xxxviii. 12.

I have



I have rolled up, like a weaver, *my web of life*;

It is exhausted; and he will cut me off;

Within a day and a night wilt thou make an end of me.

From such early intimations of the existence of this allegory or parabolic record, we cannot wonder at the extent to which it was propagated over the world in subsequent ages. Thus Lucian, *Contempl.* Κατόψει καὶ μοῖρας ἄνω ἐπικλώθουσας ἐκάστῳ τὸν ἄτρακτον, ἀφ' οὗ ἡγορησθαι ξυμβέβηκεν ἅπαντας ἐκ λεπτῶν νημάτων. "You may also see the Fates drawing out for every one the yarn from the busy spindle; so that the whole texture necessarily depends upon the slender threads."

So in a passage quoted by Albert Schultens, from the Arabic of Ibn Doreid :

Enimvero ignarus eram Fortunam esse cupidam

Dissipandi collectum, et dissolvendi plexa fila.

For I knew not that Fortune was desirous

Of breaking the web, and dissolving the interwoven threads.

The simile, however, is common to Oriental poets. The following is a more splendid example, and constitutes the opening of the history of Timur :

الحمد لله الذي علي صنوال ارادته وتدبيره تنسج  
صقاعع الاصور ومن يندوع قضايه الي لجج فدره تجري تيار  
الاعاصر والدهور

"Praise be to God ! who hath woven the web of human affairs in the loom of his will and of his wisdom ; and hath made the waves of times and of seasons to flow from the fountain of his providence into the ocean of his power."

Ver. 6. *And they are put an end to, from the breaking of the thread.*] Our common version, derived from St. Jerom and Piscator, is "And are spent without hope." The Hebrew כלל cannot be made to imply *spending*, without much constraint. Its more obvious meaning is, *to finish*, either in a good or a bad sense ; and under the latter, which is here obviously intended, to "*put an end to, or come to an end, to come to nought, to be broken up, or broken off.*" "*From the breaking of the thread,*" in the text באפס תקוה, is literally as here rendered, "*from the failure, or giving way of the thread.*" Mr. Parkhurst proposes, and Dr. Stock has acceded to the suggestion :

"And are finished, for want of thread."

But

But I prefer the sense now offered. תָּקוּה, however, has more generally been regarded as referring to “hope or expectation,” “the stretching forward,” or perhaps “the woof or web, of the mind :” and hence the origin of our established version.

Reiske appears to have understood the entire image as I have translated it: “Dies mei (says he) sunt tenuiores, exiliores quàm نير filum textorium; *facilius rumpi possunt quam filum.*” Tyndal translates as follows: “My dayes passe over more speedely than a weever can weeve oute his webe, and are gone or I am aware.”

Ver. 7. *O! remember, that, if my life pass away.*] This verse does not appear to have been understood by any of the translators except Reiske, nor has it been connected, as it ought to be, with the subsequent verse. רוּחַ, as a substantive, implies *wind, air, breath, vapour*; as a verb, *to blow or blow out; to breathe, inspire or expire; to evaporate, pass off or pass away, (abire)*: in which last sense the Arabic رحل is still used. I am persuaded that the second is the only construction in which the term רוּחַ ought to be regarded in the present place. It is a verb employed conditionally, “*should my life pass away, or “if my life pass away,”* and seems more readily to admit of this general rendering, than of any particular rendering from the specific images offered by the term.

Those who prefer a more figurative language, however, may employ any one of these images; for the Hebrew may be translated, “*should my life (vital vigour, which is the direct meaning of the original term רוּחַ, here made use of for life) evaporate;*” “*should my life (flame of life) be blown out;*” a truly classical, Oriental, and Biblical metaphor; the poets of Judæa, Greece, and Iran, concurring in representing the soul as a flame or fire—a divine lamp—the lamp or candle of the Lord; “*should my life expire,*” or “*be breathed out:*” so Homer, *Iliad* Δ. 522.

—ὑπτιος ἐν κόνεισι

Κάππεσεν, ἄμφω χεῖρε φίλοις ἐτάροισι πετάσσας,  
Θυμὸν ἀποπνέων.—

Prone on the dust he fell, and to his friends  
Dearly beloved, wide-spreading both his hands,  
*Breathed out his life.*—

Ver. 7. —*turn to scenes of goodness !*] Such is the literal meaning of the original, and, in the very order of the text, rendered word for

for word. And yet I have never seen a single version that has given it in this full sense : every translator having followed those that have preceded him, in writing two or three distinct terms to express a single idea, and terms which contain ideas as distinct as the words themselves : and hence תשוב לראות טוב, “ turn to scenes of goodness,” has been merely rendered “ see good.” The apostrophe is in itself exquisitely beautiful, as addressed to the Creator : “ O! remember, that, if my life pass away, never more shall I witness those scenes of divine favour, never more adore thee for those proofs of unmerited mercy which till now have been so perpetually bestowed upon me !”

Ver. 12. *Am I a savage-beast,* —] The Hebrew ים, here translated “ savage-beast,” has various significations. It frequently imports *the sea*, and is generally thus rendered in the present instance. In Gen. xxxvi. 24. it is used in the plural, ימים, or, according to sixty of Dr. Kennicott’s codices, ימים, and translated in our common version *mules*, in the Targum *giants* (גבריא). It is given without a translation by Aquila and Symmachus, (as not knowing the full meaning of the term) under the form Ἰαμειμ (ים), or the *Imim*; but by St. Jerom rendered “ *aquas calidas,*” *tepid springs*. The original meaning of the word is “ *tempest, tumult, violence* ;” and hence, secondarily, it applies to *the sea*, or to any ferocious or powerful *monster*; whether *giants*, or what in our common version are called *mules*, but which ought to be rather read *wild buffaloes*. Reiske, therefore, and in my opinion with great propriety, has rendered the passage before us “ *Sumne ego taurus sylvester (vel bubalus) ?*” “ *Am I then a savage bull (or wild buffalo) ?*” I have followed him, but less specifically. That ים implies a savage beast or monster, is clear from Gen. xxxvi. 24. but of what particular kind we have yet to learn. It is clear, also, that *the sea* is not intended in the present place, from the allusion which immediately follows; namely, a watch, or keeper, being appointed over it; since this is language universally applicable to *wild beasts*, but not to *seas*.

Ver. 12. — *or a dragon.*] I am much more at a loss for the reason why תניס should be commonly translated *whale*, than ים should be translated *sea*. In almost every instance except the present,

תניס

תנינ is rendered *dragon* in our established version: see, among others, Job xxx. 29. Mic. i. 8. Mal. i. 3. In the present instance it is so rendered in the Septuagint, πότερον θάλασσα εἰμὶ ἢ Δράκων. The word *dragon* is the common name for a large spiral or voluminous monster of any kind. Whence it is also, in the Hebrew writings, frequently used to express a formidable serpent, and occasionally a crocodile. But *dragon* is the common term, and, in this sense, it coincides with the idea of a *watch* or *keeper*, as well as the image put in opposition with it, *savage monster*: while the term *whale* as little coincides with such idea as the term *sea* does. Reiske has justly translated this word by the generalizing phrase, *voluminosus serpens*. Our zoologists have not admitted the term *draco* into their classification, except in the instance of a genus which contains but a single known species, the *draco volans*, and which certainly is not the animal intended by the Roman *draco*, whatever this last may have been, whether real or imaginary. In the present instance, however, and probably in every other Bible use of it in our common version, the term is employed to signify, generally, a large and formidable serpent of any kind.

Ver. 12. — *a keeper*—.] The term is peculiarly severe; it applies generally to all the associates of the patriarch, but especially to Eliphaz, who had just been rebuking him. The Hebrew משמר imports “a guard, watch, or keeper,” appointed to protect the innocent, or to restrain the violence of whatever is unruly, whether man or beast.

Ver. 15. — *suffocation*.] מחנק, sudden privation of breath from any cause; synonymously with the Arabic خناق. The Patriarch seems to allude to an oppression of breathing, excited by the labour and agony of his dreams, similar to what is felt in the disease called *incubus*, *ephialtes*, or night-mare. He would prefer the sense of suffocation, excited in him at such a time, to the terrible images before his eyes, which thus prevent him from breathing.

Ver. 15. *And death, in comparison with my sufferings*.] Neither the meaning, nor the arrangement, nor the punctuation of this part of the present verse, appear to have been understood by any of the commentators, except Reiske. The true and original signification of  
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the Hebrew עץ is, *strong, firm, hard, enduring, suffering*: whence עצה denotes the trunk of a tree, or *spine* of an animal; and עצם the *frame, substance, or skeleton* of a subject; and hence again, the *bones* of an animal generally. Hence, also, the latter term implies moral *hardships or sufferings*. There can be no doubt, I think, of the sense in which the word ought to be taken in the present place;—*dolores vel cruciatus*, as Reiske has rendered it, —*pains or torments*. Our common version, however, translates the passage, “rather than (or in comparison with) my *life*.” the Septuagint, ἀπὸ τοῦ σώματος μου, “in comparison with my *body*.” almost all the other versions, as well Greek as Latin, “rather than my *bones*,” supposing Job to mean the skeleton-figure to which he was reduced. This last rendering appears to me the worst of the whole; it requires a comment, and almost implies a conceit.

But the division of the present verse has not been understood; for the real pause is at the close of the first word in the ensuing verse, which of course should constitute a part of the verse before us. The general reading is as follows:

ותבחר מחנק נפשי;

ומות מעצמותי •

מאסתי •

Adeo ut eligat præfocationem anima mea,  
Et mortem præ ossibus meis (or *vita mea*).  
Aspernor.—

So that my soul chooseth strangling,  
And death rather than my life.  
I spurn *it*.—

Yet the word *it* does not occur in the Hebrew; and is only introduced to extract a sense of some kind or other from the sentence thus divided. Thrown away, as it ought to be, and a mere difference of punctuation given to the whole, the passage will then run much more clearly as follows:

ותבחר מחנק נפשי:

ומות מעצמותי מאסתי •

Adeo ut eligat (*avet*) præfocationem anima mea,  
Et mortem præ doloribus meis aspernor.

So that my soul chooseth (*coveteth*) suffocation,  
And death, in comparison with my sufferings, do I spurn (*despise*).

The



The Hebrew **סָאֲסַתִּי** will certainly bear the translation of “*I loath :*” but its more obvious meaning, and indeed that which is generally given by the commentators in the present case, is “*I despise, or spurn at,*” (*aspurnor*), “*I reject with contempt or disgust,*” as Parkhurst explains it, under one of its senses. Dr. Stock, not approving of the common rendering, though retaining the common division and punctuation, for “*I loath it,*” translates “*I am bursting :*” a reading which may appear singular; but the truth is, that with the erroneous arrangement in general use, it is difficult to elicit any meaning whatever. The Syriac version is **ܥܬܕܝܬܝܐ** (*abscondor*), “*I am cut off;*” and the Arabic **قَدْ أَيْسَسْتُ** (*jam despero*), “*Already do I despair.*” Michaelis understands the term as it is understood in the text now offered, but governed by the common punctuation, *Aber das verwerf’ich*, “*But this do I despise.*”

Ver. 16. *No longer would I live!*] **לֹא לְעֹלָם**, “*no longer,*” rather than “*not always :*” “*for the future,*” rather than “*throughout the future.*” **עֹלָם** is used both definitely and indefinitely, but more frequently in the last sense. To explain the common rendering, “*I would not live always*” or “*for ever,*” Schultens supposes the patriarch to be speaking with severe irony, and tells us that the expression thus understood possesses a peculiar grace and gravity: “*Singularem gratiam et pondus (says he) habet illud Non in æternum vivam.*” This is another of those conceits by which the *simple* majesty of the poem before us has been so often attempted to be explained, in defiance of natural feeling and common sense, merely because the expositor has perceived no other method of extricating himself from a surrounding difficulty! Yet the illustrations of Schultens, though often too minute, are generally of a far better character.

Ver. 16. *O release me!*] So St. Jerom, correctly, *Parce mihi!* and so Tyndal, *O spare me!* In Junius and Tremellius, it is “*Desiste à me,*” “*forbear from me :*” but less forcible.

Ver. 16. *How are my days vanity!*] So Reiske, and most admirably, “**יֵי הַבָּל** Ecce, *vanitas sunt dies mei!* vel, *O quam sunt vanitas!*” **יֵי** is here used as an interjection, rather than as a causative particle. See Note on ch. iii. 24.

Ver.

Ver. 17. — *that thou shouldst bring him up.*] In our common version “magnify him,” תגדלנו. But גדל means rather to augment in point of size or growth, than in point of dignity or riches, which is the more common idea expressed by the verb *to magnify*. Its real signification is, to consolidate or render firm: the term is still used among the Arabians (جدل), and peculiarly imports *to finish a cord by adding its last twist* or convolution: it applies to the entire growth and perfection of the human powers, both of body and mind. The general sense of the passage is well explained by Michaelis; but it is an explanation, and not a version: “Verdient der mensch, dass du ihn so gross achtest, und deine gedanken auf ihn wendest?” “What has man merited, that thou shouldst so greatly esteem him, and turn thy thoughts towards him?”

Schultens, however, has given a different bearing to the entire ejaculation, and a bearing which I think the original by no means supports, even in its most distant and collateral sense: and I am sorry that so much ingenuity and learning should have been so much bestowed in vain. Yet Mr. Grey has copied him without the slightest variation. His version is as follows: *Quid est mortalis quòd col-luctando te implices cum eo? et quòd cor tuum adversus eum inten-das?* “What is man, that thou shouldst entangle thyself and struggle with him? and that thou shouldst set thy heart *against* him?” It is a farther proof that the common interpretation given to this passage is the right one, that the Psalmist has distinctly copied it under this meaning, viii. 4.

What is man, that thou art mindful of him!

And the son of man, that thou visitest him!

Ver. 19. *Why wilt thou—.*] The Hebrew כִּמָּה is here an ellipsis for כִּימָה, and implies, *quare, quem in finem; why, or to what end;* rather than *how long, or to what time*. The Arabian interrogative كَيْمَا possessing nearly the same characters, is to the same effect. So Tyndal, “*Why goest thou not fro me?*”

Ver. 19. — *till I can swallow my spittle?*] The expression is proverbial; and means, like that of “*the twinkling of the eye,*” or “*till one can fetch one’s breath,*” a short and momentary pause; and might perhaps be rendered “*till my parched throat can grow moist.*” It is exchanged for the second of these phrases in the Zurich version

of

of Leo-Juda, and rendered *Donec respiraverim*, "till I can recover my breath." Schultens has produced various instances from Hariri and Teblebi, that the proverbial phrase employed in the Hebrew text is still common among the Arabians. Thus the latter offers the following specimen of smart repartee to a person who, before he answered, said to his companion ابلعني ريقب "Allow me to swallow my spittle;" to which the other replied, قد ابلعتك دجلة و الفراء "Aye—swallow the Tigris and Euphrates, if you will."

Ver. 20. *I have sinned!*] The exquisite breaks, or short and interrupted transitions, in this sublime apostrophe, have not generally been distinguished in translations as they ought to be. Nothing can be more natural or more affecting than those immediately before us. The afflicted subject of the poem can scarcely refrain from expostulating with the Almighty, and occasionally in a strain too bold and familiar. In v. 17 he suddenly becomes sensible of it; and abruptly breaks off with a rushing conviction of his own insignificance. He again relapses, in v. 19, to the same strain of unbecoming expostulation; and in the present verse again checks himself with a sudden sense of its impropriety; "I have sinned;—what shall I do unto thee, O thou surveyer of man!"

Ver. 20. — *thou surveyer of man!*] Not "*thou preserver*," as rendered in our standard version. The speaker is imagining himself on the verge of the grave, and is equally without a prospect or a desire of preservation. The term obviously refers to the character of perpetually watching, visiting, inspecting, and proving the race of man, described in the preceding paragraph: and hence Schultens, who has been followed by Scott and Grey, translates it, "O thou *observer* of man!" and Dr. Stock, "O thou *watcher* over man!" In the Syriac and Arabic it is, "O thou *creator* of man!"

Ver. 20. — *as a mark for thee.*] פגע will admit of various interpretations; and is hence rendered, in the Syriac and Arabic, *occursum*; by Schultens, *occursaculum*, "*a stumbling-block or hindrance*;" by St. Jerom, *contrarium*, "*an opposition*;" and by others, "*an offence or nuisance*." But the more common meaning of the term is that given in our established version, "*a mark (scōpum), but, or target,*"

target, to shoot at." Yet I think the Hebrew לך can hardly be rendered "against thee," excepting in the sense of "over against," as a point to aim at.

Ver. 20. — *a burden to myself!*] ממשא onus, "a weight or burden." For עלי the Seventy read עלך, and hence render the passage ἐπι δὲ ἐπὶ σοὶ φορτίον, "I am burdensome, or a burden, to thee;" and several commentators have been induced to copy this change: but it is a change offered without reason, and affording less strength of idea than the common reading.

Ver. 21. — *in the dust.*] The dust of grief, with which the patriarch and his companions had covered themselves, consistently with ancient usage, as a proof of humiliation and sorrow. See ch. ii. 8. 12, 13.

Ver. 21. *And thou shalt seek me in the morning.*] Alluding to the poetic representation in the preceding, v. 18. "What is man, that thou shouldst visit him every morning." It is often, however, understood in a different sense, though evidently incorrectly, as importing the perpetuity of the sleep of death; in which signification the same image is also frequently used by the early poets of every country. Thus in the very beautiful Diarmad:

'S dorch a do bhuthaim fui'n fhoid,  
'S cumhann, reot, do leaba lom;  
Cho dearl' a mhadainn, gu la bhrath,  
A dhuisgeas mo ghradh, ann sonn.  
Dark is thy dwelling under the sod;  
Narrow and frozen thy rugged bed:  
Never more will the morning shine,  
That shall wake my love from his sleep.

## CHAP. VIII.

Ver. 2. *And thy mouth utter the spirit of pride.*] "Spirit of pride," is the elegant rendering of the Arabic and Syriac versions, "*spiritus superbiæ*;" and nothing can be more coincident with the original, which is רוח כּבִּיר. The term אַמְרִי is here a participle, "be uttering:" י is paragogic. "*Spiritus validus*," Ar. Mont. "*Spiritus vehemens*," Schult. The interpretation of Tyndal is, I think, preferable to that of our common lection: "How longe shall thy mouthe speake so proude wordes?"

Ver.

Ver. 3. —*order.*] The Hebrew term משפט seems to imply, in the present place, *order* rather than *judgment*, the *rule* of right rather than *right* itself. It is, however, as Cocceius observes, of “extensive signification, and implies every kind of regulation, order, right, or custom.”

Ver. 4. —*in the midst of their transgression.*] The Hebrew is peculiarly powerful. בִּיד פִּשְׁעֵם “In the very act, or practice, of their transgression:”—“with their HAND stretched forth for transgression.”

Ver. 5. *And wouldst thou seek betimes—.*] Not essentially different, Reiske: “Tu vero, si summo mane adsis ad deum, et supplices ipsi, purus et simplex;—ecce! tunc evigilabit, &c.” שׁוֹחֵר implies, literally, “to seek early in the morning,” “betimes,” or “first of all.”

Ver. 6. *Wouldst thou—pure and upright indeed—.*] This parenthesis of suspicion is peculiarly severe and irritating: and shows what was unquestionably intended to be shown by the writer of the poem, that of all the characters introduced into the colloquy, that of Bildad is the most acrimonious and caustic. He openly charges all the family of Job with gross impiety, merely because they had been destroyed by a whirlwind; and questions the patriarch’s own sincerity, merely because, as their father, he was suffering beneath this and other calamities connected with them. אִם is here a particle of affirmation, or rather of confirmation, and not of doubt. “Truly pure and upright,” or “pure and upright indeed.” In most translations it is given in the last sense, but greatly to the injury of the passage.

Ver. 7. *And though thy beginning be small—.*] In reference to the multiplied afflictions of the patriarch, by which he was now bereft of every thing,—of his substance, and of his family. The image relates to the gradual progress of a large river, from its diminutive rise to the luxuriant breadth it exhibits at its termination or entrance into the sea. The phrase שָׁגַה מֵאֵד is literally “wander or spread about luxuriantly” or “overflowingly:” whence the Arabians of the present day apply the same term to a river in the same state, يَشْعِي, and again, يَشُوع.

Ver.



Ver. 9. *For ourselves, but of yesterday ! know nothing.*] The original is peculiarly emphatic ; the literal rendering of which is, “ for, **YESTERLINGS** *ourselves only*, we know nothing.” In the common rendering the passage is wrongly punctuated ; the ו being joined to the latter part of the line instead of to the former, and rendered *and*, instead of *but*, *merely*, or *only* ; in consequence of which the words “ *are but* ” are obliged to be supplied gratuitously and unnecessarily, to produce a sense of any kind. A similar mistake occurs in the second line of this verse ; in which כִּי is not employed *causatively*, but *emphatically* ; and denotes, in conjunction with the ensuing word לֵב, not “ *because a shadow* our days upon earth,” but “ *a mere shadow* our days upon earth : ” which is the order of the words in the original. There can be no doubt that the speaker alludes to the longevity of the antecedent, and most probably of the antediluvian ages ; in comparison with which the term of life allotted to his contemporaries might well be denominated a mere shadow, or *ephemeral* existence ; or, in the significant language of Æschylus, Agam. v. 488.

—— εἶδωλον σκιᾶς.

—— “ the semblance of a shade. ”

The passage is quoted verbatim by David, in his last prayer to the Almighty before the people, 1 Chron. xxix. 15.

Behold ! we are strangers before thee,  
And sojourners, like all our fathers :  
Our days upon earth a mere shadow ;  
Yea, a nothing in measurement.

In our standard version this last line is rendered incorrectly, “ *And there is none abiding :* ” I have given it literally. The original is וְאֵין מִקֵּץ.

Ver. 10. *And well forth —.*] וְצִיָּאָה, from צִיָּא, a well or fountain : whence Isa. xli. 18. וְצִיָּאֵי מַיִם, “ *springs of water.* ” מַלְיִם, from מָלַךְ, “ *to divide into breaks or parts,* ” implies short, interrupted, apophthegmatic sayings, maxims, or proverbs ; which constitute the common form in which the ethics of the East are communicated even in the present day.

Ver. 11. *Can the paper-reed — ?*] There can be no doubt that the plant here referred to, under the name of גִּמְלָה, is the papyrus or reed which the Egyptians employed as paper—one of the most succulent vegetables of their country, thriving only on the oozy banks

of the Nile, and absorbing moisture with the greatest avidity. The translators of the Septuagint thus understood it in their day, and hence uniformly render the term *πάπυρος*, *papyrus*. It is the *cyperus papyrus* of Linnéus, a triandrian, monogynian plant, with a three-sided, naked culm, umbel longer than the involucre; involucre eight-leaved; the rays of the umbel sheathing at the base; leaves hollow and ensiform.

Ver. 11. *Can the bull-rush* — ?] The direct meaning of the Hebrew *זרע* is not quite so clear; and hence it is sometimes translated *ulva* or *flag*, and sometimes *scirpus* or *rush*. I prefer the latter, as being the more succulent plant of the two, and much sooner dried up; and, consequently, best corresponding with the general import of the text. It is probably the *scirpus grossus* of Linnéus, the big-rush or bull-rush of the East, with a three-sided, naked culm; a terminal and more than decompound umbel; three-leaved involucre, lance-subulate, and very long; the leaves lanceolate; the spikelets ovate; ferruginous. The description corresponds with the *rush* which Hasselquist found growing near the Nile, “having scarce any branches, but numerous leaves, which are narrow, smooth, channelled on the upper surfacé, and the plant about eleven feet high. The Egyptians,” he continues, “make ropes of the leaves. They lay them, like hemp, in water; and then make good and strong cables of them.” Trav. p. 97. Our own *big-rush*, or *bull-rush*, *scirpus lacustris* of Linnéus, does not essentially differ from it, excepting that its culm is round, instead of being three-sided. Thus explained, the two plants referred to in the text are the most succulent, and at the same time the soonest parched up, of any plants of the East.

In the earliest part of the history of all nations, knowledge of every kind will be found to be principally taught by lofty apophthegms, valuable maxims, and moral sayings or proverbs, handed down by tradition from generation to generation. This was peculiarly the case with the Hebrews, and continued, indeed, through the whole of their history. Thus 1 Sam. xxiii. 13. “As saith the proverb of the ancients, *wickedness proceedeth from the wicked*.” Hence Solomon formed that admirable collection of Proverbs, which has never been equalled in any age or country: and hence the parabolic mode of instruction adopted by our Saviour, and the national sayings which he so frequently had recourse to, and with such irresistible force. The poem before us abounds with similar specimens of sententious  
and

and treasured-up wisdom. The present passage is as exquisite a specimen as was ever handed down from generation to generation; and is as worthy of notice, on account of its very ancient authority, as of its intrinsic elegance and moral beauty: since it is highly probable, from the character given of it, on its introduction, that it is of antediluvian origin, and was in common use before the Flood: the speaker expressly communicating it as the production of an age of very remote antiquity, when the life of man was at its longest period of duration. Upon this subject see also the Note on ch. xii. 3. and xiii. 12.

Ver. 12. *Yet, in the midst of its own greenness,—*] The application of this beautiful similitude is easy, and its moral exquisitely correct and pertinent. As the most succulent plants are dependent upon foreign support for a continuance of that succulence, and in the midst of their vigour are sooner parched up than plants of less humidity; so the most prosperous sinner does not derive his prosperity from himself, and is often destroyed in the heighday of his enjoyments, more signally and abruptly than those who are less favoured, and appear to stand less securely.

Ver. 14. *Thus shall his support rot away.*] The passage has never been understood; and therefore, though rendered in a thousand different manners, never translated satisfactorily. אשר is here not a relative pronoun, but a relative adverb, and, instead of *who, whose, or which*, implies “*thus, in this manner, in the same manner,*” or, simply, “*in the manner.*” Thus Gen. vii. 9. “Two and two they went unto Noah, into the ark, *in the manner* God had commanded Noah.” So Jerem. xxxiii. 22. “In the same manner the host of heaven,” &c. So also in the present poem, ch. ix. 5.—קט (whence the verb יקוט, in our common version rendered “*shall be cut off*”) implies, in its first sense, *tabeo*, or *tabesco*; *marceo*, or *marcesco*; “*to rot, or putrefy, to grow rotten or corrupt;*” and hence, in a secondary sense, “*to be loathsome, nauseating, or disgusting;*” or, transitively, “*to loathe or nauseate.*” There is scarcely a single instance in which the term is used, either as a verb or a substantive, in which it does not, more or less, include both meanings. See especially Ezek. xvi. 47. xx. 43. And hence the Chaldee קיט, *autumn*, or the season of vegetable corruption; the utmost term of vegetable life. Our common rendering, *shall be cut off*, seems to be derived from the Syriac and

Arabic versions; the authors of which appear for יָקוּט to have read יָקֻט, from קָטַב, which would give them this exact sense.

The speaker is still continuing his comparison, and the entire beauty of the passage depends upon our accompanying him in his extension of it. “As the moisture of these succulent plants evaporates before that of all others, so perisheth the confidence of the hypocrite; and as the ooze and stagnant water, from which they derive their support, instead of continuing its salubrious nourishment, grow putrid, and yield an intolerable stench, so shall the support of the hypocrite putrefy likewise: it shall dissolve into emptiness, and nauseate him as it flies away.”

Ver. 15. *Upon its building shall he lean —.*] עַל בֵּיתִי; *i.e.* upon the *spider's* building: doubtless a proverbial allusion; and so exquisite, that it is impossible to conceive any figure that can more strongly describe the utter vanity of the hopes and prosperity of the wicked.

Ver. 17. — *in a rock.*] The Hebrew גֵּל implies, generally, any kind of circumvolved or aggregate body—“a mass, or heap;” but peculiarly a mass or heap of stones; and hence a rock. For this emphatic signification of the term, see Gen. xxxi. 46, 52. 2 Kings xix. 25. Whence, in Chaldee, it is used expressly for stones, as in Ezra v. 8. “builted with great stones,” as it is rendered in our common version; though the original גִּלְגָּלִים seems rather to import “built from *mountains* of massy stones.”

Ver. 17. — *shall he grapple.*] So Schultens, “domum lapidum *experietur* :” and so again one of the Hexapla, συμπλακῆσεται, “he shall be implicated, or interfolded with.” The Hebrew חִוּהוּ implies “to fasten or settle; to fasten on or lay hold upon.” It also implies “to see or behold;” but this does not seem to be the sense in the present place, though so rendered by many interpreters.

Schmidt has ingeniously remarked the close resemblance between the present description and our Saviour's parable of the seed sown upon stony ground, Mat. xiii. 5, 6. with which the reader may compare it at his leisure.

Ver. 18. *Utterly shall it drink him up —.*] In reference to the dry and thirsty quality of the stony soil in which he is planted; which, instead



instead of affording moisture, acts like a sucker, and absorbs every drop of his own juices. It is a picture drawn from nature. The passage, however, has seldom been understood. In our common version it runs, "If he destroy him:" but the Hebrew **אם** is not here an adverb of condition, but of emphasis, and implies "*profectò, prorsus,*" "*truly, thoroughly, utterly.*" **בלע** signifies to "drink or swallow;" and, hence, as a substantive, "*the throat:*" and when it denotes destruction, the same idea is continued, and it means to "*drink up or swallow up.*" It is the very same word which, in our common version, v. 19. of the preceding chapter, is rendered "Let me alone till I *swallow* my spittle." From the difficulty of distinguishing between the masculine and the neuter gender, the pronoun may be rendered either *he* or *it*; whence several interpreters, supposing God himself to be alluded to, have actually translated it, "If *God* destroy him;" which is the version of Piscator and Dr. Stock. While Schultens, giving an equal loose to his learning and his imagination, supposes that in the word **אם**, "*if, truly, or utterly,*" he traces the idea of *maternum solum*, or *mother earth*; whence his translation is "*Maternum solum absorbebit ipsum,*" "*Maternal earth shall drink him up.*" There is no necessity for any such recondite implications: the verb **בלענו** refers as plainly as possible to the preceding line; and with such reference produces a sense that, if properly seized hold of, must be relished by every person.

Ver. 18. — and say, "*I never knew thee.*" Here also, as in v. 17, is a striking resemblance to the language of our Saviour on another occasion, Mat. vi. 23. "And then will I profess unto them, I never knew you."

Ver. 19. *Behold the Eternal, exulting* —] The original has been generally misunderstood. In our established lection it is rendered "Behold, this is the joy of —;" in which I must, first of all, observe, that *is* ought to be struck out, as not occurring in the original, and not necessary to the sense; and next, that the word **משוש** is in this place a participle and not a substantive, and should hence be rendered *enjoying* or *exulting in*, rather than *joy* or *exultation*. We then have the passage as follows: "Behold Hû (**הוא**), exulting in —." But what is Hû or **הוא**? In its primary meaning it implies, as Mr. Parkhurst justly observes, "*permanent existence or subsistence;*" it denotes



denotes GENERALLY *he, she, or it, this or that*; but PECULIARLY, and *κατ' ἑξοχὴν*, the only independent and permanent existence in the universe. "As a noun," he remarks, very excellently, "הוּא is one of the divine names: *He who hath permanent existence; who exists eminently.*" To the same effect, and still more copiously, Dr. Lowth on Jer. xiv. 22. "The Hebrew *Hû* (הוּא) or *He* is often equivalent to *the true and eternal God*. See Deut. xxxii. 39. Isa. xliii. 10, 13. xlviii. 12. and especially Ps. cii. 27. where the expression is the same with that of the text, *Atta Hû* (אַתָּה הוּא), *Thou art He*: our English reads, *Thou art THE SAME*. The words express the eternal and unchangeable nature of God. There is another text, where the word is plainly taken in this sense, 2 K. ii. 14. 'Where is the Lord God of Elijah, *aph Hû* (אִפְּהוּא) *even He*; i. e. the ETERNAL?' for so the words should be translated. Those translations which join this expression to the following sentence, as our English does, put a manifest force upon the syntax."

It is probably from the Hebrew root *Hû* (הוּא) that the Celtic *Hû* is derived, which implies supremacy, dignity, and might; and is the name of the founder of the Cambrian nation, according to the documents of their earliest bards. I am surprised that Mr. Davies, who has discovered so strong a desire to identify the Celtic or rudimental Welsh with the Hebrew, should not have adverted to this circumstance.

The observations of Dr. Lowth and Mr. Parkhurst are general as to the term, and have no relation to its employment in the present place. Reiske, however, has actually thus rendered it in the passage before us; and his version is, "*Ecce Deus!*" "*Behold God!*" I have preferred "*Behold the Eternal!*" as the more direct meaning of the term.

Ver. 19.—*exulting in* —.] I have already observed that the Hebrew מְשׁוֹשׁ is in the present place a participle rather than a substantive, and implies *enjoying or exulting in*, rather than *joy or exultation*. So also Reiske, "*Ecce Deus confundens, conturbans viam ejus,*" "*Behold God confounding, overthrowing his career*" But I do not think that *confundens*, or *conturbans*, though it gives the true grammatical construction, gives the true meaning of מְשׁוֹשׁ. The Hebrew שׂשׂ, in all its bearings, implies triumphant joy, elevation, exultation: it unites the rapturous *feeling* with the action of *victory*: upon which see the Note on ch. iii. 22. It is precisely synonymous with

with the Greek *γὰυρίζω*, *superbio, glorior, exulto*; and in ch. xxxix. 21. of the present poem is employed to express the spirited prancings of the high-mettled war-horse.

The imagery is highly bold, and animated; but not more so than is common to the poets of the East, whether of ancient or modern times. It is also in the true style of Moses himself, when indulging in a loftier and enthusiastic flight. Thus Deut. xxviii. 63. in which the same word is employed, and repeated:

— And it shall come to pass,

As Jehovah exulted over you,

To do you good, and to multiply you;

So shall Jehovah exult over you,

To destroy you, and to reduce you to nought.

Ver. 19. *Even over his dust* —.] וּמֵעַפָּר: which, in our common version, is rendered “And out of the earth.” וּ is here, however, *vel*, not *et* or *atque*:—*even* rather than *and*. עַפָּר does not often imply the earth or ground in a concrete sense, but only in a state of actual *dust* or comminuted particles; and is here generally supposed to refer to the *dust* or *elementary atoms* of the hypocrite himself: whence Reiske, “*Ex pulvere facit alium progerminare*;” and Schultens, “*Ex pulvere alii progerminabunt*.” For “*ex pulvere*,” I would read “*super pulverem*;” for “*out of his dust*,” “*over his dust*,” the idea communicated being, that he is totally destroyed in *posterity* as well as in *person*, without a possibility of germinating atoms of any kind: a stranger taking possession of the very spot he inhabited, and rising up not *from* but *over* his dust. See this sense of the preposition in Gen. iii. 24. “And he placed *over* the east of the garden of Eden, cherubims and a flaming sword:” as well as in a variety of other passages.

Ver. 21. *Even yet* —.] Such seems to be the real meaning of the Hebrew עַד in the present place; having the true sense of עוֹלַם, and consequently denoting rather *adhuc, still, yet, even yet*, than *donec* or *usque dum, until*. Such is the signification ascribed to it by Vogel, Reiske, and Michaelis; the last of whom thus renders the passage: “Er wird noch deinen mund voll lachens, und deine lippen voll lauchens machen.” Schultens, on the contrary, contends for the common rendering of *till* or *until*; but, to make sense of such a rendering, he is obliged to personify the concrete term חַם,

or

or *upright man*, in the preceding verse, and to apply it to him ; “Till he fill thy mouth, O thou upright man, with laughter.” There are few of my readers, I believe, who will think themselves justified in assuming the same liberty.

### CHAP. IX.

Ver. 3. *If he condescend*—.] The Hebrew *חפץ*, in our common version rendered *will*—“if he *will* contend,” &c.—means expressly “to bend down,” “incline,” “condescend,” or “vouchsafe;” and is therefore scarcely interpreted with sufficient force by the mere sign of a tense in English grammar.

Ver. 3. *He could not acquit himself*—.] *יֵלֵא יַעֲנֵנִי* in general rendered “*Non respondebit ipse*,” “He cannot answer him.” *עֲנָה* not only means “to reply to,” but “to answer effectively,” “to clear,” “vindicate,” or “acquit:” and in this sense it appears to me used in the present passage. In which case, however, the pronoun *נָו* (him or himself) must necessarily refer to man, the respondent, instead of to God, the challenger.

Ver. 5. — *and they have no trace*—.] In the original, *וְלֹא יָדְעוּ*: the verb *יָדַע* means actively “to perceive,” “to trace” or “track;” neutrally, “to have or possess a perception or trace” of any thing. There can be no doubt that it is here used in a neutral sense—“And they possess not, or are not in possession of, a trace,” “track” or “vestige.” In the language of Shakspeare,

——“leave not a rack behind.”

So Reiske, “Qui transfert montes, ita, ut *non relinquant VESTIGIUM* sui everti, per iram ejus: *וְלֹא בַדְעוֹל אֵתִר בִּהְגֵּמָם בָּאֵנָה* καὶ μὴ λείπουνσιν, οὐχ ὑπερίζουσιν ἵχνος τοῦ ἐξέστραφθαι ἐαυτοὺς ὑπ’ ὀργῆς αὐτοῦ.”

Most translators, however, have understood the verb in an active sense; and hence the difficulty of rendering it, the discrepancy of the renderings, and, after all, the inferior degree of force that has been obtained from any meaning. Thus, in our common version, “Who removeth the mountains—and *they know not*;” in which there is a something wanting to render the passage perfect. On this account

account I prefer to the common rendering the old lection of Tyndal, "He translatethe the mountaynes, or ever they be aware." This version, however erroneous, is, in fact, in perfect accordance with Schultens; "*Qui revellit montes, et quidem nec opinato.*"

Ver. 6. *In such manner*—] The Hebrew אשר is capable of various interpretations. It is, as I have already observed in the Note on v. 14. of the last chapter, either a relative pronoun, or a relative adverb: and beyond this we need not consider it. Most expositors have here regarded it in the former sense, and have hence translated it *who*; attributing to it the same meaning as to הם in the opening of the preceding line. I would much rather regard it as a relative adverb, connecting, under this form of speech, the two members of the sentence in the same way it does in Jer. xxxiii. 22.

As the host of heaven cannot be numbered,  
Nor the sand of the sea measured,  
*In such manner* will I multiply the seed of David my servant.

Dr. Stock has given the entire passage a different turn; and in him it runs as follows:

Who removeth the mountains, and they know not  
That he overturneth them in his anger.

Ver. 6. — *to her foundation*—] מִמְקוֹמָהּ from קם "to be founded or established:" whence the Syriac and Arabic versions run parallel with that now offered; as does also the Septuagint, Ὁ σείων τὴν ὑπὸ οὐρανὸν ἐκ ΘΕΜΕΛΙΩΝ.

With the passage, as now offered, the following couplet has a close parallelism:

منزلة صم صداها وعفت  
أرسها أن سيلت لم تجب

Deaf is its echo, not a vestige lives,  
Call, and the ruin'd scene no answer gives.

Ver. 6. — *startle*.] יתקלצין, "recoil," or "shrink together." So the Arabic يتقلصون. The idea is more powerful than that of mere trembling.

Ver. 8. *And walketh upon the mountains*—] במתי, uniformly "heights," "hills," or "mountains;" and so rendered in the present

present place by Arias Montanus, Schultens, and Reiske, as well as in the Chaldee paraphrase.

Ver. 9. — *and Orion*—.] The copulative *and*, appears to have been dropt in the common Hebrew text; for it occurs in the Syriac, Arabic, Greek, and many of the Latin versions.

For the meaning of the astronomical terms here employed, see Note on ch. xxxvii. 9. and ch. xxxviii. 31, 32. As also the author's Note on his translation of Lucretius, b. ii. 1107. The Arabians still occasionally adorn their poetry with a reference to most of these signs, but especially the Pleiades, which are elegantly compared to a cluster or sprinkling of pearls on the border of a costly robe. Thus Hafiz,

إذا صا الثريا في السماء تعرضت  
تعرض أثناء الوشاح المفضل

Now the bright Pleiades the concave gem,  
As lucid pearls the garments glittering hem.

Ver. 9. — *zones of the South*.] The Hebrew term *חדר* (*hadri*), here translated “zones,” is derived from *חדר*, “to surround, belt, encircle, begirt;” and hence, in one of the Greek texts (Olymp.), the passage before us is rendered *κυκλοῦντα Νότου*, “the circles of the South.” This makes the signs and divisions of the sphere complete: and that mankind have, from some quarter or other, derived a very early knowledge of the spherical shape of the earth, is clear from one or two passages in the present poem, and a variety of passages in the Psalms that distinctly allude to its sphericity. This doctrine, indeed, appears to have been familiar to Egypt, Persia, and India; and in Greece was maintained by various schools of philosophy, and especially by the Stoics, in opposition to the Epicureans. The Hebrew term *חדר* imports also, in a secondary sense, “an inclosed, secure, and retired chamber or recess;” and hence the passage before us has likewise, and indeed more generally, been rendered, “the recesses of the South,” “penetralia Austri;” which is the version of Arias Montanus, Schultens, and most of the translators. Mr. Parkhurst gives it “thick clouds of the South;” but I think less correctly than any of the preceding senses. The same term occurs again in ch. xxxvii. 9. and apparently in the same signification.

Ver.



Ver. 10. *Who hath performed great things,—yea, &c.*] The continuation of the very same Hebrew verb, in the same form in this verse as that which commences the preceding, namely, עשה, seems to indicate that, whatever be their shade of difference in signification, they should at least possess the same tense: that if, in this verse, the sense be the present, in the former it should not be the past; and that if, in the former, it be the past, in this it ought not to be the present. As to the rest of this and the ensuing line, whatever departure exists from the standard version, is for the mere purpose of better expressing the literal construction and iteration of the Hebrew; for the former is otherwise altogether correct and excellent.

Ver. 12. *Who shall say unto him, “What art thou doing?”*] This passage is copied by the writer of Ecclesiastes, viii. 4. “Where the word of a king is, there is power: and who may say unto him, What art thou doing?” And afterwards introduced into Nebuchadnezzar’s address in the Book of Daniel, iv. 35.

And none can resist his hand,  
Or say unto him, What art thou doing?

Ver. 14. — *shall I contend with?*] Shall I argue with him, or answer him in a controversy: אעבבו; or as it is expressed in Arabic, اُعَانَّة, similar to اعارضة.

Ver. 16. *Should I summon, and he make answer—.*] The greater part of the terms in this and the two preceding verses are forensic, and distinctly refer to processes at the GATE, or court, of justice.

Ver. 18. *Yea, glutting me—.*] The Hebrew שבע implies not merely “to fill,” but “to overfill, to surcharge, to glut, to oppress the stomach as with a surfeit. The idea is closely copied and illustrated by Jeremiah, Lament. iii. 15.

*He hath glutted me with bitterness;  
He hath made me drunk with wormwood.*

In like manner, and with admirable spirit, Isaiah; his eye, like that of Jeremiah, being directed to the text before us; li. 17.

Awake! awake! stand up, O Jerusalem!  
Who hast drunk from the hand of Jehovah  
The cup of his fury;  
The dregs of the cup of staggering  
Hast thou drunk up, hast thou drained off.

Ver.

Ver. 19. —*who would become a witness for me?*] “Who would become bail for me?” “who would set me a time to plead?” “who would become a witness in my favour?” Of these different renderings, by different expositors, I prefer the last, not only because it is supported by the Chaldee paraphrase, and several of the best established versions, but because it is most consistent with the common signification of the verb ויעיד, from ער, “to bear witness or testify.” So especially St. Jerom, “Si æquitas judicii, nemo audet pro me testimonium dicere.”

Ver. 21. *Myself perfect!—it would even prove me perverse.*] Either “my own mouth would even prove me, &c.” as in the preceding line, or “it would even prove me perverse to say so.” The real meaning has never yet been understood, that I am aware of, by any interpreter; and hence a great variety of supplies and interlineations have been introduced, where nothing of the kind is required.

Ver. 21. *I should disavow —.*] אטאם, “I should cast away from me, or reject.”

Ver. 22. —*nevertheless —.*] עלכן veruntamen, nihilo secius: “nevertheless, notwithstanding,” when used in conjunction, rather than the causative “therefore;” which, in truth, in the present place offers little or no meaning.

Ver. 23. *If he suddenly slay the oppressor.*] Literally, “If he suddenly slay the scourge (שוט); a term, however, frequently employed among the Hebrew poets to signify an oppressor, despot, or tyrant. Thus Isai. xxviii. 15. and again v. 18.

—— we have made a covenant with DEATH,

Even with the GRAVE are we in league.

As the overflowing SCOURGE (tyrant) passeth along, he shall not touch us.

This figurative signification, however, seems to have escaped the notice of every expositor, except Riske. Indeed the entire passage does not, hitherto, appear to have been understood by any of the translators.

Ver. 23. —*at the moanings —.*] למסת a noun feminine in government, from מסה, “to melt, dissolve, languish; or pine away:” and hence

hence better rendered “*at the MOANINGS*,” than, as in our common version, “*at the TRAIL* ;” at the moanings excited by the cruelties or scourge of the oppressor. The line forms an elegant antithesis to the preceding.

Ver. 24. —*of INJUSTICE.*] Not “of the unjust.” רשע is here a personification : and in this sense it occurs Isai. lviii. 6. דרצבות רשע “the bands of *Wickedness*,” or “*Injustice*.” So 1 Sam. xxiv. 13. “*Injustice*” or “*Wickedness* proceedeth from the wicked.” But in the instance before us it is of peculiar consequence, because, without this personification, the verb that follows, which in the Hebrew has no distinctive pronoun, must grammatically relate to the Deity, and is generally so applied : while, if the personification be allowed, רשע or *Injustice*, whether a masculine noun, as in the present tongue ; a feminine, as in the Greek and Latin, and all the modern dialects hence derived ; or a neuter, (*das Unrecht*) as in the German ; must necessarily become the predicate, and thus free us from a difficulty, which has hitherto been uniformly felt, but never removed.

Ver. 24. *She hoodwinketh* —.] “So deeply doth she habituate the judges of the earth to sinister and self-interested motives, that they are become blind to the light of truth, and cannot discern right from wrong.” In like manner Mr. Locke, “PREJUDICE so dextrously *hoodwinks* men’s minds, as to keep them in the dark, with a belief that they are more in the light.” Hence the forcible apostrophe of the prophet Amos, chap. v. 7, 12.

Ye, who turn judgment to wormwood,  
And renounce righteousness in the land !  
Behold, I know your manifold transgressions,  
And your mighty sins.  
They afflict the just ; and take a bribe ;  
And turn away the poor from the gate.

Ver. 24. *Where every one liveth, is it not so ?*] Or, in the order of the words, “Is it not so, where every one liveth ?” אם לא אפו מי הוא : in which מי, rendered *who* in our standard version, means “*whoever*” or “*every one*,” as in Exod. xxiv. 14. Eccles. v. 9. and various other places : and הוא, instead of being the pronoun *he*, is a verb, “*liveth, existeth, abideth*.” The passage has not been seized in its right sense ; and, in consequence, an extreme difficulty, “*summa difficultas*,” as  
Schultens

Schultens expresses himself, has supposed to be attached to it : and a thousand different renderings have been attempted. Many of Dr. Kennicott's codices for אִפּוֹ (*where*), give אִפּוֹא, and some יִאפּוֹא, but the sense is not varied. The Syriac and Arabic renderings understand it as a substantive importing anger, and hence offer a very different version or paraphrase : “ At furorem ejus quis potest sustinere ? ” “ But who can sustain his indignation ? ”

Ver. 25. *O! swifter* —.] The particle ו appears to be here exclamatory, as in ch. xvi. 24. “ O! could one plead, &c.”

Ver. 26. *As ships, with spread sail,* —] אֲנִיּוֹת אֲבָה, literally “as ships swelling, puffed-out, or deep-bellying,” with full or expanded sail. אֲבָה, however, denotes the Egyptian papyrus, of which boats or small vessels were frequently built, for its lightness, and occasionally for the advantage of carrying them upon the shoulders from the banks of one river to those of another. Isaiah alludes to such, ch. xviii. 2. and hence Schultens, Scott, and Dr. Stock, have rendered the passage “vessels of reed” or “papyrus.” But I think the sense here offered is more consonant with the idea of extraordinary rapidity intended by the poet. Other interpreters, applying the term אֲבָה not to the *sails*, but to the bulk or tonnage of the vessel, have rendered the passage “loaded with rich fruits,” which is the Chaldee interpretation; not essentially different from that of St. Jerom, “Quasi naves poma portantes:” but this rendering, as it gives us a still fainter idea of velocity than even the former, must, I think, be farther from the mark than either of them. In Professor De Rossi's edition of Rabbi Parchon's Lexicon Hebraicum Selectum, printed at Parma in 1805, אֲבָה is rendered in the passage before us *flumen magnum*, “they sweep on, as ships a large river.” The radical idea here entertained is still that of *flow* or *flowing*; but applied to the *water*, instead of to the *sail* of a ship; *expansive water*, instead of *expansive sail*.

Ver. 26. — *sweep they on.*] The original is peculiarly expressive, and perfectly synonymous with the verb here offered; חָלְפוּ, “they pass on without leaving any track behind,” “they merely brush or skim the surface.”

Ver. 27. — *I will forego* —.] The primary idea of שָׁכַח, the verb here employed in the original, seems to be, as Mr. Parkhurst has well

well observed, “to fail, relax, let go;” to which he might have added, “to *forego*, relinquish, give up.” It is only applied secondarily in the sense of “to *forget*,” which is the meaning offered in our common version, as importing “to *forego*, or *let go*, the remembrance of a thing:” a meaning, however, not so appropriate in the present case as that of “*foregoing*, or relinquishing *generally*.”

Ver. 27. *I will change my countenance, and take courage.*] Our common version gives the meaning very sufficiently, but not the letter: “I will leave off my heaviness, and comfort *myself*.” בנה, however, denotes *face, countenance, look, or aspect*, and only by paraphrase, *heaviness*. בלג implies literally “to encourage, strengthen, refresh, or comfort,” “to take courage, strength, refreshment, or comfort;” and in another sense, “to shine forth again,” as the rising dawn, or the sun after having been obscured by clouds. Whence the passage might also be rendered literally:

I will put by my looks, and brighten up.

Schultens has preferred this last meaning of וואַבלִיג, and hence rendered the verse “*Missum faciam vultum meum, et renidescam.*” In Dr. Stock it occurs thus:

“I will leave my *wry* faces, and wear a smile.”

Ver. 28. —*that thou wouldst not acquit me.*] “To hold one innocent,” as given in our common version, is a very subordinate and paraphrastic rendering of the Hebrew verb נקָה, which primarily denotes “to clear or cleanse,” and hence “to acquit.” It is translated in this latter sense, in the same common version, v. 14. of the ensuing chapter, “Thou wilt not *acquit* me from mine iniquity.”

Ver. 29. *That I must be guilty.*] The Hebrew reading is אָנֹכִי אֲרָשָׁע, which is simply “I should, or I must be guilty.” The conjunction וְ, *that*, of the preceding line, is however clearly understood. In the Septuagint, however, and the text of St. Ambrose, the adverb ἐπειδὴ is prefixed, the entire line running ἐπειδὴ δὲ εἰμι ἀσεβής; whence Grey has ventured to introduce וְיִם into his edition of the original text, and Schultens to employ *equidem*, “And if I must be guilty.” I see no reason for any such interpolation. Even without understanding a repetition of the conjunction וְ, the sense would be sufficiently clear, and the abruptness of the hemistich might



might be justified. "That I must be guilty," is a more forcible rendering than "that I should be guilty;" and Piscator has preceded me in adopting it, "Ego improbus esse *cogor*;" "With all the pains I could take, I know that in thine eye I must still appear guilty."

Ver. 30. *And cleanse my hands in purity.*] Such, literally rendered, is the bold and beautiful language of the original: which is thus closely copied by the Psalmist, xxvi. 6.

I will wash *my hands in innocency*;  
So will I compass thine altar, O LORD.

In like manner the devout Asaph, lxxiii. 13.

Verily I have *cleansed* my heart in vain,  
And washed *my hands in innocency*.

The very ancient rite alluded to in all these passages, of making a public testimonial of innocence by publicly washing the hands in pure water, is particularly referred to Mat. xxvii. 24. "When Pilate saw that he could prevail nothing, but rather that a tumult was made, he took water, and washed his hands before the multitude, saying, *I am innocent* of the blood of this just person: see ye to it." As a proverbial expression, it has descended to the present day; for, in our own language, "To wash our hands of an act," is to affirm that we have no concern in it. Whence Shakspeare, Rich. III.

"How fain, like Pilate, would I wash my hands  
Of this most grievous, guilty murder done."

Ver. 31. —*into filth.*] Such is the real meaning of שלג, rather than *dirt*, as rendered in our common version; or *mire*, as given by Tyndal. It imports animal corruption or pollution; and hence a destroying or pestilential wind, a contagious atmosphere, in Jer. li. 1.

Ver. 32. *Behold!*] I have often observed, that הוּ is occasionally an interjection, implying "lo! behold! see!" and in this sense I think it is clear that it should be employed in the present passage; or, at least, that it gives to it a force and perspicuity not attained by any other rendering.

Ver. 32. —*in vain, man as I am, could I—.*] There is a supposed difficulty in this passage of the original, that has produced a variety of  
very

very different renderings. It will be sufficient to compare two, or three, with the present. The first shall be our common rendering, "*He is not a man as I am, that I should answer him, and we should, &c.*:" the whole of which, expressed by Italics, is a mere supply of the translator, and, except in the word *am*, a gratuitous supply. Yet such is not only our common Bible rendering, but that of Junius and Tremellius, and of Piscator, from one of which it is derived. Tyndal's is even a paraphrase upon this interpretation: "For he that I must answer unto, and with whom I go to lawe, is not a man as I am." The version of St. Jerom is essentially different: "*Neque enim viro qui similis mei est, respondebo*:" "Neither is there a man who is like myself, to whom I will make answer."

The version of Arias Montanus has a nearer literal approach towards the original, and is more destitute of interpolations: "*Quia non vir, sicut ego, respondebo ei*." That of Cocceius is very nearly to the same purport: "*Sed, non homo, ut ego, respondebo ei*." It is not possible, however, to render these into English or any other modern language, nor, I believe, into any language whatever; the nominative case, *homo*, which should govern the verb *respondebo*, being in the third person, while the verb itself is in the first. And hence, while Schultens calls the rendering of Cocceius an *elegant version*, he admits that it is defective in grammatical concord, and is compelled to deviate from it; writing, "*Quoniam non vir est, sicut ego, ut respondeam ei*:" which is word for word like our common established lection.

I believe there is not an Hebraist but will allow that the adverb לא, commonly rendered *not*, is in almost every respect synonymous with אֵין or אֵין, and implies *vanity* or *in vain*, as well as *not* or *neither*. See Parkhurst, under לאה, Sect. II. from which article, which implies *vanity*, the term לאה is derived. With this trifling recollection, the whole I think will become perspicuous, and admit of a literal rendering, clear of all interpolation; the word *am* being fully understood in various languages, and not absolutely necessary to be expressed in our own.

כִּי לֹא אִישׁ כְּמוֹנִי אֶעֱנֶנּוּ

For (or Behold!) in vain, man like myself, could I contend with him.

Or, as it is in the present text,

Behold! in vain, man as I am, could I contend with him.

h

Ver.

Ver. 33. *Who might lay his controul —*] The Hebrew ירה implies, primarily, “prominent exertion or activity;” hence, as a substantive, under the form יד, “the hand or arm, and the controul, power, authority, or dominion,” of which the hand or arm is emblematic. The common version of this passage, “that might lay his hand upon us,” is rendered as literally as that now offered, but is not so generally obvious.

Ver. 34. — *his SUPREMACY.*] His שרם would be properly enough translated *rod* in our common version, if it were not that אמת, FEAR, TERROR, with which it is in perfect apposition, is rendered by an abstract term; proving clearly, hereby, that the former was intended abstractedly in like manner; and designed to express sovereignty, majesty, or supremacy in general, rather than the mere instrument, the *rod, ensign, or sceptre*, which is emblematic of such authority. The personification is peculiarly bold and beautiful.

Ver. 35. *But not thus could I, in my present state.*] The Hebrew עמד means “to *subsist*, stand still, or remain;” and when adverbially used, implies “in the existing state,” or “present standing” of whatever may be intended by the predicate: and hence עמדי, the term employed in the verse before us, denotes “in my existing or present state or condition.” With this explanation the whole is clear, and the version perfectly literal:

כי לא כן אנכי עמדי

But not thus, could I, in my present state.

For want of an attention, however, to this meaning of עמד, a great variety of conjectural interpretations have been hazarded, equally different from each other, and from the idea of the original writer. Thus our common version, “But *it is* not so with me;” which is excessively incorrect, redundant in *it is*, and defective in אנכי (I, or could I); and which is unsupported by any other version. Thus again Arias Montanus, “Quia non sic ego apud me.” St. Jerom, “Neque enim possum metuens respondere.” Kimchius, “Quia non sic, ego mecum loquar,” “Because it is not thus, *i. e.* because he does not take his rod away—I will speak with myself.” And Schultens, “Quod non talis ego sim apud me;” which he explains, “Non timebo illum—quoniam non sic sum penes me ut illum timere, debeam, possimve:” “I will not fear him—for I am not in my own power

power so that I ought to fear him." Reiske, "Num in statu (controversiæ et apparatu litis) alio et diverso ab eo qui nunc est, ego inecum:" which he extracts from the Arabic, *لااني علي غير* and interprets from the Greek, *Ἐπὶ τοῦτοις ἐν ἐμᾶντῳ οὐκ ἐμὶ*. In plain English, "For I am not myself upon these matters, *i. e.* of dispute." Lastly, in Dr. Stock's version the passage has the following rendering, "For nonsense am I, *if* compared with him."

## CHAP. X.

Ver. 1. — *weary*—.] The original is peculiarly expressive, נקטה "heartsick;" from קט "to loathe," "nauseate," "reject with loathing." I have however followed the general rendering, which sufficiently interprets the idea, from a desire to introduce as few alterations as possible.

Ver. 1. *I will let loose from myself*—.] The Hebrew verb עזב means either *to leave*, as in our common version, or *to dismiss, let go, let loose, or set at liberty*. There can be no doubt that the latter is the idea here intended, and the commentators are pretty well agreed upon the subject. Thus Schultens, "*Liberæ evagationi permittam*;" while Mr. Parkhurst and Dr. Stock have employed the very term here offered. They concur, however, contrary to what is now submitted, in translating the phrase עלי, "*super me*," "upon me." Yet I think nothing can be more obvious than that it ought to be rendered as given in the present text, which has, moreover, the merit of not disturbing the order of the Hebrew terms: "I will let loose from my bosom (in which they are locked up or imprisoned), &c."

Ver. 1. — *my dark thoughts*.] The Hebrew שח means less properly *complaint* than *gloomy meditations, dark, deep, despondent thoughts*. The term is peculiarly expressive, and we have no single word in our own language that can convey its full idea. Dr. Stock has very accurately rendered it, "*my sad thoughts*."

With this the reader may compare the following pathetic exclamation in the Diarmad. The original is in Dr. Kennedy's Collection of Gaelic, and in the Report of the Highland Society:

My mind is sunk into the depth of waves,  
Hollow-murmuring, without repose or quiet.—  
O! my arrow-wound of grief without a cure.

Ver. 1. — *will I break forth.*] In our common version, *I will speak*: but the Hebrew דבר means something more than simply *to speak*: “to break forth, or speak tumultuously—to drive forwards one’s words with rapid action, and void of all restraint.” The radical idea of the term is “to press or drive forwards as in battle,” “to subdue,” “to triumph over.” In Tyndal it is rendered, but paraphrastically, “Will I put forth my words.”

Ver. 2. — *thou canst not deal unjustly*—.] רשע implies, in its primary sense, “to be unjust,” “to act unjustly,” “to be deficient in weight or measure:” and the present inflection of the verb, though almost uniformly rendered in our versions in the imperative mood, is, in reality, in the future or conditional tense of the indicative, not רשע, but תרשע. The sense adopted in our common lection, “Do not CONDEMN me,” is given in consequence of the verb being in Hiphil, in which conjugation it has frequently the signification of “to pronounce unjust,” or “to condemn.” But in the present instance there is no necessity for this departure from the primary sense of רשע, since in Hiphil it often denotes the very same meaning as in Kal. See especially 2 Chron. xx. 35. Neh. ix. 33.

Ver. 3. *Is it befitting thee*—?] More commonly rendered “Is it good?” The Hebrew טוב is of very extensive signification, and implies not only physical but moral good: whatever is fair, pleasant, or amiable, in the former sense; whatever is fitting, consistent, or harmonious, in the latter. The term appears, in the present instance, to be employed in the second rather than in the first meaning; and hence the Dutch commentators, for the most part, render it *Num decet*, “Doth it become thee?” or as Schultens has more fully expressed himself, “An bonum tibi, tuoque nomine sanctissimo dignum?” “Is it good to thee, and *worthy* thy most sacred name?” On which account Tyndal, “Thynckest thou it *well done* to oppresse me?” See the Note on ch. vii. 7.

Ver. 4. *Are thine eyes of flesh*?] Literally, “Are eyes of flesh with or belonging to thee?” In Tyndal, “Hast THOU fleshy eyes then?”

Ver. 5. *Or thy years as the days of mankind*?] I do not think the difference has been sufficiently noticed between אנוש (*man*), in the preceding line of this verse; and גבר (here rendered *mankind*), in the



the line before us. Our common version gives both words alike : but it should be remarked, that the latter term is peculiarly applied, either to the whole race or species of man generally, or else to the most powerful and robust of them ;—to a male as opposed to a female ; to a lord or master, as opposed to a peasant or slave. The meaning then is necessarily, “ Are thy days as the days of a man ; nay, as the days of the strongest or most powerful of them ? Are the days of the whole race added together to be compared with thy years ? ” The translation of St. Jerom is altogether in point, “ Et anni tui sicut humana sunt tempora ? ” The whole, from v. 4, is a beautiful periphrasis, descriptive of the blindness of man’s penetration, the brevity of his experience, and the fickleness of his actions, contrasted with the penetration, the knowledge, and the immutability of the Almighty.

Ver. 7. *With thy knowledge—*] Not “ thou knowest,” as in our common version, for the Hebrew text has neither verb nor verbal pronoun: על דעך *cum tuâ cognitione*. The subject is unquestionably continued from the preceding verse : and hence Schultens and several other commentators, who have chosen, though less literally, to render the passage in a verbal instead of in a substantive form, have understood the preposition על (*with*) as a conjunction similar to the Arabic (عليه): *etiamsi, notwithstanding, although*: “ Etiamsi bene scias, &c.” “ Although thou knowest, &c.”

Ver. 8. ——— have wrought me,  
And moulded me compact on all sides. }

In the Hebrew עֲצַבְנִי וַיַּעֲשֵׂנִי יַחַד סָבִיב, and in our common version, “ Have made me and fashioned me together round about.” The Hebrew verb עֲצַב does not, however, mean simply “ to make,” but “ to make with toil or labour ; ” “ to work upon,” or “ elaborate ” a thing. The full idea is expressed in the ensuing verse,—the kneading, intermixing, or beating up (not the creating) of clay ; and the subsequent act of moulding or fashioning it, יַחַד סָבִיב *uniter vel firmiter circumquaque*, “ compactly on all sides.” So Dryden,

One *paste of flesh* on all degrees bestow’d,  
And kneaded up alike with moistening blood.

But the image is more literally adhered to by the apostle Paul, Rom. ix. 20, 21. “ Shall the thing formed say to him that formed it,

it, 'Why hast thou made me thus?' Hath not the *potter* power over the *clay*; of the same *lump* to make one vessel unto honour, and another unto dishonour?"

The following, from the sentimental Sadi, is well worthy of a place on this occasion: I give the version from Sir W. Jones's Persian Grammar. It is an exquisite specimen of the mystical poetry of the Sufis; and the Vedantis of India have nothing superior to it:

کلی حوشتی در حلم روزی  
رسید از دست مکتوبی بدستم &c.

"One day as I was in the bath, a friend of mine put into my hand a piece of scented clay. I took it, and said to it, 'Art thou musk or ambergris? for I am charmed with thy delightful scent.' It answered, 'I was a despicable piece of CLAY; but I was some time in the company of the ROSE: the sweet quality of my companion was communicated to me, otherwise I should have been only a piece of earth, as I appear to be.'"

Ver. 8. *And wilt thou utterly devour me?*] The original text is in the future, though generally rendered in the present tense. The interrogative is a matter of option. I have preferred it, as more forcible: and Tyndal thus supports me: "Wilt thou then destroy me suddenly?" But the verb בלע does not mean simply to destroy, but to devour or *swallow up* utterly, as a rapacious animal does its prey, so that not a vestige of it may remain. The image immediately in the poet's mind is more fully explained, v. 16. "Thou huntest me up as a fierce lion."

Ver. 10. *Didst thou not mingle me, as milk, &c.?*] The whole of the simile is highly correct and beautiful; and has not been neglected by the best poets of Greece and Rome. From the well-tempered or mingled *milk* of the chyle, every individual atom of every individual organ in the animal frame, the most compact and consolidated, as well as the soft and pliable, is perpetually supplied and renewed, through the medium of a system of *lacteals* or *milk-vessels*, as they are usually called in anatomy, from the nature of this common chyle or milk which they circulate. Into the delicate stomach of the infant it is usually introduced in the form of milk; but even in the adult it must be reduced to some such form, whatever be the substance he feed upon, by the conjoint action of the stomach and other chylofactive organs, before it can become the basis of animal nutriment.

nutriment. It then circulates through the system, and either continues fluid as milk in its simple state ; or is rendered solid, as milk in its caseous or cheese-state, according to the nature of the organ which it supplies with its vital current.

The latter half of this rural image is just as beautiful and pertinent as the former, and alone completes the analogy. Yet the fastidiousness of modern poets have, for the most part, exclusively employed the former. The following passage from *Dryden*, however, is in close parallel :

Thus kneaded up with milk, the new-made man  
His kingdom o'er his kindred world began.

Ver. 14. *Have I utterly fallen away—.*] “ *Num lapsus sum—?*” Reiske. But דַּם is here not merely interrogatory, but emphatic, “*prorsus, penitus,*” as in ch. viii. 18. See the Note upon which, not “*Have I then fallen away?*” but “*Have I utterly fallen away?*” for Job did not attempt to contend that he had *never* transgressed or fallen away, but only that he was not thoroughly or altogether an offender. See ch. ix. 20, 21. The verb דָּמָה, here translated “fallen away,” means expressly “to deviate,” “wander out of the way,” “tread aside,” or “transgress:” and hence “to fall away,” or “apostatise.” I trust, with this rendering and interpretation, the passage is cleared of that obscurity which has hitherto uniformly overclouded it. Our common rendering, “If I sin ; then thou markest me,” appears to have no connexion whatever with the general context. Instead of “thou markest me,” how much more forcible, and in point, is the rendering, “Thou hast made a mark of me,” שְׁמַרְתִּי ; and how perfectly in consonance with chap. xvi. 12. “He hath set me up for a mark.”

Ver. 15. *Overloaded with ignominy, and drunk with my abasement.*] The passage has not been generally understood : ראה (raeh) “overpowered with wine or spirit,” “intoxicated,” “drunk.” The Arabs use the same word, in the same sense, to the present day, راي (rai) ; both being derived from the same root, ראה (raeh) to “perceive” or “understand ;” whence روح (rah), “the soul” or “spirit:” and whence again the same term, as among ourselves, for that which communicates *spirit*, as *wine*, and other exhilarating potations. So Reiske, whose version I have now explained and followed :

شبع القلة وروي لبناء

*Satur infamiæ, ebrius humilitate.*

So in a very elegant piece of modern Persian given to Sir. W. Jones by Mirzà Abdu'lrahhim of Ispahan:

شیر مست سرپ تان الم  
پیر ورشس یاقنه وامن غم

The man who had *ingebriated* himself with milk from the nipple of anguish ;  
Who had been nourished in the lap of affliction.

The same simile is often used in an opposite signification. Thus Khakani, in a very beautiful gazel, for the whole of which the reader must refer to the author's translation of the Song of Songs, p. 97.

خاقانی علام تو مست شده ز جام تو  
جان بدهم بنلم تو روح روان کیستی

*Drunk with the wine thy charms display,*

Thy slave, Khakani, hails his smart ;

I'd die to know thy name—then say

What deity thou art.

The image, however, is still more frequently employed by the poets of Judæa than by those of any other country, and appears to have been a favourite ornament with the author of the present work. Thus in the preceding chapter, v. 15.

He would not suffer me to take my breath ;

Verily, he would GLUT me with bitterness.

“ He would pour it down my throat so fast as to prevent my breathing, and so largely as to surcharge or glut me with the bitter cup.” So Isaiah, li. 20—22. still more copiously :

Thy sons have staggered, they lie down

At the head of all the streets,

As a wild boar in the toils.

They are glutted with the fury of Jehovah,

With the rebuke of thy God.

Wherefore, hear now this, thou afflicted !

And THOU DRUNKEN ! BUT NOT WITH WINE.

Thus saith the Lord Jehovah,

And thy God who pleadeth for his people :

Behold, I have taken out of thy hand THE CUP OF STAGGERING,

The drainings of the CUP OF MY FURY ;

No more shalt thou drink of it again.

So

So the probable author of the present poem himself, Deut. xxxii. 42.

Mine arrows will I make *drunk with blood*;  
And my sword shall *banquet upon flesh*:  
*With the blood* of the slain and the captive,  
With the utmost vengeance of an enemy.

Among the continental poets the same figure is often had recourse to, but especially among the Germans; and of these it is more freely employed by Klopstock than by any other. Thus, in one of his most beautiful Odes, entitled *Die Beiden Musen* (The Two Muses):

— Schon hub sich der herold  
Ihr die drommet und ihr *trunken* blick schwamm.  
The herald uprose, blew his trumpet before her;  
Her *drunken* eyes swam.—

So, with peculiar audacity, in the *Messias*, Ges. iii.

Sieht er den göttlichen kommen, so geht en *von seligkeit trunken*,  
Ihm entgegen.—  
The godlike man forthcoming he descries,  
And, *drunk with holiness*, to meet him flies.

In our own country this image has been by no means neglected. Thus Shakspeare, in *Macbeth*, Act I.

— “ Was the *hope drunk*  
Wherein you drest yourself? hath it slept since?  
And wakes it now, to look so green and pale?”

So Dryden:

“ Exalted hence, and *drunk with secret joy*,  
Their young succession all their cares employ.”

And Cowper, in verses of great beauty, Task, b. II.

“ See, then, the quiver broken and decay’d,  
In which are kept our arrows. Rusting there,  
In wild disorder, and unfit for use,  
Their points obtuse, and *feathers drunk with wine*.”

It only remains to be observed, that the real meaning of the terms קלון and עני is not, as rendered in our common version, apparently from St. Jerom, “*confusion*” and “*affliction*,” but “*ignominy* or *infamy*,” and “*abjection*” or “*abasement*,” and that these terms are so interpreted in most of the versions: see especially the Septuagint, Arias Montanus, Piscator, Schultens, and Reiske.

Ver. 16. *For, uprousing as a ravenous lion,—*] The passage has been



been supposed to be attended with much difficulty; and hence has been the subject of a great variety of translations. Our established version, in unison with those of Arias Montanus and Piscator, divides it into two parts; and, regarding the term גָּאָה as a verb, connects it with the *abasement* or *affliction* of the preceding verse—"for it increaseth"—"*multiplicetur*," or "*attollit sese*." This however has been uniformly admitted as a very unsatisfactory rendering, and others have been offered in their stead. In the Arabic and Syriac it occurs, "Si me extollam sicut leo, me venaberis?" "If I should exalt myself as a lion, wouldst thou hunt me?" but this is rather to paraphrase than to translate. Other interpreters have suspected an error in the collocation of the original terms, and have endeavoured to elicit a meaning by transposing the first two words. Thus Reiske, for גָּאָה וַיִּשְׁחַל writes וַיִּשְׁחַל גָּאָה, a change perfectly similar to that adopted by Mr. Grey, only that the latter purposely suppresses the introductory ו. The renderings of these two commentators are still, however, very different; for while Reiske interprets it, "Et ut leo vasti rictus venaris me," "And as a lion of enormous (wide-opening) jaws dost thou hunt me," (thus connecting the term *lion* with the Deity,) Mr. Grey gives us, "Ut *leonem* superbientem venaris me," "Thou huntest me as a proud lion;" connecting lion with the afflicted patriarch: a sense, however, in which he has been preceded by St. Jerom, whose version is, "Et propter superbiam quasi *leam* capias me;" "And for my *pride* wouldst thou ensnare me as a lioness." The version of Schultens is different from all others, "Eum itaque qui celsus ibat ut leo venaris me;" equally paraphrastic and constrained: for *eum* and *me* can scarcely be made to unite upon any principles of grammar; and even then אֲשֶׁר must be supplied to extract this meaning, and of course the text again changed in a new form.

There does not appear to be any reason for the slightest variation from the text. גָּאָה is a verb used participially, "swelling," "rousing," "uprousing," from גָּאָה "to increase," "swell," "grow higher and higher," as Mr. Parkhurst has well explained it; and is often applied to the swellings of the Jordan. תִּצְוֶנִי, generally rendered "Thou huntest me," means rather "Thou springest upon me," "Thou seizest me unawares," in direct allusion to the mode in which the lion catches his prey. The verb צָרָה, from צָר "the side" of any thing, denotes "to steal sideways," "to ensnare by lying

lying in ambush," "to catch suddenly and unexpectedly." And hence the Hebrew text, in its common form,

ינאח בשחל תצורני

means strictly, and without the smallest variation,

For, uprousing as a ravenous lion, dost thou spring upon me.

The figure is common to the early poets of most nations, as I have already observed in the Note on ch. iv. 10: but it is peculiarly so to those of the East, and has continued so through every age. Hence the following verses of Caab Ben Zoheir, as applicable to Mahommed the prophet, of whom he was a contemporary, and whom, as the verses themselves will testify, he mortally hated.

من خادر من لنوت حسكنه  
 ببصن غير غيل دونه غيل  
 يغدو ويلكم ضرعاصين عيشهما  
 لحكم من القوم صغفور حرادنل  
 اذا يساور قرناً لا بكل له  
 ان يترك القرن الا وهو مغلول  
 صنه تظل سياح النجو صاصرة  
 ولا نمشي بواديه الارجيل

"I fear him than the prince of lions more,  
 Through Atthar's pitchy shades that spreads his roar:  
 Two whelps his care;—for them he daily roams,  
 And man, in hideous carnage, falls and foams.  
 Where once he strikes, all hopeless is the field,  
 His hold he quits not till the victim yield:  
 Each brother lion crouches to his sway,  
 And all the vulgar of the waste obey."

Ver. 17.—*thy trials*—.] Rather than *thy witnesses*, as in our common version: עדיך "thy testimonies," "attestations," "proofs," or "demonstrations of fearful and extraordinary might."

Ver. 17. *Fresh harasses and conflict*—.] חליפות וחבא. The whole is an admirable picture of the sport which lions, and indeed all the feline tribe, exercise over their prey, before they finally devour it. The cat that springs upon a mouse, exhibits, in its puny way,  
 precisely

precisely the same instinct. The verse before us, however, is worthy of the majestic animal it relates to, and sublimely employs terms brought immediately from the field of battle. חליפות (*harasses*) obviously allude to those successive skirmishes, or affairs of posts, as they are called, by which the hostile forces endeavour to harass each other in the first instance; and צבא (*conflict*) to the full onset, or main battle itself, which ensues afterwards. Reiske regards וצבא as a pure Arabism, the ו being radical, and the א the mere sign of the genitive case. In which sense it would be, “Fresh charges of the battle are about me.”

Ver. 20. *O spare me! that for a little while —.*] Thus copied, almost verbatim, by the Psalmist, xxxix. 13: ...

O spare me—that I may be at ease (אבליגה)

Before I go hence, and be no more.

In our common version the text is improperly divided—“*Are not my days few? Cease then,*” &c. *Cease* belongs to the first period, “*Will not my few days cease?*” “*Will my few days never cease?*”

Ver. 21. *To a land of DARKNESS and DEATH-SHADE.*] Copied from ch. iii. 5: upon which see the Note:

Let darkness and death-shade crush it.

Ver. 22.—*a land of DISSOLUTION, as EXTINCTION itself.*] The reference is still to the same description in chap. iii.; and the same word for extinction is here again employed, אפל (*opal*) the total abolition or expunction of light, and not a temporary darkness or eclipse;—dissolution as complete as a flame altogether *extinguished, put out*, or annihilated. See the Note on ch. iii. 6. In the present passage, however, the term is used with additional force; for the comparison is not simply made to *extinction*, but מו אפל “*to extinction itself*,” to mere, stark, or utter extinction:—the term being repeated immediately afterwards, as though still deeper to impress us with its force and energy—“Where the noon-day is utter EXTINCTION.”

The word עפתה, here rendered *dissolution*, may admit of another interpretation, and has generally done so, for it is capable of two derivations. If derived from יעף, as I have derived it in the present instance, it must necessarily mean “*dissolution, dissipation, a wasting or melting away*,” a sense which the context seems not only to justify, but even to require, and with which the whole becomes perfect,

perfect, and presents a grand but horrific gradation of imagery, incomparably superior to any thing of the kind in the poetry of Greece or Rome. If עפתה be derived, on the contrary, from פָּע, the root to which it is commonly ascribed, it gives into all that endless variety of renderings by which this passage has been for ever distracted. The verb פָּע implies "to *vibrate, flutter, or tremble*;" and hence its derivative substantives denote the fluttering of the head, or *dizziness*; the fluttering of shadow, or *darkness*; the fluttering of the light, or *coruscation*. And in all these senses has the passage been treated by different commentators, though none of them, if I mistake not, will give half so correct or appropriate a meaning as that now offered. Thus Schultens, "*Terram vertiginis caliginosæ*," "*A land of cloudy dizziness*;" which he thus explains, for in truth it requires some explanation: "*Vertigo capitis ex horridis tenebris oriunda*," "*A dizziness of the head produced by horrid darkness*." This version is approved and followed by Grey. In our established lection it is rendered "*A land of darkness*," following chiefly the idea of Junius and Tremellius, and of Piscator: while Mr. Parkhurst ventures to translate it, "*A land whose light is, &c.*" and Dr. Stock, "*A land whose dazzling is, &c.*" Yet the remote derivations from both פָּע and פָּע are in some instances so similar, that it is difficult at times to decide from which of the two roots they take their origin. Thus מַעַן, Isai. viii. 22. and ix. 1, which is generally traced from פָּע, and interpreted "*gloom or darkness*," is rendered "*dissolutio*" in the Vulgate, and must of course, by St. Jerom, have been referred to פָּע, and is perfectly in point with the rendering of the passage before us now offered, as well as justificatory of it, if it required justification. It should also be known, that both the Syriac and Arabic, though they differ in some parts of their respective translations of this verse, coincide with the rendering here offered of עפתה, by giving us

— "*quæ desolata est.*"

Ver. 22. — *where no order is.*] There is some doubt as to the meaning of סְדֵרִים, usually rendered *order*; and I think rightly rendered so, as synonymous with שְׂרָרוֹת, from שָׂרָר: yet the Septuagint has explained it by φεγγς, *light or splendour*; a meaning which has been adopted by Mr. Parkhurst; while Mr. Heath, still glancing at the Greek interpretation, renders it *constellations*. The common idea, however, is supported by most of the old versions, and especially by the Syriac and Arabic, as well as by most of those of

of more modern date; and unquestionably no additional force or beauty is obtained by the change. "Where no order is,"—or, in other words, where all is chaos and confusion,—"*Unus chaos, rudis indigestaque moles:*" in the language of Milton,

———— "a vast, immeasurable abyss;  
 ————— dark, wasteful, wild."

Ver. 22. — *the NOON-TIDE*—] Commonly, "the light;" but the Hebrew *נֶחֱמָה* implies something more than mere light—light in its fulness or utmost power: hence *נֶחֱמָה* is usually translated "*splendour, refulgence, glory.*" Its full force was felt by Sir William Jones, when he translated the entire line, (Works, II. 480.)

"*Et lucis RADIOS tanquam caligem.*"

The following passage, from the *Hercules Furens* of Seneca, has occasionally been compared with the bold and tremendous description of the Hebrew bard: yet its inferiority is obvious, even upon a superficial glance:

———— pigro sedet  
 Nox atra mundo. Cuncta mœrore horrida;  
 Ipsaque morte peior est mortis locus.

O'er the dull realm broods pitchy night: around  
 All, all is wrapt in melancholy horror:  
*And death's abode is worse than death itself.*

## CHAP. XI.

Ver. 2. *To multiply words profiteth nothing.*] Such is both the literal rendering, and the general order of the Hebrew: and so Reiske, "*Multiplicare verba לֹא יַעֲנִי לֵא nil prodest.*" There seems no reason for the common interrogative.

Ver. 3. *Before thee would mankind—*] The original has been differently understood by different writers, and seems to have been differently read. It is well observed by Mr. Parkhurst, that it does not appear that the Hebrew *בָּר* "ever signifies liars, lies, or boasting;" yet this is the common rendering of Arias Montanus, Junius and Tremellius, Piscator, Schultens, and the translators of our common version. The rendering of St. Jerom is far preferable: "*Tibi soli tacebunt homines;*" or, as it is well copied by Tyndal, "*Shulde men give eare unto the onlye?*" Yet this is to suppose that the

text



text was originally written לְבִרָּה מִתִּים instead of בִּירָּה מִתִּים: on which account I have preferred the very elegant conjecture of Reiske, who regards בִּירָּה as a mere ellipsis of בִּירָּה, and then interpreting בִּירָּה as Cel. Schultens has preceded him in interpreting it, ch. xv. 23. “at hand,” “close by,” “in the presence of,” renders the passage in question “at thy hand,” “before thee,” or “in the presence of thee.” In Arabic بين يديك. We have the same idiom in our own language: for “at hand,” “at one’s fingers’ ends,” implies immediately, proximity.

Ver. 3. *And thou mightst babble on without restraint.*] The Hebrew לעג not only signifies “to mock or deride,” but “to babble, talk jargon, or speak unintelligibly.” It is in this sense it occurs Isai. xxxix. 19. which is thus translated by Dr. Stock:

“A people deep of speech, that thou canst not catch it;  
Of jargon tongue (נלעג), that thou canst not understand it.”

It is in this sense the term seems to be intended in the present passage. מכלים, from כלה “to restrain,” “put an end to,” or “finish,” implies rather “restraint,” “repression,” “cessation,” than “shame,” as in our common version; and is the very sense given us in the Syriac and Arabic.

Ver. 4. —*my conduct*—.] The Hebrew לָקַע is of very general signification, “Vitæ ratio et disciplina, mores; quicquid ego, doceo, dico;” “The rule and discipline of life, the conduct; whatever I do, teach, or say,” as it is well explained by Mr. Grey. Hence in the present place St. Jerom uses the term *sermo*, “speech;” Piscator, *disciplina*, “discipline;” Schultens, *flos seminis mei*, “the flower or fruit I have produced;” our national translators, “doctrine;” and Tyndal, “the thing that I take in hande.” I believe the word *conduct* comports best with the general meaning and intention of the term in its present place.

Ver. 6. *For they are intricacies to iniquity.*] In common language, “to the iniquitous man:” the personification is peculiarly bold, and characteristic of Eastern poetry. It has not hitherto, however, been perceived by any commentator that I know of, and hence the passage has never been translated rightly. Neither has it been attended to, that this passage is a parenthesis; and hence a second cause

cause of miscomprehension has arisen. On which double account, though a vast multiplicity of renderings (paraphrases rather than literal versions) have been offered, scarcely any two of them have agreed together, and not one of them has been strict to the original text. The following attempt in our established lection, chiefly drawn from the Vulgate, may be given as a specimen of the whole; in which the supplied words in Italics sufficiently prove that it cannot be correct; while the general import, even admitting these supplies, offers no definite meaning: "that they are double to that which is! know therefore that God exacteth of thee *less* than thine iniquity *deserveth*" The word here rendered "double" (כפלים) means, in the present instance, "conduplications, folds, complications, mazes, intricacies," being a substantive rather than an adjective; while לתושיה, here rendered "to that which is," and consequently derived from ישה, *being* or *existence*, should rather be derived from נשה, "to fail" or "relax, i. e. in duty," and hence "to sin" or "transgress:" whence תושיה, as a substantive, implies *transgression* or *iniquity*. The Hebrew ורע, translated in the common version "know therefore," should be "and the knowledge;" רע being here a substantive, and not a verb. נשה, here translated "exacteth," has no such meaning any where: משת, indeed, derived from the same root, denotes a loan, and is sometimes used for a lender or creditor; but this is the nearest approach that can be found to exaction. Instead of *exaction*, נשה (strictly speaking indeed, as I have just observed above, for it is a ramification from the same root that signifies *iniquity* or *transgression*) implies rather "to fail, relax, remit;" and in this last sense it is understood by many translators in the present passage, and especially by Reiske and Dr. Stock: the former of whom renders the passage, "Deus adhuc demit, vel negligit ינסי vel יסهي in favorem tuum de improbitate tuâ; non omnia tua crimina tibi imputat:" "God thus far remits of thy wickedness in thy favour, and does not impute to thee the whole of thy crimes:" while the latter gives the entire passage thus:

Then would he show thee the secrets of wisdom,  
That they are twice as much as they seem in respect of remission;  
And thou wouldst know that God remitteth to thee of thy punishment.

It only remains to observe, that instead of "*remit*," the real meaning in the present place appears to be "*fail*," "*forsake*," or "*withdraw from*." With these renderings, which are equally correct and direct,

direct, the whole passage is clear, and beautiful; and requires neither the slightest interwording, or change of collocation :

— that he would unfold to thee the secrets of wisdom,  
(For they are intricacies to INIQUITY,)

And the knowledge that God hath withdrawn from thee because of thy sins.

Ver. 8. *The height of heaven, how canst thou know ?*] There is no necessity for the supply of *it is*, as in our common version: גבהי is here a substantive in regimen, and not an adjective, “*the heights of*,” and not “*high as*.” The speaker brings forward a single instance only of the power of the Almighty, and then asks the patriarch what he can comprehend of this instance alone ? “*The height of heaven, how canst thou know or compute ?*” and, if not, “*How canst thou pretend to grasp the magnificent whole, and to find out the Almighty to completion ?*” So Schultens, “*Altitudines cœlorum ! quid facias ?*” Tyndal, for “*it is higher*,” alluding to the wisdom of the Almighty, has “*he is hier*.” But, as I have already observed, the original text, which has neither *he is*, nor *it is*, requires no supply of any kind.

Ver. 8. *The depth below the grave.*] The Hebrew עמקה is here also a substantive: and hence “*the depth*,” instead of “*deeper*,” as rendered by St. Jerom and our established version. So the Syriac and Arabic, “*Profunditatem inferni, unde nam percipies ?*” “*The depth of the abyss, how canst thou comprehend ?*” משאול is more correctly rendered “*below the grave*,” than as it occurs in our common reading, “*than hell*.” כ is here a preposition, and implies “*under or below* ;” and hence, if *hell* be added to it, the expression would be scarcely intelligible; for *under or below hell* gives us no meaning whatever. The speaker is adverting, unquestionably, to the regions antipodal to the country he inhabited, of the nature and profundity of which the world was at that time completely ignorant, but which were supposed to be altogether uninhabitable, and involved in eternal darkness: “*Of these undisclosed recesses, what dost thou know or comprehend ?*” The expression forms a fair contrast with “*the height of heaven*,” in the preceding part of the verse, and opposes the nadir of Idumæa to its zenith. Dr. Stock has rightly rendered the Hebrew כ as a preposition, but, by retaining the

the word *hell*, has fallen into what I have just pointed out as an imprecise idea. His version is,

“ See the heights of heaven !—what canst thou do ?

See a deep below hell !—what canst thou know ?”

It is almost superfluous to observe, that the adverb *מה*, usually rendered ‘ *what* ’ in the present place, is equally entitled to be rendered ‘ *how* ;’ and implies ‘ *quomodo* ?’ as generally as ‘ *quid* ?’

Ver. 10. *If he reverse things*—.] Such is the real meaning of the Hebrew *יחלף*: whence Tyndal, “ Though he turne all thynges upside downe.” So Reiske, in explanation of the entire passage, “ Si permutat Deus res et homines, rebus et hominibus, et parvos facit e magnis, et avidos squalidos facit, senes et pauperes ex vegetis, succosis, et opimis: quis tum avertet eum ?” “ If God reverse things with things, and men with men; make the great, little; the niggardly, bloated; the active, the vigorous, and the rich, old and destitute; who can turn him away?”

Ver. 10. —*who can change him*?] Not “ who can hinder him?” for the Hebrew *שׁב* has no such meaning, in any sense; implying uniformly “ to change,” “ turn,” “ repeal,” “ reverse.” The direct idea is, “ who can turn him round?” or “ make him change his mind?” And most of the translators have thus rendered it, either univocally or equivalently.

Ver. 11. *Behold! God*—.] In the original *כִּי הוּא* (*ci! Hû*), commonly rendered “ *for he*.” *כִּי* (*ci!*), however, is in this place, as I have already observed it to be in many others, a particle of exclamation, and not of causation. See Note on ch. iii. 24. And for the direct meaning of *הוּא* (*Hû*), see Note on ch. viii. 19.

Ver. 11. —*the men of falsehood*.] Such is the literal rendering of the Hebrew *כְּזָבִים שׁוֹא*, in which *כְּזָבִים* is in regimen: our common rendering, “ *vain*” or “ *false men*,” is less perfect; and that of St. Ambrose and St. Jerom, “ *Hominum vanitatem*,” “ the vanity of men,” more imperfect still.

Ver. 12. *Will he then accept the hollow-hearted person*?] There is a difficulty in this verse, arising from a laxity of meaning in the verb *יִלָּבֵב*; but I trust, that, though I am alone in the present rendering,

rendering, a little attention will prove that I am perfectly literal, as well as perspicuous; qualities which do not seem very fully to apply to any other version. לב means "the heart," from its vibratory or contractile power, or capability of being operated upon or impressed: hence לבב has two implications, and denotes "to knead, mould, or form bread," from the great facility with which bread is impressed; and "to take or receive to the heart," *incordiare*, as Plautus, or *s'accorder*, as the French express it, *i. e.* "to accept." We have no authority, however, in any use of the word in the whole Bible, for applying the term to express *wisdom* or *understanding*, which is the idea put forth in our common version. Whence, for "Would be wise," we ought to read, interrogatively, "Would he" or "will he accept?" or "take to his heart?"

נבוב, from בב, in its proper signification, means "hollow, excavated, empty," and, applied to man, "hollow-hearted, or hypocritical:" whence איש נבוב, though it may import, in a secondary sense, "a vain man or person," denotes, much more directly, "a hollow-hearted person," "a hypocrite." The version of Arias Montanus is nearly correct, and approaches very closely to the present, only that it wants the interrogation, "*Et vir concavus cordabitur.*"

Ver. 12. *Or shall the wild-ass-colt assume the man?* עיר פרא, *pulus onager*, not *onagri*, "ass-colt," not "ass's-colt;" יר being in apposition with ברא, and not in government. The whole is a proverbial expression, denoting extreme contumacy and ferocity, and repeatedly alluded to in the Old Testament. Thus Gen. xvi. 12. it is prophesied of Ishmael, that he should be פרא אדם, "a wild-ass of a man, his hand against every man, and every man's hand against him." So Hos. xiii. 15. "Since he (Ephraim) hath *run wild* (literally *assified* himself), amidst the howling (or braying) monsters, &c." בין אחים יפריה. See Lowth and Parkh. אחה. vi. So again in Hos. viii. 9. the very same character is given of Ephraim, who is called פרא בודד לו, "a solitary wild-ass by himself," or perhaps "a solitary wild-ass of the *desert*;" for בודד will bear to be rendered "desert." This proverbial expression has descended among the Arabians to the present day; who still employ, as Schultens has justly remarked, the expressions حمار وحشي and جاكش وحده the "ass of the desert, or the wild-ass," to describe an obstinate, indocile, and contumacious person.



It only remains to observe, that although וָלַךְ, or יָלַךְ, implies “*to be born*,” the latter, which is the term more commonly employed by the sacred writers, is used also more generally in the sense of “*to be, to become, to be changed into*,” “*re-formare*,” as Reiske has rendered it actively; or “*effici*,” as it is given passively by Junius and Tremellius and Piscator; and hence, “*to assume, or take on*,” a new figure or character. Thus rendered, the whole passage is clear and comprehensible; a rendering, indeed, different from any that has hitherto been offered, but strictly literal, and I trust intelligible.

Ver. 14. *If the iniquity of thy hand thou put away.*] Literally, “The iniquity of thy hand, if thou put it away.”

Ver. 15. *Lo! then shalt thou, &c.—*] *Sanè tunc*, is the elegant version of Mercer. The Hebrew לֵי is here unquestionably, as well as in the commencement of the ensuing verse, a particle of exclamation or affirmation; and not, as it is usually rendered, of causation. See Note on ch. iii. 24. For want of a due regard to this distinction, half the beauty of the entire passage has been usually lost sight of. The period is continued without interruption, from v. 13. to the end of the chapter. Tyndal is the only translator I am acquainted with, excepting Mercer, who has allowed the different verses their proper connexion: his version is as follows: “If thou haddest now a right hert; and lyftedst up thine hands towards him: yf thou woldest put awaye the wickednesse whych thou hast in hand; so that no ungodlynnesse dwelt in thine house: then myghteste thou lyft up thy face without shame; then shuldest thou be sure, and have no nede to feare, &c.”

Ver. 15. —*shalt thou lift up thy face without spot.*] The Syriac and Arabic versions give “thy hands,” instead of “thy face;” as though the writers had read יָדֶיךָ, instead of פְּנֶיךָ. They also omit the phrase “without spot, and thou shalt be—;” beginning the second line with “firm.” The Alexandrine Greek for “without spot” (ממֹד) gives ὡςπερ ὕδωρ καθαρὸν “like pure water,” as though the original had been מֵמִיִּם.

Ver. 16. *As waters passed by.—*] The preterite tense, and not the present; “As a calamity that is completely over, that is gone by, that no longer leaves any impression, and can no more return than the preterlapsd current.”

Ver.

Ver. 17. —*shall the time be*—] “The time or period of thy prosperity:” חֵלֶךְ, not “*thine age*,” as in our common version. Reiske supposes חֵלֶךְ to be used for חֵילֶךְ, or حَوْلُك *potentia tua*, “thy power,” or else for حَيْلُوك *magnificentia tua*, “thy grandeur:” but there is no necessity for this variation from the common reading. The term moreover is indefinite, and does not require a supply of the pronoun. *Ævum felicius*, which is the rendering of Schultens, though paraphrastic, gives us a truer meaning.

Ver. 17. —*thou shalt grow vigorous*.] In our common version “Thou shalt be;” the primary meaning of הָיִיתָ, however, is not that of simple *being*, but of *strength, vigour, perfect life*, as opposed to *dissolution*: whence, as a verb, it implies, almost constantly, “to become strong and vigorous,” “to recover strength and vigour (says Parkhurst) after *faintness, weakness, or sickness*.” See his Lexicon, art. הָיָה. II. Who does not perceive the fitness and elegance of the term, as used in such a sense, upon such an occasion? It is probable the Psalmist had his eye turned towards it in composing Ps. xix. 4, 5: it at least offers a full explanation:

In them hath he pitched a tabernacle for the *sun*,  
Who, like a bridegroom, cometh forth from his chamber,  
Rejoicing, as a *giant*, to run his race.

The passage, however, is given very differently by different commentators; for the Hebrew תַּעֲפֹךְ, “thou shalt shine forth,” will admit of various renderings. It is needless to follow them: our common version is by far the clearest, and, if I mistake not, the most correct. I will only observe, that Schultens has it, “*caligine vertiginosâ labores; ut aurora eris*;” not widely different from Arias Montanus.

Ver. 18. —*for substantial the support*.] In our common version, “For there is hope:” כִּי יֵשׁ תִּקְוָה. Upon which I beg leave to observe, that יֵשׁ is here used not as a verb impersonal, *there is*, but as a noun, in which sense it means “*existence, substance, or real, substantial, permanent*.” תִּקְוָה implies “to stretch out or tend towards,” whence its derivatives denote “*thread, or cord, stretched out and twisted together*:” and hence again, “a stay, or cord to lay hold on by way of support; the stays of a ship; *support* itself; longing, hope, expectation, confidence.” Reiske, in his translation of this passage, has endeavoured to preserve the first of the derivative meanings, “*Pronus in faciem corrueris, ecce! hic est funis, quo*  
prehenso

prehenso resurgas:" "Shouldst thou fall prostrate, lo! here is the cord," i. e. "catching at which thou mayst rise." But this is paraphrase: nor is there any occasion for rendering בטהח "shouldst thou fall prostrate;" the common version being clearer, and equally correct.

Ver. 18. —*yea, thou shalt look around.*] The verb here employed, חפר, means "to delve, fathom or penetrate," whether literally or metaphorically. Our common version understands it, in the present instance, in the former sense, and hence has it "thou shalt dig about thee;" but the meaning is in no respect obvious, not even with the rendering of Schultens, which is altogether paraphrastic, "Et molli ad fodiendum terra gaudens securè recubabis;" "Thou shalt safely repose, rejoicing to dig the boon earth." Understood in its metaphorical sense, the idea is precise and harmonious, "Thou shalt scrutinize on every side, and shalt be convinced of thy security." In this sense the term is used by the same writer, ch. xxxix. 29. where, speaking of the eagle perched on the crag of a rock, he says,

And thence *espieth* she ravin :

Her eyes trace the prey afar off.

In which passage חפר, "*espieth* she," or "looketh she around for," is in the Septuagint rendered ζήτει, "searcheth she;" and by St. Jerom, *contemplatur*, "pondereth, "looketh attentively." In Deut. i. 22. as also in Josh. ii. 2, 3. the same Hebrew term is employed in the same tense, and so rendered generally. The Chaldee paraphrase encourages as a rendering, "Thou shalt penetrate or sink into thy grave, and shalt sleep securely;" and the idea has been incautiously adopted by many translators. Had this however been intended, the wording should have been וחפרת לבת, instead of וחפרת לבטח, a wording supported by no manuscript whatever.

Ver. 18. —*in confidence.*] לבטח implies rather *in confidence*, than simply *in safety*, as usually rendered: for the radical verb denotes "to trust, to rely upon;" and the derivative noun, "trust, or confidence," in its common acceptation.

Ver. 19. —*and without fear*] Generally rendered, "And none shall make thee afraid," ואין מחיר. But אין is here a preposition, signifying "without," as in Exod. xxi. 11. and not a noun; while מחיר is a noun, denoting "fear," and not a verb: at the same time that

that there is no pronoun, nor is it necessary that there should be, even in a version.

Ver. 20. *But the doublings of the wicked—*] I cannot concede that עיני should here mean *eyes*, as commonly rendered “But the eyes of the wicked—.” ענה implies, primarily, “*reaction*, reversion, replication,” and hence “*foldings*, and *doublings* ;” it secondarily denotes “*reply* or *answer*,” as a return or reaction to a prior speech ; and still more remotely “*the eye*,” from its returning or reflecting the images presented to it. The idea immediately alluded to is, “the stratagems, or devices, the *doublings*, or *windings* of the wicked,” by which they hope to elude the pursuit of justice, as a beast of prey, when chased, hopes to elude the huntsmen. The full sense is given in the following couplet of Swift :

“So keen thy hunters, and thy scent so strong,  
Thy turns and doublings cannot save thee long.”

In perfect coincidence, the text adds in the ensuing line,

Yea, they shall not escape.

Ver. 20. — *a scattered breath.*] מִפֶּח נֶפֶשׁ. In which, מִפֶּח, from פָּח, “to expand, dilate, or scatter abroad,” implies, necessarily, “scattered or *dissipated*.” נֶפֶשׁ is here rather “*breath* or *vapour*,” than “*soul* or *spirit* ;” and is well rendered by Dr. Stock,

“And for their hope, it is a puff of breath.”

## CHAP. XII.

Ver. 2. *And wisdom shall die with yourselves!*] Reminding the classical reader of that exquisite couplet of Moschus, in which he laments the death of Bion, Id. Γ.

“Ὅττι Βίων τέθνακεν ὁ βοκόλος, ὅττι σὺν αὐτῷ  
Καὶ τὸ μέλος τέθνακε, καὶ ὤλετο Δωρὶς αἰοιδά.

Bion, the swain, and all, with him, is dead ;

Song lives no more, the Doric Muse is fled.

To which I am certain of being excused for adding, after Schultens, the following from the *Philoctetes* of Sophocles :

Ἡ γὰρ Εὐσέβεια συνθνήσκει βροτοῖς  
Κἂν ζῶσι, κἂν θανώσιν, οὐκ ἀπόλλυται.

But Piety, whate'er to man arrives,

Lives he, or dies he, still on earth survives.

Ver.



Ver. 3. —*do I yield*—.] Such is the general meaning of the verb נפל, which implies “to fall or yield,” as in battle, or “to *fall down* or *prostrate oneself*,” as in reverence: whence Schultens, “*Non ceciderim ego à vobis*.” But I prefer the Tigurine version, which I have given with scarcely any variation: “*Non cedo vobis in ullâ re*.” Reiske understands נפל as a substantive, instead of a verb, and hence renders the passage, “*Ego non sum abortus, cadaver, πῶμα, σκύβαλον, pituita excreatitia, quisquiliæ, præ vobis*.” “I am no refuse or offal in your presence.”

Ver. 3. *And with whom are not such sayings as these?*] This is the direct rendering; in which the Hebrew כִּמְרֵי אֱלֹהִים, “such sayings as these,” unquestionably refers to the string of proverbs and proverbial sayings with which the remainder of the chapter is filled, and which are tauntingly quoted, to prove, first, that the speaker, to adopt his own language, “*has understanding as well as his companions*,” and secondly, to show that all their attacks upon him consist of a series of common-place and thread-bare maxims, that, however true in themselves, have no application to the case. It is difficult to divide several of these from those that immediately follow; or to say where they begin, and where they ought to end: though it is at the same time perfectly clear, that the whole is a mass of separate and detached maxims, and ought to possess some division. I have attempted it, by means of inverted commas, as well as I am able. There is a peculiar acumen and appropriation in the first two or three.

This view of the subject, however, is, for any thing I know to the contrary, new; but I trust it will be allowed to be correct; and will be found to give a peculiar force and connection to the beginning of the ensuing chapter, where the speaker, breaking off his quotations, returns to his companions, and continues the expostulation with which the present chapter commences. The common rendering, “*Quis nescit omnia hæc?*” “*Who knoweth not such things as these?*” is uniformly referred, but, as far as I can perceive, without any meaning, to the preceding verse, or the prior part of the present verse, both which contain a declaration, not of *things* or *facts*, but of mere *opinions*.

The method is common to the ethical poets of the East, and even to many who can hardly range under this character. Most of the pastorals of the Moallakat offer instances of it. Thus Zohair concludes



concludes the third of these seven poems with a string of very excellent apophthegms; of which the following, as translated by Sir W. Jones, are a few, and are well worthy of being copied:

“EXPERIENCE has taught me the events of this day and yesterday; but as to the events of to-morrow, I confess my blindness.

“Half of man is his tongue, and the other half is his heart: the rest is only an image composed of blood and flesh.

“He who confers benefits on persons unworthy of them, changes his praise to blame, and his joy to repentance.

“How many men dost thou see whose abundant merit is admired when they are silent, but whose failings are discovered as soon as they open their lips.

“An old man never grows wise after his folly; but when a youth has acted foolishly, he may attain wisdom.”

Ver. 4. *Their brother is become a laughing-stock—*] There is certainly much difficulty in this and the two ensuing verses; and hence the reader must not be surprised at the very different versions which have been offered by different commentators. The literal rendering of the first couplet, as the original text is usually written, is as follows:

A laughing-stock to HIS companions *am I*,  
Calling upon God that he would succour HIM.

Here no reader can fail to observe the extreme incongruity of persons of which it is compounded, nor to ask to whom the *his* and the *him* refer. Schultens, however, continues it with all its incongruity, and thinks it may be justified by its being regarded as a proverbial phrase. Not so the editors of our national version, who have circuitously rendered it thus, “*I am as one* mocked of his neighbour, who calleth upon God, and he answereth him:” in which explanation we have no grammatical error, but no relative application. In Tyndal we meet with it as follows: “Thus he that calleth upon God, and whom God heareth, is mocked of his neighbour:” but this is paraphrase, and not translation. The earlier commentators are equally doubtful, and equally distant from each other; nor is it necessary to quote them.

Reiske, dissatisfied, as well he may be, with every effort, plunges, till he completely loses himself, into the stream of conjecture. He contends, that v. 3. has no connexion with v. 2. and that v. 11,  
and

and 12, should be introduced between them. He makes a very slight but highly beneficial change in the common reading of v. 4. changes more than half the common reading of v. 5. and even then maintains that its true position should be immediately after v. 21. to which place he transfers it. Throughout all this, I can only consent to follow him in making a slight alteration in two letters that are often mistaken for each other in copying, and thus changing אֶחָדָם קָרָא, in v. 4, as it commonly stands, to אָחָדָם דִּקְרָא; by which we obtain a grammatical concordance of persons, and a more clear and definite meaning; and shall then have to read, as in the version now offered, "A laughing-stock to his companions is *their brother*;" instead of, as it can only be literally translated in the common reading, "A laughing-stock to his (or their) companions *am I*, calling upon God, &c."

Ver. 4.—*to the proud.*] In the Hebrew, לִפְיָד; which word, however, and in a different signification, is made the commencement of a new period, as well as of a new verse, in all the translations with which I am acquainted. A valuable conjecture of Reiske has led me to the present reading and punctuation; and has shown clearly, from the explicitness of the sense thus obtained, that לִפְיָד should close the paragraph in v. 4, instead of commencing a new paragraph in v. 5. Without this arrangement, all is confusion; and hence innumerable conjectures have been hazarded as to the meaning of the poet, and almost as many different versions offered, equally irrelevant and unsatisfactory. Generally speaking, לִפְיָד has been translated, by those who make it commence a new sentence in v. 5, "*a lamp, or torch.*" Thus, in our common version, "*He that is ready to slip with his feet, is as a lamp despised in the thought of him that is at ease;*" the whole of which is drawn from the Latin renderings of Junius and Tremellius, and of Piscator. In this interpretation, however, the collocation of the original couplet is completely inverted, and, after all, the meaning is by no means explicit or satisfactory. Whence Mr. Parkhurst offers the following rendering: "A torch of contempt (or a contemptible link) to the splendours of the prosperous *is he who is* ready to slip with his feet;" thus maintaining the usual punctuation, but restoring the sentence to its verbal order, and translating עֲשָׂתוֹת by the term *splendours*; a far better rendering than *thought* or *thoughts*, as in our established lection. See his Lexicon, art. עֲשָׂת; in which the reader will

will find that the primary idea of this term is stated (and justly so) to be "*radiance, brilliance, shining, glossiness:*" on which account I have preferred the sense of *sunshine* to any other, as more congenial to our common mode of phrasing, while it meets in an equal degree the meaning of the original.

There are other commentators who, by dividing the word לפיר into two parts, a preposition and a noun, instead of regarding it as a single term, translate it (from פיר, *calamitas, infortunium*) *calamitati*, or *ad infortunium*: the former of which is the rendering of Schultens, and the latter of Cocceius; both of whom, moreover, hold the ensuing term בון (and properly) as a substantive, and not as an adjective or participle; as implying *vilitas* (which is Schultens's interpretation); or *contumelia* (which is that of Cocceius, and still better), instead of *contemptible*, the expression used by Parkhurst; or *despised*, as it occurs in our common reading. Whence, in Cocceius, the entire passage runs as follows: "Ad calamitatem contumelia, apud nitelam tranquilli, parata est vacillantibus pede;" "A reproach or derision at calamity, amidst the splendour of the man of ease, is in readiness for those who are slipping with their feet." While Schultens gives it to us thus, "Calamitati vilitas adest apud splendidam prosperitatem securi; percussio flagellans vacillantibus pede:" "Contempt is present for calamity amidst the splendid prosperity of the secure; a SCOURGING STROKE for those who are slipping with the feet." This, however, the reader will perceive, is, in its whole extent, another and a very different meaning from any of the preceding. I agree with both in regarding בון as a substantive; but see no reason for departing from the general use of לפיר as a single, instead of a compound term. Why Schultens has understood בון in the sense here rendered, "a scourging stroke," I shall explain presently.

Ver. 5.—*a derision*—] In our common version בון is regarded as an adjective, or participle, and hence rendered "*despised*," instead of "*a despisal, or derision*." See the preceding Note.

Ver. 5.—*the sunshine of the prosperous*.] See the Note preceding the last: to which I have only to add, that the Hebrew שֶׁאֵין not only implies a *person* or *persons at ease*, as in our common version, but "*the prosperous*," "*the successful*," "*those who have the means of enjoying ease*;" and appears to be more properly rendered by

by the first, than in any other sense. Mr. Parkhurst, as I have already observed, has anticipated me in giving it this sense, and I cordially coincide in his version.

In few words, then, the text of ver. 4 and 5, which is usually given and pointed as the first of the two following forms, should be given and pointed as the last, which I here add by way of contrast, as I have already translated it in the text.

## COMMON READING.

שחוק לרעהו אהיו 4  
קרא לאלוה ויענהו:  
שחוק צדיק תמים:  
לפיד בוז לעשתות שאנן 5  
נכון למוערי רגל:

- 4 Ludibrium socio suo, existo,  
Invocam deum, et respondet illi;  
Ludibrium justus, perfectus.  
5 Lampas contempta est cogitationi peccati  
Paratus ad nutationem pedis.

## PROPOSED READING.

שחוק לרעהו אהו 4  
הקרא לאלוה ויענהו:  
שחוק צדיק תמים לפיד:  
בוז לעשתות שאנן 5  
נכון למוערי רגל:

- 4 Ludibrium socio suo frater ejus,  
Invocans deum, ut respondeat illi;  
Ludibrium justus, perfectus, superbo:  
5 Irrisio, apud splendorem secundi,  
Paratus ad nutationem pedis.

Ver. 6. *The tents of plunderers, &c.*—] This appears to be the commencement of another of those proverbial sayings referred to in ver. 3; and so commonly known as to induce the afflicted reciter to exclaim, “With whom are not such sayings as these?” Like the two preceding, it is admirably introduced, and is designed to prove to his companions that their suspicions of his uprightness and piety are altogether without foundation: that they know nothing of the mysterious ways of the Almighty, who, instead of constantly rewarding the good and punishing the wicked, appears, in many instances, and even



even to a proverb, to protect the public robber, and the blasphemers of his own name.

Ver. 6. *Of him who hath created all these things with his hand.*] So Reiske, “Deum qui produxit hæc omnia manû suâ.” The supposed difficulty results from the common error of reading אלה for אלה, *Deum*, *God*, instead of *hæc, ista, or these things*; an error made and copied with the utmost pertinacity by transcribers; and from a perpetuity and general adoption of which, nobody has hitherto been able to translate, but merely to paraphrase the text: whence we have been overloaded with circuitous renderings, differing in kind, and agreeing alone in being equally inexplicit and unsatisfactory. Perhaps, throughout the whole book of Job, there is not a passage that has been more diversely rendered, and from this mere superfluity of a single letter. Our established version is chiefly copied from St. Jerom, but with the addition of the explanatory word *abundantly*, which does not occur in the Vulgate: while in Arias Montanus it is “Quia adduxit Deum in manû suâ,” which I do not profess to understand; in the Arabic, which is certainly sense, though not the sense of the original, “Quia Deus non est in cordibus eorum,” “Because God is not in their hearts:” in like manner the Syriac. Piscator gives it, “Adducit Deus ut eveniat optatum ad manum,” “God concedeth, that what is wished for should come to hand:” Tyndal, “Yee, God geveth all things rychely wyth hys owne:” Schultens, “Cuique, qui adducit Numen in manû suâ,” which is nearly a copy of Arias Montanus, and as little intelligible. I shall close with observing, that “*he who*” is the common rendering of אשר, and consequently “*of him who*,” the common rendering of לאשר; and that it is clear, from ver. 9 of the present chapter, that the expression “*with his hand*” refers to the Almighty, and to no one else, where the same phrase is iterated agreeably to the genuine spirit of Eastern poetry.

Ver. 7. *Again:—Go ask the beasts, &c.*] The speaker here introduces a third of those proverbial sayings, which he asserts to have been in every man’s mouth. So Solomon, upon another occasion, “Go to the ant, thou sluggard, and be wise.” It is as though he had said, “Why tell ye me that the Almighty hath brought this calamity upon me?—every thing in nature—the beasts of the field,



field, the fowls of heaven, every inhabitant of earth and sea, and every thing that befalls them, are the work of his hands, and every thing feels and acknowledges him to be the universal Creator and controller. It is the common doctrine of all nature but to apply it as *ye* would apply it to me, and to assert that I am suffering for being guilty of hypocrisy, is equally impertinent and impious. He ordaineth every thing in wisdom, as well as in power; but why events happen as they happen, why good and evil are promiscuously scattered throughout nature or human life, *ye* are as ignorant of as myself." The direct meaning of the Hebrew וְאֵלֶּם שֶׂאֵל is as given above: *Again*:—"Go.—"

Ver. 11. *Doth not the ear prove words?*] It is just as clear from this and the subsequent verse, as it is from the close of ver. 3, that the intermediate passages are proverbial; that, like the beautiful quotations in ch. viii. 11—13, they were the sayings of the wise men in earlier times, carefully treasured up in the heart, and rehearsed from generation to generation. And it is also clear that this couplet itself was equally a proverb in common use, since it is again quoted as such by Elihu, ch. xxiv. 3.

Ver. 12. *Prove the wisdom of the Ancients.*] The word *prove* (תִּבְחֶךָ) ought to be repeated in this verse from the preceding, or, at least, ought to be understood; so that the two verses may be connected, and not unintelligibly separated in a manner that makes it highly doubtful what either of them refers to; and, as I have already observed in a preceding Note, so as to induce some commentators to believe that one, if not both, belong to some other place, rather than to their present. I trust that, with this suggestion, the sense will be perfectly clear. In the common reading, however, it is very far from being so; and hence a variety of explanations and interpretations, all differing from one another, have been offered, to diminish its obscurity. Our common version is taken from St. Jerom; but Piscator, Junius, and Tremellius, among the earlier translators, and Schultens and Grey among the moderns, make the expression בִּישִׁישִׁים "with the ancient," "or ancients," a term of reproach, and apply it in this sense to the companions of Job, as follows, either absolutely, or by way of question, "In decrepitis," or "An in decrepitis sapientia?" "Wisdom, then, is with the *superannuated*," or, "Is wisdom with the *superannuated*?" This, indeed, is one sense of the term: but it also means "ancients," or those of former times,

or possessed of the longevity of the first ages of the world ; as particularly referred to in ch. viii. 10. ארך ימים is, literally, “longævus” “grandævus,” μακρόβιος, “long-lived ;” and necessarily alludes to that earlier period of the world in which the life of man extended to its primitive duration, and had not yet been shortened ; the age immediately after the flood, or, more probably, which preceded it.

Ver. 15. — *and they cease.*] In the Hebrew, ויבשו, from בש, “to flag or fail,” “to become torpid or inactive.” I am at a loss to determine why this expression should be so generally rendered, as it has been, “And they dry up;” since, at best, it can only be a remote interpretation.

Ver. 16. — *might and sufficiency.*] In the original, עַם יְהוּדָה; a poetic expression for “sufficiency of might,” “might, sufficient or equal to every emergency.” In most versions the clause is given as though it were a literal repetition of the first clause in ver. 13. The Hebrew scholar, however, will perceive that the terms are essentially different: the word תְּרוּשָׁה is a derivation from שׁוּוּה, to equalize or make *equal*; and consequently implies equality, adequacy, competency, or sufficiency, in the sense above offered, rather than “*wisdom*,” “*security*,” or “*substance*,” which are the renderings of St. Jerom, the Arabic translator, and Junius and Tremellius. It is singular that in this instance the Arabic is given differently from the Syriac, which it so uniformly follows: the first being מְסֻסָּם<sup>א</sup> חֲמִשָּׁה<sup>ב</sup> חֲמִשָּׁה<sup>ג</sup> “*Ipsius robur in lumbis eorum*,” “His is the might of their loins,” *i. e.* “their utmost vigour or power of action;” and the second, לֵה אֲעֲזֹמֶת<sup>א</sup> וְאֶחָלַשׁ<sup>ב</sup> “*Ipsius magnificentia et salus*,” “his grandeur and security.”

Ver. 16. "*The beguiled and the beguiler—*."] It is highly probable that the speaker has a reference in this passage to himself, and his unjustly suspicious friends, whose acrimonious charges had at times beguiled him into expressions which he felt to be unbecoming and arrogant. The phrase "deceived and deceiver" does not so well apply.

Ver. 17. — *counsellors he leadeth captive.*] He leadeth them לַחֲזָקָה, “as a prey or spoil:” so Aquila, λήφοντα, “a prey;” and the Septuagint

Septuagint still better, αἰχμαλώτους, “captive.” Thus Tyndal, in ver. 19. where the same term is repeated, “*into captivyte*;” though in the verse before us he chuses to render it differently, “He carryeth the wise man as it were *a spoyle*.”

Ver. 17. — *maketh distracted.*] In the common reading, “maketh fools;” this, however, is not the exact meaning of the term יהולל, which does not imply habitual want of understanding, fatuity, or dotage, but rather “trenzy, intoxication, delirium;” from הלל, “to dance, exult, or be merry, to roar tumultuously, reel, or stagger as with wine.”

Ver. 18. *The authority of kings he dissolveth.*] “He dissipateth their proud controul like vapour, and bindeth them, like slaves, to the triumphal car of their enemies.” Such appears to be the meaning of the present verse, which, thus interpreted, is clear and explicit. It is difficult to understand the common rendering, “He looseth the bond of kings, and girdeth their loins with a girdle.” אסר means “to bind or restrain by the authority of laws or edicts;” whence מוסר may imply “laws, edicts, or decrees,” or *authority* generally, as well as the *bond* or *restraint* they produce: and if the word *bond* be used in this sense, there can be no objection to it; and it is thus used by Mercer, whose general meaning is precisely that now offered, “Vinculum regum solvit, et ligat cingulum ad lumbos eorum;” “He dissolveth the bond (restraint) of kings, and bindeth the *captives*’ girdle (for so he explains it) about their loins.”

Ver. 19. — *ministers.*—] כהנים (*cohanim*), “chief officers of the state, or of the priesthood.” By some translators it is restricted to the latter sense, especially by St. Jerom and Schultens. There is nothing, however, to justify such restriction.

Ver. 19. — *and prostrateth chieftains.*] So Dr. Stock:

“And stout warriors he overthroweth.”

But סלף does not mean so much “to overthrow,” as “to prostrate, precipitate, or throw head foremost:” whence Schultens, “Et perenni vigore præditos agit præcipites;” “And the men of unfailing might he urgeth headlong.” איתנים implies, as here rendered, “*men of might*, or great physical strength; men of violence, or war; stout warriors,

warriors, chieftains ;" in early ages selected to take the lead, on account of their muscular make.

Ver. 20. *He bewildereth.*] מסיִר, from סר "to turn aside from the right path," "to lead astray," and hence "to bewilder." Reiske renders it synonymously with the Arabic صَوَّر "to pervert, or make tortuous"—"curvum et tortuosum perversumque faciens labium;" but *bewildereth* is a better meaning.

Ver. 20. — *of the trusty.*] This will admit of two explanations: "of the honest upright statesman," in whose advice the people have been accustomed to trust; or "of the eloquent and experienced orator," who has been accustomed to *trust* to his own powers. Dr. Stock, and I think with propriety, adheres to the former interpretation; Junius and Tremellius, as also Piscator, prefer the latter; and hence, in both versions, we find the Hebrew לְנֹאמְרִים rendered *eloquent* instead of *trusty*, which is its literal meaning,—"*amovet sermonem eloquentibus.*" Reiske moreover explains it in the same manner, "*Quorum verbis fides certa poterat et solent haberi.*"

Ver. 20. — *of the elders.*] The term זְקֵנִים seems, in the present place, to imply something more than "of the aged," as it is commonly rendered; and rather intimates, "the aged officially convened in public council;" whence it is rendered "of *senators*," by Schultens and Dr. Stock: but *elders*, or *eldermen*, is a more general term, and hence more extensively appropriate, as well as more consonant with what ought ever to be the unaffected simplicity of biblical language. Though the term *senators* includes the idea of age, it includes it more remotely. In Gen. l. 7. we have a similar use of the term *elders*: for we are told, that "when Joseph went up into the land of Canaan to bury his father, with him went all the servants of Pharaoh, the *elders of his house*, and all the *elders of the land of Egypt*;" in other words, the chief officers of state, the privy counsellors, and the entire senate or body of legislators, chosen from the land or people.

Ver. 21. *He poureth contempt upon the nobles.*] In the common rendering, "upon princes;" but the term נְדִיבִים implies, rather, *men*  
הַ
of

of rank or high birth, generally, than *princes*, and is perfectly synonymous with the Latin *generosi*. It is applied by Job to himself, in ch. xxx. 15. yet there is nothing to induce the supposition that the patriarch was of *royal* blood, in the proper meaning of this adjunct.

With respect to the exuberance of imagery in the general description before us, it is obvious, that, in the full desire he feels to contrast the vanity and nothingness of man and of nature with the power and supremacy of the Deity, the poet almost labours for examples, and seems on the point of exhausting the fertility of his abundant imagination. The classical reader can scarcely avoid comparing the grand train of his observations with the following exquisite verses of Lucretius, lib. V. ver. 1232.

Usque adeo res humanas VIS ABDITA quædam  
Obterit ; et pulchros fasces, sævasque secures,  
Proculcare, ac ludibrio sibi habere, videtur.

So, from his awful shades, some POWER UNSEEN  
O'erthrows all human greatness ! treads to dust  
Rods, ensigns, crowns,—the proudest pomps of state,  
And laughs at all the mockery of man.

Ver. 21. *And unstringeth the girdle —.*] Such is the literal rendering. In our common version, “He weakeneth the strength:” this is well paraphrased; but the paraphrase is unnecessary. In Dr. Stock, it occurs nearly as in the present reading :

“And the girdle of the vigorous he unbindeth.”

I am not sure that the expression, “of the stout-hearted, or vigorous,” “the compact, or close-built,” might not be rendered “of envoys,” of those who are ready prepared and on the point of being despatched upon affairs of state. The Hebrew אִפְּקִים implies “compact,” “packed up,” “fully prepared, or ready.” It is derived from פָּקַע, “to force, squeeze, constrain, or pack up in a small compass:” whence Schultens, not inappositely, renders the passage *cingulum promptissimorum*, “the girdle of the perfectly prepared or ready:” yet I rather chuse to give it the general meaning, and to regard it as expressive of the stout robust yeomanry of a country, in contrast with its nobles.

Ver. 22. *And draggeth the death-shade—.*] The author of the poem discovers a great partiality for this figure: the reader can scarcely fail to recollect its occurrence in ch. x. 21, 22. In the  
present



present instance, however, it appears to be used in a different sense, and to allude, in characteristic imagery, to the dark and recondite plots, the deep and desperate designs, of traitors and conspirators, or other state-villains: for it should be observed, that the entire passage has a reference to the machinery of a regular and political government; and that its general drift is to imprint upon the mind of the hearer the important doctrine, that the whole of the constituent principles of such a government, its officers and institutions, its monarch and princes, its privy-councillors, judges, and ministers of state; its chieftains, public orators, and assembly of elders; its nobles, or men of hereditary rank; and its stout, robust peasantry, as we should express it in the present day; nay, the deep, designing villains that plot in secret its destruction,—that the nations themselves, and the heads or sovereigns of the nations, are all and equally in the hands of the Almighty; that, with him, human pomp is poverty, human excellence turpitude, human judgment error, human wisdom folly, human dignities contempt, human strength weakness.

Ver. 23. *He letteth the nations grow licentious*—] The Hebrew term מַשְׁגִּיחַ is usually rendered “he increaseth,” instead of “he letteth grow licentious.” In reality, it implies both senses; for the primary meaning of שָׁגָה, very nearly if not altogether synonymous with שָׁגָה, is “to grow luxuriant or rampant,” and hence “to increase, run wild, go astray, or err.” In the common rendering, the latter clause of the verse is a mere repetition of the idea contained in the former: by the present, two opposite ideas are contrasted with each other. Few expositors, indeed, have been satisfied with the usual rendering; and hence Reiske has taken some pains to *amend* (as he calls it) the verse, in what he conceives to be two literal errors; and has translated the term now before us, from the Arabic صَحَّاجِي or صَحَّكِي, *dolere faciens*, “making the nations lament.” I see no necessity, however, either for his literal corrections, or for imposing this sense upon the verb שָׁגָה, for which there is no authority in the Hebrew.

Ver. 23. — *and giveth them quiet.*] In the original, וַיְנַחֵם; which is usually, but improperly, derived from נָחַם, signifying to “squeeze,” “press,” or “oppress;” whence our common version,

“And straitneth them *again* ;” while Schultens renders it “In angulum removet,” “He driveth them into a corner.” The real root of the verb is נח, “to rest,” “settle,” or “be at ease ;” whence it is rendered by Reiske, but paraphrastically, “Et consolans eas,” “And comforteth them.” Dr. Stock has followed the same derivation in this instance ; and his translation of the entire couplet is thus :

“He maketh nations spread, and destroyeth them ;  
He stretcheth out nations, and *layeth them to rest.*”

Ver. 24. *He bewildereth the judgment*—] In our established version, “He taketh away the heart.” In ver. 20, I have already rendered מסיר “he bewildereth,” and there is no reason for changing the sense in the present instance. לב will undoubtedly mean the heart, as well as the understanding or judgment, qualities which were formerly ascribed to this organ. In modern days, however, we have transferred these qualities to the head ; and have given courage to the heart, in their room. On this account it is better to translate the quality, than the organ referred to.

Ver. 25. *They grope about in darkness.*] So the same writer, (if Moses be indeed the writer, as I trust the introductory Dissertation has sufficiently established, from internal evidence,) in Deut. xxviii. 28, 29.

The LORD shall smite thee with madness,  
And blindness, and astonishment of heart.  
And thou shalt grope at noon-day as the blind gropeth in darkness ;  
And thou shalt not prosper in thy ways.

Ver. 25.—*even without a glimpse.*] Such is, probably, the true rendering of ולא אור in the present place ; for the Hebrew אור implies *light* only secondarily, from its quick vibratory *flow*, its successive glimpses or coruscations ; the term being primarily applied to a stream, or *flow of water*.

In perusing this chapter carefully, the reader will perceive that various parts of its bold and spirited imagery have been copied by subsequent poets among the Hebrews. The writer of Ps. cvii. has been largely indebted to it, as the following passages may evince :

- v. 27. They reel and stagger *like the drunkard.*
- 40. He poureth contempt upon princes ;  
*And causeth them to wander in a pathless desert.*

## CHAP. XIII.

Ver. 1. *Lo! all this—*] The exprobratory address commenced at the beginning of the preceding chapter is here reverted to. See the Note on ch. xii. 1.

Ver. 3. *But, would that I could—*] In the original *אוֹלַם אֲנִי*, whence Reiske, “*Annon et ego—*”: but Dr. Stock, still better in my opinion, “*Would I might speak out to the Almighty!*” *אוֹלַם* is a particle of very general use, and employed in very different senses: 1. Affirmatively, it denotes “truly,” “surely,” “doubtless;” and this is its common rendering in the passage before us, but I think an erroneous rendering. 2. Interjectively, it implies “Oh! that—” “would that—” consistently with the sense offered in the present text. 3. Exclamatively, it denotes “How!” “what!” “how much!” “to what degree!”; and this appears to be its meaning in the opening of the ensuing verse, in which the same term is repeated; but which in our common lection is rendered in conjunction with *ו* causatively; and hence, still differently from either of these significations, “*For ye are forgers, &c.*” instead of “*For what forgers are ye—*,” or “*For how much are ye forgers—*.”

Ver. 3. *That I could direct the argument to God!*] Commonly rendered, “*And I desire to reason with God.*” In this place, however, *הוֹכֵחַ* is rather a substantive than a verb; “the argument,” or “train of reasoning,” rather than “to reason.” *חִפֵּץ* denotes generally to “bend,” “incline,” or “direct,” and will apply to either sense. Reiske, from the Arabic *أحفص* explains it, “*Argumentationem adversus Deum colligam—*” “*I will collect, or muster, the argument against God:*” but the explanation is not justified by the context.

Ver. 4. *For what forgers of fallacies—*] *וְאוֹלַם* (*ve-ulam*) appears clearly in this place to mean, exclamatively, “*For what—!*” See the last Note but one. *טַפַּל* means equally “*to forge, or work out a thing,*” and “*to catenate, string, or sew together;*” whence Dr. Stock, not inaptly, renders the expression *טַפְּלֵי שָׁקֶר* “stringers of lies,” instead of “forgers of lies,” as in our common reading; while Tyndal, with equal truth, translates it “work-masters of lies.” Yet *שָׁקֶר*, in the present instance, means *sophisms* or *fallacies*, rather than *lies* generally; “false, insidious reasonings,” “arguments perverted intentionally.”

Ver. 4.

Ver. 4. *Fabricators of emptiness.*] “Builders up of inanity;” in our own idiom, “builders of castles in the air.” The imagery is thus continued, and admirably heightened: “The whole train of your disputation is folly; and even this not of your own invention, but the folly or logical absurdity of other sophists, merely once more brought forward, re-edited, re-framed, or re-fabricated, by yourselves.” רפא, whence the term רפאי before us, implies “to build, or re-build; to frame, or fabricate;” “to restore,” “repair.” It hence implies, secondarily, “to restore,” “rebuild,” or “renovate the human frame;” “to heal,” or “cure;” and thus רפאי also implies, but in a subordinate sense, “*physicians*,” “practitioners of the healing art;” in which signification the term is understood, but I think with a very wide and unnecessary change of imagery, by the greater number of translators. Reiske, with an inclination towards the direct rendering of the present text, offers (رافئى اللّ) *interpolatores erroris vel stultitiæ*, “interpolators, counterfeiters or forgers of error or folly.” Schultens gives us “consutores nihili,” “sewers,” “stitchers together” or “menders of nothing.”

Ver. 5. *This would, indeed, be—*] Or, “*Truly this would be—*.” So Schultens, “*Quod quidem, &c.*” in the original, וזהו.—“*As wisdom*,” i. e. “*as it were wisdom*.” in the original, לחכמה: this is by no means an uncommon rendering of ל: thus Josh. vii. 7. “The hearts of the people melted and became *as* water.” Solomon is supposed by all the interpreters to have been indebted to the present sarcasm for the well-known apophthegm, Prov. xvii. 28.

Even a fool, when he holdeth his peace, is accounted wise;

While shutting his lips, a man of understanding.

To the same effect the following proverbial tetrastich of great beauty and elegance:

الصمت قالزم ولا بنطق بلا سبب  
 أن المعلل والكثار في تعب  
 فان طننت أن النطق من ورق  
 فاستيقن أن الصمت من ذهب

Keep silence, then,—nor speak, but when besought;

Who listens long, grows tired of what is told:

With tones of silver though thy tongue be fraught,

Know this—that silence, of itself, is gold.

Ver. 6.

Ver. 6.—*the fulness of*—] In the original, רבוה; from רבה, “to multiply, or exuberate, to become full, or redundant;” whence Reiske translates the term *exundantiam*.

Ver. 7. *Behold, ye would talk wrongfully*—.] This severe and powerful address does not appear to have been properly entered into by any of the commentators. There is a peculiar force in the different particles in the original, with which most of the lines begin, ה, א, ו, “behold,” “therefore,” “yea,” “forsooth;” which have been but little attended to, but are in a great degree necessary to the connection or explanation of the general strain of rebuke, and which I have hence endeavoured to preserve.

Ver. 9. —*with the beguiling of man*—.] So Tyndal, “Thynke ye to begyle him as a man is begyled?” The proper idea is caught hold of, though given in a form and latitude of interpretation inconsistent with strict rendering. In Dr. Stock it occurs thus:

“As one wheedleth a mortal, will ye wheedle him?”

Ver. 10. *For dissemblingly*—] The Hebrew א is here a causative and not a conditional particle, though commonly understood in the latter sense, and consequently rendered *if*, instead of *for*. It is rendered in the same causative manner Ezek. xxxv. 6. and elsewhere. בסתר, “secretly in a bad sense, covertly, disguisedly, dissemblingly, or hypocritically;” whence Mercer, “*per hypocrisin*,” and Schultens, “*sub velo specioso*.”

Ver. 11. —*overpower you*.] In our common version, “fall upon you:” but the Hebrew יפל means something more than to *fall upon*, —“to fall upon, like a rock or a mill-stone;” and hence, to crush to pieces: whence פלח implies *a mill-stone*, from its peculiar use and power.

Ver. 12. *Dust are your stored-up sayings*.] The original will admit of various renderings. Our common version is derived from Junius and Tremellius, who scarcely differ from St. Jerom, “Your remembrances are like unto ashes;” but it affords no satisfactory meaning: and hence almost every other translator or interpreter has understood by זכרבי (remembrances), *memoranda*, *memorabilia*, “things stored up, or committed to memory;” whence Arias Montanus, “*Memoriæ vestræ, parabolæ cineris*,” or, in the words of Dr. Stock,

“Your memorandums are maxims of dust.”

This



This is nearly, if not altogether correct. It appears to me, however, that *זכרתי* is, in the present place, rather an adjective than a substantive, and implies “*recollected*,” “*stored-up*,” “*remembered*,” rather than *memoranda*, *recollections*, or *remembrances*; and, consequently, that *זכרתיכם משלי* implies rather “Your recollected or stored-up sayings, or maxims *are*—,” than “Your remembrances or memorandums *are* sayings or maxims of—.” So Schultens, “*Sententiæ vestræ memorabiles*,” “Your memorable aphorisms, or maxims.” In vernacular language, it would be, “The sayings you have at heart are mere trash.”

Ver. 12. *Your collections, collections of mire.*] There can be no doubt that *גבי*, in the present place, implies “*collections* or *accumulations*,” in some sense or other; and there can be as little doubt that its immediate sense is pointed out by the preceding member of the verse. Your *collectanea*, as Dr. Stock observes, would be, perhaps, the modish phrase; whence his own version is,

“Heaps of mire your heaps of remarks:”

while Mr. Parkhurst, but I think less correctly, renders it your “heaps of words,” your “high-flown discourses.” The original makes no mention either of *words* or *remarks*: it is, “*heaps*,” “*collections*,” or “*gatherings*,” alone; and merely refers to the *collections*, or *gatherings*, or *bodies*, as our common version has it, of the proverbial and recollected sayings referred to in the preceding part of the verse. This is quite in unison with the drift of the speech in its opening, ch. xii. 1. and following; in which the speaker ridicules in like manner the popular aphorisms of his friends, as applied to himself, and opposes them by others of closer validity and appropriation.

Ver. 13. —*I will*—.] The original is peculiarly emphatic, in consequence of this repetition,—a repetition that has seldom been attended to by the commentators.

Ver. 14. *Let what may*—.] על מה. It is a verbal repetition from the preceding verse, and, like the preceding “*I will*,” an anaphora of considerable force, though neglected by translators in general; who, overlooking the rhetorical figure, have not known what to do with the words. Hence our common version renders them “*wherefore*,” consistently with the “*propter quid*” of Arias Montanus,

Montanus, the “quare” of the Vulgate, and the “quamobrem” of Piscator. Schultens is nearer the mark, but his rendering is a paraphrase rather than a literal version: “Superquoque tandem eventu,” “Yet in every event;” which is equal, however, to “Let what may,—” though the beauty of the iterative figure is lost. Reiske proposes that the terms be either dropped altogether as superfluous, or united to the preceding part of the couplet thus:

אני יעבר עלי מה על מה

I will—let what may, upon what may, come upon me.

This is ingenious: but I trust the present version will sufficiently show that there is no occasion for changing the usual order of the reading or punctuation; much less for suppressing any part of the text.

Ver. 14. *I will carry my flesh—*.] In the original, the future tense prevails throughout both images; which were unquestionably national or Oriental adages, to express a readiness to run into the utmost degree of danger. The last is not unfrequently repeated in the Sacred Writings: thus 1 Sam. xxviii. 21. “Behold, thy handmaid hath obeyed thy voice; and *I have put my life in my hand.*” So also Judges xii. 3. The first is not dissimilar to the Arabic لحم علي وضع “His flesh is upon the butcher’s block.” It is probable that the idea of both is derived from the contest which so frequently takes place between dogs or other carnivorous quadrupeds, in consequence of one of them carrying a bone or piece of flesh in his mouth, which instantly becomes a source of dispute, and a prize to be fought for. The meaning of both is exactly parallel to that of our own mode of phrasing: “I will stake my life upon the hazard or success of it.” Not widely different the Germans, “Ich will meine haut selbst zu markte bringen.”

Ver. 15. *I would not delay.*] The passage has been rendered very variously. The true reading appears to be לא איהל; which is commonly rendered, either positively, “I will not hope;” or interrogatively, “Shall I not hope?” To the former, Schultens, Grey, and Dr. Stock incline: to the latter, Arias Montanus, Junius, and Tremellius. Other commentators, apparently from an idea that the expression, if rendered positively, is altogether irreverent, have supposed an error in the original text, and have introduced לו for לא, “I will hope in him,” for “I will not hope.”

I must

I must differ from all these renderings, though I cannot differ in the reading from those who continue what appears to be the true text, **לֹא אֵיחַל**. The verb **יחַל** has various meanings; its more direct and primary is, “to abide, tarry, delay, linger;” its secondary meaning, “to linger for, long for, expect, or hope.” Instead of the second, I understand the verb in its primary sense, “I would not delay—,” “I would not cease or withhold.”

The interpretation of Reiske is still different, and is synonymous with the Arabic, **لا احتال** and **لا إحاول**. “Proprie (says he) non excogitabo strophas, quibus ipsum eludam tantummodo;” “I will not hunt after subtilties, by which I might merely fly from or elude him.” But after the version now offered, there is, I think, no necessity for such a paraphrase.

Ver. 15. *I would still justify—*.] **אֶךְ אֲוִלִּיחַ** : In our common version, “But I will *maintain*;” yet **נִבַּח** means rather “to act or speak truly, justly, or righteously,” “to rectify,” or “justify,” than merely “to argue or maintain a cause, be its nature what it may.”

Ver. 16. *But God—*.] Here again we meet with **הוּא** (*Hû*), which may either be regarded as a simple personal pronoun, or the characteristic name of the Almighty. I have preferred the latter sense; and upon the force of the term in this sense, see Note on ch. viii. 19.

Ver. 16. *The wicked alone—*.] Or “Only the wicked—,” **כִּי חֲנֵף**. The particle **כִּי** is here clearly restrictive, and implies “*only, alone, or but*,” in the same sense as in Exod. viii. 8. and various other places. Why **חֲנֵף** should so commonly have been rendered *hypocrite*, I cannot tell; its real meaning, as a verb, is “to defile or pollute” generally, as Mr. Parkhurst has judiciously observed: whence the passage is thus rendered by Dr. Stock,

“For into his presence a worthless man shall not come.”

Ver. 17. *And my declaration—*.] The term **אֲחֻזֹּתַי** does not, I believe, occur elsewhere, though its root **חָזַח** is not uncommon. Reiske supposes it to be an error of the copyists, and substitutes **וְאֲחֻזָּה** in the sense of **וְאֲחֻזָּה** (**واحووها**); translating the passage, thus changed, “*Et comprehendite illum vestris auribus*;” “and comprehend

comprehend (consociate) it with your ears." There is no necessity for a change of any kind; the passage is sufficiently clear as it is.

Ver. 19. — *plead against me.*] Literally, "at my side," *i. e.* as an opponent; the situation in which the plaintiff and defendant are usually placed before the judge, even in the present day. So Tyn-dal, "Who is he that will go to law with me?"

Ver. 19. — *and not breathe.*] The expression is highly forcible, yet in perfect consonance with the phraseology of our own language. In rendering the passage, almost uniformly, "I will be silent and expire," or, as it is in our common version, "give up the ghost," the translators show that they have not understood the real meaning of נָרַח in this place. Reiske comes nearest to the sense, "*Auscultabo hiantē ore,*" "I will listen with wide-open mouth," as though panting for breath; but there is no necessity for such a circumlocution.

Ver. 20. *Yet, O! vouchsafe unto me—.*] It is astonishing to think how seldom the real meaning and exquisite beauty of this passage have been perceived: nor am I acquainted with any interpretator who has hitherto entered into them, except Reiske. I have rendered the verse not only verbally, but in the verbal order of the original. The word אֵל, which as a substantive, denotes God, and as a particle, *no, not,* is so clearly used in the former sense in the present instance, that I am surprised it could ever have been understood otherwise. Yet thus, with the single exception of Reiske, it has been uniformly understood; and the result is, that the translators have not been able to agree upon the general meaning of the speaker; whence, again, we have two senses offered, and in direct opposition to each other. The one is that adopted by Dr. Stock,

"Only do NOT two things with me;"

and the other that of our common version, "Only do thou two things unto me;" in which last version the word אֵל is arbitrarily and altogether suppressed, because in the sense of אֵל, or of a general negative, it appears incompatible with the context, and no other sense suggested itself to the translators. The Syriac and Arabic, indeed, offer us a sense different from either of the above, but, as it should seem, altogether gratuitous and unauthorized: "*Ne removeas à me,*" "Withdraw not thou from me."

Ver. 21.

Ver. 21. *Withdraw—thy power.*] In the Syriac and Arabic, we here meet with a negative interposed. Thus the former, *אַבְדָּה לֹא תִּבְדֵּד יָדְךָ* “Withdraw **NOT** thou thy hand (or power) from me;” which seems, however, to be a mere interpolation, introduced equally unnecessarily and gratuitously.

Ver. 21. *And let not thine awefulness—.*] In the common text of the original *אַיִמְתֵּךְ*, as here rendered; but in a variety of Dr. Kennicott’s codices, *אַמְתֵּךְ* “thine *arm*;” whence Dr. Stock renders the passage thus:

“And thine **ELBOW**, let it not scare me;”

with a quaintness that I suppose few subsequent interpreters will be inclined to copy. It is of little consequence which is the true reading, for the arm and the hand are both images of terror, as being images of power; and it is highly probable, then, *אַיִם* was originally derived from *אַם*. In reality, these variations between the MSS. and the common text are frequent and reciprocal. Thus in Job xx. 25. while the common text has *אַמִּים*, literally *arms*, twenty-seven of the codices give us *אַיִמִּים*, *terrors*, *awefulness*.

Ver. 25. *Wouldst thou demolish—.*] In the Hebrew, *תַּעֲרֹץ*, “Wouldst thou shake violently” or “to destruction?” The commentators have generally understood it, however, in the sense of *תַּרְעִיץ*, “Wouldst thou break to pieces?” and Reiske proposes to correct the text by substituting the latter term for the former.—So in the *Gitagóvinda* of Jayadéva: “Wound me not again. Approach me not in anger. Hold not in thine hand that shaft barbed with an amra-flower! Brace not thy bow, thou conqueror of the world! Is it valour to slay one who faints? My heart is already pierced—.”

Ver. 26. *Behold! thou markest out—.*] The Hebrew *בִּי* is here an exclamative rather than a causative particle, “Behold!” See Note on ch. iii. 24. *כתב*, in our common version, rendered “to write,” implies generally “to draw, design, or delineate,” whether by literal or other characters; and hence equally “to write,” “sketch,” or “engrave.” *מְרוּרוֹת* is a derivative from *מַר*, “bitterness,” and by its reduplication denotes bitterness in the superlative degree; “grievous,” “heavy,” or “extreme bitterness.”

Ver. 26.



Ver. 26. *And makest me chargeable—*] ותורישני, from ירש, “to possess” or “succeed to, by entail or heirship.” “Thou entailest upon me,” or “makest me possess by inheritance;”—“Thou makest me chargeable or encumbered,” as an entailed estate with a load that cannot be shaken off. St. Jerom seems to derive the term from רש, “to be impoverished, desolate, ruined;” whence his rendering is “Et consumere me vis peccatis, &c.” “And thou makest me consume with the sins;” or as the original should rather be rendered in this sense of the term, “And thou makest the sins of my youth to consume or destroy me.” The rendering of Reiske is still different: “Ecce ! תכתב, נכתב accumulas, super me coacervas undecunque, corrosas, contumacias. Non tantum quæ maturâ ætate commisi, mihi imputas, sed etiam, ut exaggeres cumulum onerum meorum, addis illi quæ juvenis contumax, inconsultus, disciplinæ impatiens feci.” “Behold ! thou *accumulatest*, thou *heapest* upon me, in every way, bitter offences. Not only dost thou impute to me those which I have committed in mature age, but, to exaggerate the load of my sufferings, thou addest to them those which I exhibited in giddy, headstrong, and impatient youth.” I cannot approve of translating ירש “to heap up,” or “accumulate.” Dr. Stock renders the passage thus :

“For thou settest down bitter *charges* against me,  
And makest me pay for the iniquities of my youth.”

The psalmist Asaph has a passage containing a similar idea, and which, perhaps, is a copy : Ps. lxx. 8.

O remember not against us our FORMER iniquities !

Ver. 27. *Yea, thou puttest my feet into clogs.*] The whole passage refers to the proverbial comparison of a man, ungoverned by his reason and a sense of duty, to a wild ass, or a wild-ass-colt, (upon which see the Note on ch. xi. 12.) an animal difficult to be tamed, and which it is necessary to clog in order to keep in subjection ; and it seems probable, from the last member of the verse, that some particular mark of ownership, or other quality, was usually branded on the hoof, or perhaps indented on the shoes.

Ver. 28. *Well may he dissolve as corruption.*] The abruptness with which this part of the argument or address is introduced is altogether in character with the natural feelings of the truly dignified sufferer, perpetually borne away by a variety of contending passions,  
which

which alternately burst forth, and triumph over each other, and communicate a similar cast of features to every one of his speeches. The chapter, indeed, in the ordinary division of the poem, terminates most woefully for the general sense; for it breaks off just at the commencement of a new paragraph; and hence an insurmountable difficulty has been encountered by those who read the poem under the usual division: and innumerable attempts have been devised to extract a sense out of what, with the common unfortunate termination, is, after all, nothing better than utter confusion and nonsense.

Reiske proposes to sweep away the whole of the verses between the present and ver. 25. so as to connect the present imagery with that of the leaf and the stubble, and then to continue with the ensuing chapter. Miss Smith transfers the verse to the place of the third in the ensuing chapter, terminating the present chapter with v. 27. Dr. Stock retains it in its usual place, but translates the term הוּא, *he*, by *it*, which he applies to the mark or brand in the preceding verse, rendering it as follows:

“And this *mark*, as a *rotten* shred, shall grow old.”

It is not easy to ascertain what peculiar sense was attached to the term by our established translators. Schultens, and Grey, who follows him, suppose the third person, הוּא, *he*, or *it*, to be used by a poetic licence for the first, “Surely must *I* dissolve;” and endeavour to justify such an opinion by a variety of parallel passages from other poets, both sacred and profane, none of which, however, are in the smallest degree satisfactory. The cause of the difficulty, is, I trust, clear, and the difficulty itself, I hope, removed. The same cause, an incorrect division into chapters, will be found, as we proceed, to give rise to several similar difficulties, which equally give way by a reunion of the separate parts. The reader may turn more especially to the opening of ch. xxxvii. and the Note thereon.

#### CHAP. XIV.

Ver. 1. *Few of days, and full of trouble.*] The following forcible lines of Lord Bacon, not only well known themselves, but from their elegant Greek version by Farnaby, are worthy of being copied on this occasion:

“The world’s a bubble, and the life of man  
Less than a span.  
In his conception wretched, from the womb  
So to the tomb.

“Curst

“Curst from the cradle, and brought up to years,  
 With cares and fears.  
 Who then to frail mortality shall trust,  
 But limns the water, or but writes in dust.”

Ver. 4. *Who can become pure, and free from pollution?*] So Miss Smith, who would be correct if she had not omitted the word *ἵκη* “become,” “make to be,” “give to be;” in consequence of which her rendering is,

“Who is there pure?  
 Free from pollution? Not one!”

Ver. 6. — *and leave him alone.*] Not, as it is commonly rendered, “that he may rest.” The expression is used impersonally. *לִיחַדּוּל*, *et sinatur*, “and let him be forborne,” “let him be ceased from.”

Ver. 7. *There is, indeed, hope for the plant.*] The comparison introduced into v. 2. is here resumed, and with great force and beauty. The passage may be thus turned into regular metre:

When falls the tree, hope still the fall survives;  
 The fractur'd stock repullulates, and thrives.  
 Though sunk in years its root, its trunk in death,  
 Once let it scent the fountain's fragrant breath,  
 Its dormant spirit shall renew its power,  
 New tresses foliate, and new budlets flower.  
 But man departs—exhausts life's little span,  
 Yields up his quivering breath—and where's man?

The exquisitely tender and pathetic elegy on Bion, by Moschus, contained in the third Idyl, must here recur to every scholar, in consequence of its very striking parallelism:

Αἰ' αἰ', τὰ μαλάχαι μὲν ἐπὶ κατὰ κᾶπον ὄλονται,  
 Ἡ τὰ χλωρὰ σέλινα, τό, τ' εὐθαλὲς οὐλον ἀνθηθον,  
 Ὑστερον αὖ ζῶοντι, καὶ εἰς ἔτος ἄλλο φύοντι·  
 Ἀμμες δ' οἱ μεγάλοι καὶ καρτεροὶ ἢ σοφοὶ ἄνδρες,  
 Ὅπποτε πρῶτα θάνωμες, ἀνάκοοι ἐν χθονὶ κοίλα  
 Εὐδομες εὖ μάλα μακρὸν ἀτέρμονα νήγρετον ὕπνον.

“The meanest herb we trample in the field,  
 Or in the garden nurture; when its leaf,  
 At Winter's touch, is blasted, and its place  
 Forgotten, soon its vernal buds renews,  
 And, from short slumber, wakes to life again.  
 Man wakes no more!—man, valiant, glorious, wise,  
 When death once chills him, sinks in sleep profound,  
 A long, unconscious, never-ending sleep.”

GISBORNE.

The

The following of Jortin is singularly elegant and beautiful ; and is, probably, a free copy either from the book of Job or from Moschus :

Hei mihi ! lege rata sol occidit atque resurgit,  
 Lunaque mutata reparat dispendia formæ :  
 Sidera, purpurei telis extincta diei,  
 Rursus nocte vigent : humiles telluris alumni,  
 Graminis herba virens, et florum picta propago,  
 Quos crudelis hyems lethali tabe peredit ;  
 Cum Zephyri vox blanda vocat, rediitque sereni  
 Temperies anni, redivivo e cespite surgunt.  
 Nos, domini rerum ! nos, magna et pulchra minati !  
 Cum breve ver vitæ, robustaque transiit ætas,  
 Deficimus ; neque nos ordo revolubilis auras  
 Reddit in ætherias, tumuli nec claustra resolvit.

The reader may accept of the following version :

By punctual laws the sun ascends and sets ;  
 The waning moon new majesty begets ;  
 Slain by the javelins of the purple day,  
 The stars revive at midnight ; every spray,  
 Each blade of grass, the pictured race of flowers,  
 That, with fierce phang, the wintry wind devours,  
 When Spring returns, at Zephyr's kindling voice,  
 Peep from the greensward, and again rejoice.  
 We, lords of all ! we, big with bold emprise !  
 When once the spring, the flower of manhood flies,  
 Sink—void of laws, to burst the marble tomb,  
 To ether call us, and with life relume.

Dr. Beattie had produced a similar copy, of equal excellence, in *The Minstrel*, beginning thus,

“ 'Tis night ; and the landscape is lovely no more, &c.”

The reader may turn to it at his leisure.

The following is too important not to be quoted at length. It constitutes a part of the *Yajur Veda*. The version is Sir W. Jones's :

“ Since the tree, when felled, springs again, still fresher from the root ; from what root springs mortal man, when felled by the hand of death ?

“ Say not he springs from seed : seed surely comes from the living. A tree, no doubt, rises from seed, and after death has a visible renewal.

“ But

“But a tree which they have plucked up by the root, flourishes individually no more. From what root, then, springs mortal man, when felled by the hand of death?”

“Say not he was born before: he is born: who can make him spring again to birth?”

Ver. 9. *Through the fragrancy of water—*] The original term, here rendered *fragrancy*, רִיחַ, is exquisite, and means the “*fragrant exhalation*,” “the vital effluvium” of the reviving brook. The Arabians still employ the same term رِيح, to express the same idea of breath, fragrance, or exhalation, indiscriminately.

Ver. 9. *And put forth young shoots—*] The Hebrew קציר denotes equally “young shoots or foliage,” and “hair” or “tresses.” And hence St. Jerom has most poetically, as well as justly, rendered it, “*Et faciet comam quasi cum primum plantatum est*,” “And will produce *tresses*, as when first planted.” In which version he appears also to be correct in understanding כְּמִי, usually rendered “*like*,” or “*like as*,” in the sense of כִּי, “*when*” or “*at the time when*.” So Reiske, “*Ut illo die quo plantabatur*.” In this case בְּמִי is necessarily to be regarded as a substantive, instead of as a verb.

Ver. 10. — *and mouldereth.*] וְיִחַלֵּשׁ, “dissolveth by corruption or putrefaction,” φθίγει, “*marcescit*.” The Syriac version offers the same sense.

Ver. 11. — *with the tides.*] “Pass away and never return,” but, like mankind, are perpetually succeeded by new series that occupy their place. יָם denotes “*tides*,” “*seasons*,” and “*the sea*,” in consequence of its flux and reflux by tides or seasons: but in the present place it seems rather to refer to the former than the latter sense, and affords a bold and highly appropriate image.

Ver. 11. — *and the floods are exhausted and dried up.*] He refers to the exundation of the Nile, and other rivers that overflow periodically, of which an exquisite description is given ch. vi. 15—20. See, too, the Note on that passage.

Ver. 12. *So man lieth down, and riseth not.*] The contemplation of death under the image of sleep is common to poets in all ages.



The Scriptures, both of the Old and New Testament, frequently recur to it. Thus Moschus, Id. Γ. in a passage already referred to :

Εὐδομεε εἶ μάλα μακρὸν ἀτέρμονα νήγρετον ὕπνον.

A long, unconscious, never-ending sleep.

So Horace :

Nobis, cum semel occidit brevis lux,

Nox est perpetua una dormienda.

To us, when life's brief day has once declin'd,

One night, one sleep eternal, lurks behind.

Lucretius is full of the same simile. Thus, lib. iii. 1100.

Nec prorsum, vitam ducundo, demimus hilum

Tempore de mortis ; nec delibrare valemus,

Quo minus esse diu possimus morte peremptei.

Proinde, licet quot vis vivendo condere secla,

Mors æterna tamen nihilo minus illa manebit :

Nec minus ille diu jam non erit, ex hodierno

Lumine qui finem vitæ fecit, et ille,

Mensibus atque annis qui multis obcidit ante.

E'en could we life elongate, we should ne'er

Subtract one moment from the reign of death,

Nor the deep slumber of the grave curtail.

O'er ages could we triumph—death alike

Remains eternal—nor of shorter date

To him who yesterday the light forsook,

Than him who died full many a year before.

The image, indeed, may be equally employed by those who are ignorant of the doctrine of a resurrection, and those who know it and believe it. And it has been a subject of dispute among the commentators, whether Job, in the present place, refers to a definite term in which a resurrection will take place, or denies it by the strongest figure he could command. Yet I think the latter part of the sentence, in v. 14, 15, is so strongly in favour of the former opinion, that no man can refuse his assent to it, who gives it the attention it is entitled to : nor do I well know how a full persuasion of such a belief could be more definitively drawn up. It appears to me so strong, as to settle the question of itself, and without the concurrence of other passages that might be called in to its aid.

Ver. 12. *Till the heavens be dissolved—*] In Luther's version, "*so lange der himmel bleibet,*" "while the heavens continue;" probably from St. Augustin, "*usque quo cœlum est.*" A general dissolution

tion of all things, an utter extinction of the system of nature, we know, from other sources than the present, was a doctrine taught and believed in a very early period of the world; and the Stoics and Epicureans, who opposed each other on almost every other subject, agreed upon this: whence Lucretius observes of the former, in terms perfectly consentaneous with his own theory, that in order to prevent this catastrophe from taking place before its due period, lib. i. 1094,

— supra circum tegere omni cœlum

Ne, volucris ritu flammæ, mœnia mundi  
Diffugiant subito magnum per inane, soluta;  
Et, ne cœtera consimili ratione sequantur.  
Neve ruant cœli tonitralia templa superne,  
Terraque se pedibus raptim subducatur; et omnes  
Inter permixtas rerum cœlique ruinas,  
Corpora solventes, abeant per inane profundum:  
Temporis ut puncto nihil exstet reliquiarum,  
Desertum præter spatium, et primordia cæca.

— heaven, with bound sublime,

Encircles all things, lest the world's wide walls,  
And all envelop'd, volatile as flame,  
Burst every bond, and dissipate and die:  
Lest heaven in thunders perish, and below  
The baseless earth forsake us, downward urged:  
And, loose and lifeless, man's dis-severing frame,  
Mixt with the rushing wreck of earth and skies,  
Waste through all space profound; till nought remain,  
Nought, in a moment, of all now survey'd,  
But one blank void, one mass of seeds inert.

Ver. 12. *No—not —.*] Such is the forcible language of the original וְלֹ (ve-lo); concerning which it should be remarked, that ו (ve) is a negative particle in a negative proposition, in the same manner as it is an affirmative particle in an affirmative proposition; redoubling the strength in both cases. This has not been attended to in the present instance, by any of the translators; and hence, instead of “No—not—,” *no* (ו) has been entirely omitted, and we have only had “*nor, nec, or neque,*” for both terms. See the Note on ch. i. 5.

Ver. 13. *O! that thou wouldst hide ME!—*] The exquisite beauty of this passage has not been sufficiently felt. The worn-out sufferer

is, even to this moment, no petitioner for life :—he still looks forward to the grave as his asylum,—and, even ages after ages, when the world has approached its dissolution, and the dawn of the resurrection is at hand, still he affirms that he shall have no desire to live—unless he can live under the favour of his Creator, and free from the effects of his indignation. When the graves of the dead are bursting open, and the nations are arising to judgment, “even then hide me :—O ! conceal me even then :—let me still sleep in the tomb—till thy wrath have ceased.” But the instinctive love of being, after all, yet lingers in his heart : the idea of a resurrection yet touches him, and animates him with hope ; and, in one of those inimitable transitions from one passion to another, with which this poem, more than any other, overflows, he seizes upon it, dwells upon it, and triumphs in it—till at length he is again overcome by a sense of present pain, and again relapses into the language of despondency.

The whole of this wonderful address may challenge all the odes, and all the dramas that ever were written to exemplify the effect of the passions, in any age, or in any country.

Ver. 14. *But if a man die—shall he, indeed, live again ?*] The real sense has not hitherto been understood : and hence, whilst the passage has been interpreted in a variety of ways, by different commentators, it has been supposed by others, as it now stands, to be disjointed from its proper situation. Among those of this last class, I may mention Reiske, who contends that it should immediately follow ver. 12. There is no necessity, however, for such a change of collocation ; the question, as rendered in the present version, is, I trust, equally clear and appropriate. **וְכִּי** is here used unquestionably as a conditional particle, “*though or but*”—“but should a man die,” or “but if a man die,” &c.; and **וְ**, here translated, affirmatively, “*indeed*,” seems to have passed, in most of our common versions, without any translation whatever.

Ver. 15. *Thou wilt yearn —.*] The original is highly expressive: **תִּפְּנֹךְ**, “thou wilt become pale or wan with anxiety,” “thou wilt pine away with desire or longing.” Dr. Stock has thus rendered it with great judgment. Schultens, on the contrary, appears altogether to have mistaken the sense, by giving it an opposite meaning: “*Operi manuum tuarum austero vultu immines*,” “Thou wilt hang with an austere countenance over the work of thy

thy hands :” thus understanding the Hebrew כסף to imply “wasting, or emaciation from fretfulness or care, instead of from tender solicitude or desire.”

In the following distichs of Hafiz, conveyed in the mysticism of the Sufis, we meet with an approach towards the same idea, and certainly to the doctrine of a resurrection. I give them as translated by Sir William Jones, (Works, vol. I. p. 454.)

“Shed, O Lord, from the land of heavenly guidance, *one cheering shower*,  
before the moment when *I must rise up like a particle of dry dust*.”

“The sum of our transactions in this universe is nothing: bring us the wine of devotion: for the possessions of this world vanish.

“O the bliss of that day, when I shall depart from this desolate mansion,  
shall seek rest for my soul; and shall follow the traces of my beloved.”

Ver. 16. *Yet now —*.] In most versions, “For now—;” according to Reiske, “*Ecce! nunc*,” “Behold! now.” The particle כֵּן, as I have frequently had occasion to remark already, possesses various significations; but that at present offered appears the most obvious.

Ver. 16. *Thou overlookest nothing—*.] In the original, לֹא תִשְׁמֹר עָלַי; in our common version, “Dost thou not watch over?” *i. e.* “look over;”—used in the sense of *overlooking*, or *passing by*, and not of *looking into*. לֹא, however, is here again a noun, *nothing* rather than *not*; and is so rendered by Schultens, whose version I cannot otherwise recommend, on account of its diffuseness; nor does it indeed exactly convey the proper idea: “*Quod nullius est momenti, memori mente servas mihi pro peccato*,” “Thou closetest up in memory against me, as a sin, what is nothing of moment.” In Reiske, the passage occurs thus: “*Noli quæso:—noli observare meas lapsationes*,” “Be backward or unwilling to mark my transgressions.” But it is obvious that this imperative (or rather optative) form as much destroys all connexion with the preceding line, as the interrogatory form adopted in our common version.

Ver. 17. ——— sealed up in a bundle, }  
— thou tiest together. —

Thou takest especial care to secure them against the day of judgment: as briefs, and other law documents, are tied and secured in a bag or bundle, in courts of justice.

Ver. 19.

Ver. 19. *As their overflowings sweep the soil from the land.*] In our common version, the Hebrew תשטף, here translated *overflowings*, is regarded as a verb, instead of as a substantive, after Junius and Tremellius; “Thou wastest away:” but the common consent of the translators, as well as the general connexion itself, proves obviously its substantive form: thus St. Jerom gives, “Alluvione paulatim terra consumitur;” not widely different from Tyndal, “The floudes washe away the gravell and the earth.” To the same effect, or nearly so, Reiske and Schultens.

Ver. 20. *Thou weariest out his frame.*] In our standard rendering, and it is the rendering of all the translators, “Thou changest his countenance:” and the rendering is explained by referring us to the change of face that takes place in dying. The rendering and the explanation are equally far-fetched. משנה פניו is literally “iterating his frame or person”—“being at him again and again.” “Thou repeatedly assailest—worriest—weariest, or tirest out.” The term is a direct synonym of the preceding verbs, *harass, consume, wear*; and in the original is peculiarly forcible; שנה “to iterate,” “go to again and again,” “repeat,” “return to,” importing an iteration or repetition of whatever is predicated. It hence signifies, in a secondary sense, “to alternate, alter, turn, change;” and hence the common but erroneous rendering. To tarnish the face as in disease, would be rather חמרמר פני than שנה פני, as in effect it is rendered in ch. xvi. 16.

Ver. 20. — *and despatchest him.*] “Sendest him away hastily—” ותרשלחו. The word *despatch* is used in other parts of our common version of the Bible, in the same sense; thus Ezek. xxiii. 47. “And the company shall stone them with stones, and *despatch* them with their swords.” Our own term *despatch* is a direct synonym of the original, which means both *to destroy* and *to expedite*.

Ver. 22. *For his flesh shall drop away from him.*] A great perplexity has been felt in the wording of this couplet, and hence the renderings are very different, the proper clue never having hitherto been seized; though, if seized, the whole, if I mistake not, would be perfectly obvious and simple. Our standard version gives, “But his flesh upon him shall have pain, and his soul within him shall mourn.”

The



The prepositions *within* and *upon* are the same in the Hebrew text (על), and should in both cases be rendered *from* instead of *within*—*עליו from him*. כאב means certainly “to ulcerate;” and so far, but no farther, *to have pain*. Its general sense is “to mar,” “break to pieces,” “drop to pieces,” “corrupt,” “make or grow rotten.” נפש may be either *breath* or *soul*, as the sense requires; and it is hence rendered, by different commentators, both ways. נבל means, in its primitive sense, “to become waste or desolate,” “to become a waste, or a desolation:” and its sense, in the present place, is most obvious and appropriate. Thus Lucretius, describing the fate of Xerxes, iii. 1046.

Lumine adempto, animam moribundo corpore fudit.

Closed has his eye, and with his mortal frame

His soul has melted.—

In like manner, Virgil, *Æn.* x. 908.

Undantique animam diffundit — cruore.

Pour'd forth his soul amid the gushing blood.

And, still more in point, id. 819.

— tum vita per auras

Concessit, mœsta, ad manes, corpusque reliquit.

Then the pale spirit, through the realms of air,

Sunk to the shades, and fled the mould'ring flesh.

So Homer, *Il.* I'.

Ληϊστοὶ μὲν γάρ τε βόες, καὶ ἵφια μῆλα,

Κτητοὶ δὲ τρίποδες τε, καὶ ἵππων ξανθὰ κάρηνα·

Ἀνδρὸς δὲ ψυχὴ, πάλιν ἐλθεῖν, οὔτε, ληϊστῇ,

Οὔθ' ἐλετῇ, ἐπεὶ ἄρ' κεν ἀμείψεται ἔρκος ὀδόντων.

“Lost herds and treasure we by arms regain,

And steeds unrivall'd on the dusty plain.

But, from our lips, the vital spirit fled,

Returns no more to wake the silent dead.” POPE.

The passage, however, from not having been understood, has been rendered in a thousand different ways. In our established version it is, “But his flesh upon him shall have pain, and his soul within him shall mourn:” the idea of *mourning* being a secondary sense of נבל, “to become waste, or a waste.” Reiske explains the passage thus:

thus: "At id sentit homo quando caro sua sibi dolet;" "But this (or these things) man perceiveth while his flesh troubleth him." Dr. Stock gives us as follows:

"Yea, over him his flesh doth grieve,  
And his affection mourneth over him."

In Schultens we have the passage as follows: "*Tantummodo caro ipsius super ipso luret; et vita ipsius super ipso emarcida luget.*" I must confess I do not fully comprehend the meaning of this, if viewed in connexion with the context, paraphrastic as it is made, for the express purpose of being explicit. The direct rendering of it, however, is as follows: "Only his flesh upon him shall grow pale, and his life upon him shall bemoan while wasting away."

In his prose version, Scott observes, that "we are presented with a tragical picture of man's condition in the grave:"

"But over him his flesh shall grieve,  
And over him his breath shall mourn."

"In the daring spirit of Oriental poetry, (continues the same writer) the flesh, or body, and the breath, are made conscious beings; the former lamenting its putrefaction in the grave, the latter mourning over the mouldering clay which it once enlivened." The criticisms of this gentleman are generally ingenious and useful; but the plain and literal version now offered will prove sufficiently, if I mistake not, that in the present instance he has wandered as widely as any of the other commentators from the genuine meaning of the poet.

## CHAP. XV.

Ver. 2. —*return*—.] In the original עֲבָה, not simply *utter*, as in our common version, but to *utter* by way of reply; for עֲבָה, in all its senses, implies a reflex action, "*to answer, to retort, to return, to reply to.*"

Ver. 2. —*arguments of wind*.] So Tyndal, literally, "Shulde a wyse man answer *in the scyence* of the wind." To the same effect Schultens, "*Num sapiens respondebit scientiam venti?*" but דַּעַת implies *argument*, as well as *science*, and gives us hereby a plainer meaning. The phraseology is common to all languages.

Ver. 2.

Ver. 2. — *his bosom*—.] In Note 5. Idyl ix. of his translation of the Song of Songs, the author has endeavoured to prove, from a variety of passages of Holy Writ, that the word בֶּטֶן, generally translated “*belly*,” implies the *upper* as well as the *lower belly*, the *chest* or *bosom*, as well as the *abdominal* organs : and the passage before us may be adduced as an additional proof of the truth of that assertion.

Ver. 2. — *a levanter*.] The stormy and furious קָדִים, “*east-wind*, or *levanter*,” according to the name given it by modern mariners; and “*which* (observes Parkhurst, *in loc.*) is particularly tempestuous and dangerous in the Mediterranean sea; and to this the Psalmist seems to allude, Ps. xlvii. 8.” The Greeks denominate it, synonymously, Εὐροκλύδων (*Euroclydon*, *Eurus-storm*); and it was by this that St. Paul and his companions were shipwrecked on the coast of Melita, Acts xxvii. 14. “*But not long after there arose against it a tempestuous wind, called Euroclydon.*” The sarcasm of the image, as applied to Job, is equally obvious and severe. The term occurs again, ch. xxvii. 21.

Ver. 3. *And his words—should there be*—.] The original contains this break; and is a forcible instance of that figure which the rhetoricians call *aposiópesis*. So Ps. vi. 3.

My soul is exceedingly troubled,  
But thou, O Lord!— how long —?

In like manner Virgil, when giving us the indignant speech of Neptune, upon Juno's having excited a storm without his permission :

Quos ego — : sed motos præstat componere fluctus.  
Whom I—but first the stormy billows shall be quelled.

Ver. 4. *Notwithstanding that*—.] הַסֵּף is obviously used, I think, in this sense in the present passage, as in various others, “*quamvis*, *quamquam*,” yet I know not a single translator who has given it. In our common version it is rendered *yea* (*imo*), which is also the rendering of the standard German. Piscator gives *quinetiam*; Schultens *quin* alone; the Septuagint οὐ καὶ; R. Salom. and Mercer explain it *quanto magis*, as though parallel with כִּלְשָׁן: Luther omits the particle altogether, as not knowing what to make of it. Noldius alone has given a hint towards the present signification,

in



Ver. 6. *Yea, thine own lips shall testify against thee.*] Reiske, “Et labia tua sufficient, respectu tui et in causa tua:” or as in the German, “*Deine lippen werden genug seyn über dir;*” which may be rendered “And thine own lips testify in thy favour, *i. e.* justify thee.” I see no reason for this rendering; and the conditional tense is still continued in the original.

Ver. 7. *What!—*] In the original ה, an interjection, signifying “what!” “say!” “declare!” “what then!” “is it then?” See Note on ch. xiii. 7.

Ver. 7. *Wast thou born first of mankind?*] Such appears to me the true rendering, though it is given differently by different commentators, and will admit of various significations; the word אדם (*Adam*) being either a proper name, or an appellative for mankind at large; whence some of the oldest versions render the passage, “Wast thou born before Adam?” while the generality, and in my opinion more correctly, give us “An primus homo natus es?” “Art thou the first-born of men?” or “Wast thou born first of mankind?”

Ver. 8. —*to the secret councils—*.] בסוד, “to the closetings,” “secret places,” or “secret things.” Whence Dr. Stock, but I fear with too much modernism:

“In the *cabinet* of God wast thou a hearer?”

So Tyndal still better, and whose rendering I have partly copied: “Hast thou herde the secrete counsell of God?” The meaning is clearly, “What! are thine age and experience beyond those of all other men? hast thou been admitted to the consultations of the Almighty, dived into his mysteries, and led wisdom away captive to thyself?” So in the following pious sentence of a Persian philosopher, quoted by D’Herbelot: &c. از بصرچه اكر آصده “To what purpose art thou come? If to learn the science of ancient and modern times, thou hast not taken the right path. Doth not the Creator of all things know all things? But if to seek him, know, that where thou wast at first, there too was he.”

Ver. 9. *What CANST thou understand—*.] Not “What dost thou;” in which case it would have been בנת, and not תבין, with a change both of conjugation and tense, from the parallel verb in the preceding



preceding period of the verse. The expression becomes hence far more forcible, and was undoubtedly intended to be so.

Ver. 10. — *the ancient* —.] Literally (אֲנָשִׁים), “men of men; men of generations; *longævi, grandævi*, of great longevity;” but by no means as rendered by Schultens, “*decrepitus* (decrepit);” and still less correctly by Arias Montanus, “*decrepitus, infirmus* (the decrepit and infirm).” The Targum commentary supposes that the three descriptions in the verse refer to the three friends of Job who have hitherto spoken; and hence renders the passage, “Amongst us truly are Eliphaz the hoary-headed, and Bildad the long-lived, and Zophar, who surpasses thy father in days.”

I much fear that Dr. Stock's version has a tendency to the burlesque, though he has hit upon the true derivation of a term that has hitherto been regarded of doubtful origin.

“The gray-head and the *CHRONY* are with us;  
The plenteous, more than thy father, in days.”

Ver. 11. *Or the addresses of kindness before thee.*] “Or the conversations of friendship now proffered thee.” Yet the whole verse, and particularly this part of it, has been strangely misunderstood; and hence the translations are almost as various as the translators. אֲנִי, from the same verb, implying “to incline or bend towards,” denotes, as a substantive, “gentleness, kindness, condescension:” whence אֲנִי ought literally to mean, as here translated, “of, or through the medium of friendship or kindness.” Schultens has understood the term adverbially, or in the sense of *friendly* or *gently*; whence his rendering is, “Et verbum lenissime tecum habitum,” “*And the word* (or the address) most gently discoursed with thee.” But even this is rather a paraphrase than a translation, for *habitum* has no authority in the original.

By some translators, the expression אֲנִי (*l'at*), is regarded as a single word, and rendered “*concealment, or secrecy.*” So Arias Montanus, “Et verbum latat tecum?” “And doth the word *lie hid* with thee?” *i. e.* “And is the word a secret with thee?” whence our own common version, “Is there any secret thing with thee?” The meaning of both which versions, however, has to this hour remained unexplained, and perhaps is incapable of explanation.

The Arabic version is different from all these, and so extremely different as to baffle every attempt to reconcile it with the original.

Reiske,

Reiske, indeed, has made such a trial, but has no reason to boast of his success. It is as follows :

أَصِطْ عَنْكَ تَنْقِمَاتِ اللَّهِ وَتَكَلِّمْ لَوْطَ قَوْصِكَ “Amove a te exprobrationes Dei, et loquere cum tranquillitate apud animam tuam;” “Put away from thee reproaches against God, and converse peaceably with thy soul.” The Syriac has laid a foundation for the Arabic, excepting that instead of تَنْقِمَاتِ اللَّهِ (*reproaches against God*) it employs حُمُ مَضَاجِبِ؟ إِلَهٍ “the threatenings of God.”

Ver. 12. *To what*—.] In the original, מַה, rendered “*why*” in our common version, but erroneously; מה being here not a causative particle, but an interjection, *How! to what! whereunto!* It is rendered in the same version, *At what!* in the next period of the same verse.

Ver. 12. —*would thine eyes excite thee?*] The common reading of the original is יְרוֹמוֹן עֵינֶיךָ, an expression which no translator has been able to understand; and which, in consequence, has been rendered in a great variety of ways, and almost of all them equally unintelligible. Our established version is, “What do thine eyes WINK AT?” that of Schulzens, “Quid FREMITUM VOLVUNT oculi tui?” “Why do thine eyes ROLL FURY?”—of Schmidt, “Quare PRODUNT AFFECTUM oculi tui?” “Why do thine eyes BETRAY PASSION?”—of Dr. Stock, “What do thine eyes LOUR at?”—of the Vulgate, “Et, quasi magna cogitans, attonitos habet oculos?” “Why, as though meditating great things, hast thou eyes of astonishment?”—of Tyndal, “Why standest thou so greatly in thine owne conceate? whereunto loke thine eyes?”—concerning all which it cannot but be observed, that they are paraphrases, rather than translations. It is unnecessary to multiply farther: and I shall only remark, that the Oriental renderings almost uniformly imply the idea of WINKING, as given in our own common version.

If יְרוֹמוֹן were indeed the genuine reading, there can be but little doubt that *winking* would be the genuine idea: but יְרוֹמוֹן can scarcely be allowed to be the genuine reading, for it is not a Hebrew but a Chaldee term; it is a Chaldee term with a Chaldee inflexion, and is found in no other part of the Hebrew bible: and could it be contended, notwithstanding its inflexion, that it is a Hebrew as well

as

as a Chaldee term, still the idea of *winking*, which it primarily conveys, would render it altogether unintelligible.

There can be no doubt, therefore, that we have in this place an orthographical error; and every biblical scholar is indebted to the ingenuity of Reiske, for correcting the error by so trivial a change of letters, as that of ירמוך for ירומון, which is the term he proposes in its stead, the copyists having undoubtedly mistaken the ו and ך for י and ך. With this alteration he translates the passage, “*Quam extulerunt te oculi tui!*” “*How have thine eyes lifted thee up!*” but which I have ventured to render as above, as equally literal, and more consonant with the preceding period of the verse:

And to what would thine eyes excite thee!

I shall only observe farther, that the poet has here boldly and beautifully employed the term *heart*, to signify *the passions of the heart*; and the term *eyes* to signify *the lusts of the eyes*.

Ver. 13. *For thou hast let loose —.*] So Reiske, “*Ecce libere vagatum emittis תסיב tanquam gregem aut ὄχλον vel rivum adversus Deum, spiritum tuum;*” “*Behold thou hast let loose thy spirit, like a straying flock or a river, against God.*”

Ver. 13. — *remonstrances —.*] Perhaps “*retorts or retortings, bitter replies,*” in the present position. for מלה signifies not merely a word, but a word in an ironical sense; a *bye-word*, a *laughing stock*, an *irony*.

Ver. 14. — *that he should justify himself?*] יצדק, in the sense of Hithpael. So the Arabic and Syriac, “*Ut possit se justificare,*” “*That he should be able to justify himself.*” So also Arias Montanus, “*Ut se justificaret,*” literally as the version now offered.

Ver. 15. — *in his ministers.*] “*In his ministring spirits,*” בקדשיו the heavenly hosts generally, or a particular order. In ch. iv. 18. it is בעבדיו, “*in his servants,*” which may be another order, or the term may be used synonymously. See the Introductory Dissertation, Sect. V.

Ver. 16. *How much less!*] The particle אף implies either “*How much more!*” or “*How much less!*” according to the context. Our common version, which is derived from the Vulgate, is, in this respect, wrong. “*How much less!*” is the rendering of almost

almost all the German expositors, and of several of our own countrymen. Schultens translates the expression כִּי אִתָּךְ, “How much less, then!—*Jam vero;*” but I think with a great loss of its intrinsic force and beauty.

Ver. 16. *Who drinketh up—*] This seems to be a proverbial expression, with a direct allusion to the prodigious draught of water swallowed by the camel. See ch. xxxiv. 7.

Ver. 18. —*from the time of—*] I have here restored the order of the Hebrew text, which is considerably changed in our common version; the clause “from—their fathers,” or “forefathers,” being in the first, instead of in the second period of the couplet. מִ is here, obviously, a preposition of time, and means *from*, only in the sense of *since* or *ever since*, “from the time that,” or “from the time of;” and it is thus explained both in the Syriac and Arabic, “Et non absconderunt à diebus suis:” in other words, “I will repeat to thee the following proverbial sayings, of the truth of which I have been a personal witness; which our sages have delivered down from their earliest ancestors, the first inhabitants of the land we dwell in, before yet they had formed communications with any other country.” What follows, therefore, is pure recitation, and should be commaed off, as the words of other persons. Much difficulty has been attached to every part of this passage; but with this explanation, the whole, if I mistake not, is clear; and all circumlocutory version is unnecessary. Into what number of sayings the remainder of the chapter, containing the recitation, ought to be divided, may admit of some doubt; though, from the abrupt introduction of different images, it seems obvious that a division of some kind should take place.

Ver. 19. *To whom, to whom—*] This iteration occurs in the original, though it has not been hitherto noticed by any of the translators, לָהֶם לְבָרָם (*l'am l'bad-am*); and it is a favourite figure with the modern as well as the ancient poets of the East.

Ver. 20. *All the days—*] This is the order of the Hebrew text, and there is no necessity for changing it. The proverbial sayings of the ancient sages, referred to in v. 18. commence with the present verse.

Ver. 20. —*he is his own tormentor.*] Literally, “he is tormenting himself:” הוּא מִתְחַוֵּל, the Hebrew participle being employed in  
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the very sense of the English, and importing continuity of action, with a surprising similarity of idiom. There are several other languages that partake of the same idiom, and especially the Spanish and the Persian. Yet this is not exactly the idiom or the sense employed in the common version of this passage in the Spanish tongue, which is “*Todos los dias del malvado, se ensoberbece*,” “All the days of the wicked, he puffeth himself up with pride;” a direct copy from the Vulgate, or the Vatican; the former of which renders it “*Cunctis diebus suis, impius superbit*;” a version approved by Grotius, but I am at a loss to know on what account. Even De Leon himself, in his comment upon the common Spanish rendering, observes, “*Dice otra letra todos les dias del malvado se estremece*,” “All the days of the wicked he dismayeth, or agitateth himself with fear;” while in his own metrical translation he explains it,

—El malo siempre *tiembla*, y los tiranos

De luz segura y cierta non gozaron.

The direct meaning of the term is, to agonize oneself with the excruciating pangs of a woman in labour; whence our own established version, as well as various others, “The wicked man *travaileth with pain* all his days.” The same term is well rendered in the same version, Esth. iv. 4. “*Was exceedingly grieved*.”

Ver. 20. *And a reckoning of years*—.] Such is the clear and correct rendering, both of Mr. Parkhurst and Dr. Stock. ספר here implies, obviously, *reckoning* in general, rather than number; and צפא, “to lay up or keep in reserve,” rather than simply *to hide* or *conceal*, as in our common version.

Ver. 22.—*to escape from darkness*.] “To escape or flee back from *the land of darkness*,” as the grave is often denominated. Thus ch. x. 21, 22.

—a land of Darkness and Death-shade;

A land of Dissolution, as Extinction itself;

Death-shade, where no Order is,

And where the Noon-tide is as utter Extinction.

The phrase has not been hitherto understood by any of the commentators, and consequently this explanation not applied to it.

Ver. 23.—*as for bread*.] This appears to be the most natural division of the verse: and it is justified by a still greater abruptness in



in the second clause in Kennicott's MS. 80, which for ללחם, dropping the first ל, reads לחם, "a vagrant is he—; bread—where is it?" Dr. Stock has preceded me in the same division:

"He is a wanderer: for bread, where is it?"

Not essentially different the Syriac ܠܚܡܐ? ܠܚܡܐ, or the Dutch *Waer het zijn mach?*

Ver. 23. —*straight before him.*] Literally, "straight at hand," נכון בידו. See Note on ch. xi. 3.

Ver. 25. *Because he stretched forth—*] The first apophthegm appears to close with the last verse; and a second to begin with the present, and to be continued to the end of ver. 26; a third beginning with ver. 27; and several others subsequently.

Ver. 26. *He shall press—*] I believe Dr. Stock is the first of the translators to whom we are indebted for the real meaning of this passage, in which the pronoun *He* should certainly be referred to the noun אל (God), or שדי (Almighty), in the preceding verse, and not to the outcast, as has been uniformly the case hitherto: "and I suspect," adds Dr. Stock, "that before אלי, the resembling word אל had a place;" whence he ventures to render it,

"God shall run at him with his neck."

This conjecture is ingenious; but as it is conjecture alone, I dare not follow it; nor is it necessary, as the verb without a substantive will answer the purpose.

Ver. 29. —*for his means shall not last.*] In the original ולא יקום חילו, in which ו is used causatively, "for" instead of "and not" or "neither," in conjunction with לא, as in our common version; and חיל, for *vis*, or rather, plurally, *vires—faculties, abilities, means*:—μένος (*menos*), as Cocceius has translated it: the "strength of substance or wealth," as rendered by Parkhurst, rather than "substance or wealth themselves." See his article יחל, sect. II.

Ver. 30. —*from darkness.*] In the Hebrew מני חשך; or if rendered as queried by Reiske, מני חשך, "from the valley of darkness." There is, however, no occasion for the alteration, trifling as it is, in a literal view. This proverb repeats a part of one already cited at ver. 22. See the Note upon it.

Ver. 30. —*as the breath of his mouth.*] "He shall utterly  
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evaporate,

evaporate, and vanish away ;” the vindictive thunderbolt shall equally destroy the root and the branches, his children and himself, and his name shall for ever perish from the earth. The sense has not hitherto been elicited. ב ברוח is a particle of similitude, as in Numbers xiv. 34. “ Like as,” or “ according as, the number of days in which ye were searching out the land—.” It has never hitherto, however, been rendered in this manner ; and hence much difficulty has been attributed to the passage, and a variety of equally inexplicit versions have been offered. Our common rendering is, “ *by* the breath of his mouth:” that of Dr. Stock, “ *with* a puff of his mouth,” the pronoun *his* being in this case, perhaps, intended to refer to *God*, as Tyndal has rendered it expressly, “ *by* the blast of the mouth of *God*:” Schultens seems undecided, but gives us generally “ *flatu oris ejus*.” Reiske, not approving any of these renderings, has tried the region of conjectural emendation, and for ויסר ברוח פיו has proposed ויסר ברוח פרוי, or, in Arabic characters, ويسر ويسو, “ Et ventus calidus nigrescere faciet ejus fructum,” “ And a hot blast (perhaps a simoon) shall blacken his fruit.” I trust the rendering I have now offered will supersede the necessity of all conjecture whatever, and be found equally perspicuous and forcible.

Ver. 31. *Let not his own ardour make the transgressor confident.*] There can be little doubt, I think, that a new apopthegm commences with this verse ; and here I can go very nearly hand in hand with Reiske's very ingenious rendering, which is as follows : “ Miserum illum et errantem, deceptum בתעה non sinit securum esse לא יאמן ; vel non præstat omnino securum et periculorum immunem בשי, בשישתה, hilaritas sua, alacritas sua juvenilis : nam conversio, exitus, catastrophe ejus (nempe hilaritatis) erit שוא שווא malum, calamitas.” “ Let not his gaiety, his juvenile alacrity, make the deceived and wandering wretch secure ; for the change, exit, or catastrophe of such merriment, will be evil or misery.”

In this reading, בשי is merely a different literal compound from what it is in most other versions ; being here *bas-av*, “ *his ardour* or *alacrity* ;” while in the common versions it is *ba-sav*, “ *in vanity* ;” in consequence of which last division, our common reading, which is drawn from Junius and Tremellius, and Piscator, is, “ Let  
not

not him that is deceived trust *in vanity*:" while Schultens, dissatisfied with this sense, offers, "Ne securus sit in ipso culmine fortunæ qui ea inebriatus insanit;" "Let not him rest secure in the very summit of fortune, who, intoxicated by her, is delirious." This, however, is all paraphrase; yet it is clear that here, too, בָּשׂוּ is divided *bas-av*, as with Reiske, and not *ba-sav*, as with the rest. Dr. Stock, dissatisfied with both, gives us,

"Let not the mistaken man trust in his poise."

Here the division is that of the common readings; but a new sense is given to שָׂו (sav), by deriving it from שׂוּה, "to *countervail* or *make level*," instead of from שׂוּא, "*vanity, joylessness, evil*," and hence "*falsehood and lying*." I do not perceive any advantage gained by this departure from the common derivation: it does not take off the cloud from the general rendering. With the sense I have given, however, I trust the whole is equally clear and simple: בַּתְּעָה may imply a *deceiver* or *transgressor*, as well as a *man deceived* or *misled*. בָּשׂ (bas) though in the Arabic employed to signify "*merriment, high spirits, alacrity, gaiety*," has seldom this direct sense in the Hebrew: it is clearly, however, made use of to import *heat* or *fire* (as of the sun); as also that "*heat or glow of the cheeks*" which is produced by *blushing* or *shame*; whence it is also made to signify *blushing*, or *shame*, generally. On this account I have preferred the word *ardour* to *alacrity*, as given by Reiske.

Ver. 31. *For misery shall be his recompence.*] In Reiske, as already observed, *malum, calamitas* erit ejus exitus. שׂוּא may be rendered also *joylessness*, as in ch. vii. 3. or *vanity*, as is its more common sense: but misery appears best in the present place. The term תְּמוּרָה is of doubtful derivation. If drawn from מוּר, it may mean "*sum, amount, computation, consummation*;" and hence "*recompence, barter, change, vicissitude, upshot, catastrophe*, the final change in a drama;" all of which have been given by different translators. If drawn from תָּמַר, it will imply "*summit, end, topmost point*," as of a tree, and hence the "*trunk of a tree*" (especially of the palm-tree,) and the upright shaft of a column or pillar. Any of these senses will afford an obvious meaning: I have preferred that of our common version, not only because I wish to abstain from all unnecessary variation, but because it appears to be the best meaning of the same passage in ch. xx. ver. 18.

Ver. 32. *Before his season—*.] Literally בלא יומו “in no time of his;” or “in a time not his own.” In the French, *hors de son temps*. In the Dutch, *als synen dagh noch*, which is derived from the Chaldee.

Ver. 32.—*shall it be fulfilled.*] רמלא; the feminine in this case being used instead of the neuter, as is by no means uncommon in Hebrew syntax. Yet the passage has been variously rendered; and Reiske, with his usual boldness, dissatisfied with all the renderings, has attempted to correct the text in various places; an attempt which ought never to be allowed, but in cases of absolute necessity:—a plea which certainly cannot be advanced upon the present occasion.

Ver. 32. *Or ever —*.] In our common version, “and not,” which is unquestionably the immediate meaning of ו לא, but which, when consecutive upon בלא, equally implies “or ever.” And that the present rendering is the true one, in the case before us, may be still further proved, from observing that the verb רעננה is in the present tense, and not in the future, as it is commonly given: it is derived from רען “to thrive” or “flourish;” and, by its literal duplication, implies “to flourish very much,” “to become very flourishing or vigorous.”

Ver. 34. *Behold.*] Such, as I have often before had occasion to observe, is one of the numerous meanings of the Hebrew כי. A new proverbial saying appears to commence with this verse.

Ver. 34. *The house of the hypocrite shall be a barren rock.*] The term barren rock גלמור is pure Arabic, and probably was so at the time in which this poem was composed; at least it is difficult to offer an etymology for it from the Hebrew, though it appears to have been vernaculized in the Hebrew tongue. See the Note on ch. iii. 7. as also on ch. xxx. 2. in both which it is employed in the same sense.

Ver. 34.—*of the corrupt.*] In our common version, “of bribery:” in Junius, and Tremellius and Piscator, “*corruptorum munere*,” “of the corrupted by bribes” or “gifts.” This seems to be the real sense of the Hebrew שחור, and it is equally one of the senses of our own term *corrupt*. The obvious meaning is, “of those who have received and converted gifts to an improper purpose:” and the application to Job is, that he had received largely of the Almighty, and



and had grossly abused all his benefits. Reiske, for שחור proposes שקר “of the deceiver, impostor, or magus,” instead of the term now offered, “of the corrupt.” There is no necessity for so forcible a variation, or for any variation whatever.

Ver. 35. *For their womb —.*] The passage has never, that I know of, been thoroughly explained. The hypocrite, we are here told, is a self-deceiver; the mischief he plots against another person becoming, by a just order of retribution, an affliction or misery upon himself; so that his בטן, “womb, belly, bosom, or inside,” for the word will bear any of these meanings, is perpetually fabricating or working up for him an imposition, and he brings forth a birth that he did not expect. Nothing can be more correct, or more beautiful. Our common version, for *womb* reads *belly*, but less poetically;—the word *womb* being employed as a very general and very elegant image among ourselves, to express any cavity or organ of production whatever: so Milton,

“The earth was formed, but in the *womb*, as yet  
Of waters, embryo immature.”

Upon the actual meaning of the Hebrew בטן, which appears altogether synonymous with our own term *womb*, the reader may consult the author's Sacred Idyls, Idyl ix. Note 5. The imagery is common to the Hebrew poets: thus Isaiah xxvi. 17, 18.

As a woman with child, drawing near to her delivery,  
Is in anguish, and crieth aloud in her pangs,  
So have we been, in thy sight, O Jehovah!  
We have conceived, we have travailed;  
We have, as it were, brought forth wind.

## CHAP. XVI.

Ver. 3. *Shall there be no end —?*] In the original חקק, “Nonne finis erit —?” a more forcible and explicit rendering than without the negative, “Shall words of wind have an end?” or, as we have it in our common version, “Shall vain words have no end?”

Ver. 3. *What hath emboldened thee —?*] I have followed the common rendering, in opposition to most of the translators, who make it “*Quid proritat te?*” “What provokeeth thee?” So the Arabic synonym ما يبرسك “*Quid strenuum te facit?*” Reiske, however,



however, rather proposes, but unnecessarily, *ما يمرحك ما يمرعك*, *Quid agilem, alacrem, promptum, rapidum te fecit?* Eliphaz, upon the whole, appears to have been the mildest and most modest of the patriarch's reprovers; and was, perhaps, habitually mild and modest.

Ver. 4. *But I will talk on*—.] The whole of this passage is rendered unintelligible, in its usual mode of translating, by attributing a conditional instead of a future tense to it; “I also *could* speak, &c.” or, “But I *could* speak;”—instead of “But I *will* speak” or “talk on.”

Ver. 4. *Surely shall your persons take the place of my person*.] The sense of the passage has been uniformly mistaken. The common rendering is that which occurs in our standard version, “If your soul were in my soul’s stead:”—but such a phrasing gives no precise meaning; and hence something different has been attempted by other translators. Thus Dr. Stock,

“Would that ye were in my stead!”

while Reiske, with his usual imagination, suspects an error in the original copy; and, with his usual daring, undertakes to correct it; proposing *לֹא יִשׁ נַפְשְׁכֶם לְתַשֵּׁב נַפְשְׁכֶם*, and giving us, as the true meaning of his improved text, “Imo vero sane subsidebit strepitus vester sub strepitum meum;” “Surely shall your haranguing yield to my haranguing.” There is no necessity for any such alteration; the text is sufficiently correct in itself, and only requires to be rightly understood. *לֹא* is here not a conditional, but an affirmative particle: it does not mean *if*, or *O that*!—but “certainly,” “truly,” “assuredly,” as in Gen. i. 15.; which, as Mr. Parkhurst justly observes, should have been rendered “Surely Joseph will hate us.” *נַפֶּשׁ*, usually translated, in this place, *soul* or *souls*, and by Reiske “haranguing,” “breath,” “sound,” “clamour,” more fairly imports the “self or person” of a man, than any other idea whatever. “As a noun, (observes Mr. Parkhurst, and without any reference to the passage before us,) *נַפֶּשׁ* has been supposed to signify the spiritual part of man, or what we commonly call his *soul*. I must, for myself, confess, that I can find no passage where it has *undoubtedly* this meaning.” See the article *נַפֶּשׁ*, §. vi.

Ver. 4.

Ver. 4. — *string together old sayings.*] In our common version, in which the conditional, instead of the future tense, is still continued, “I could heap up words.” So Schultens, “Coagmentare possem contra vos sermones:” but חָבַר, whence אֶחָבִירָה, rather means “to knit,” “join lengthwise,” “tack or string together,” than “to conglomerate” or “heap together;” while מִלִּים has unquestionably a reference to the common proverbs or adages alluded to and quoted in the preceding chapter, v. 18. and following; in coincidence with which, מִלָּה, as I have already had occasion to observe, implies “a speech well known or recorded,”—“a common talk or saying,”—“a bye-word.”

Ver. 4. *And my head will I shake—*] An action common to all countries and ages, and uniformly expressive of sorrow, dissatisfaction, or scorn: so Lucretius, ii. 1163.

Jamque, caput quassans, grandis subspirat arator  
Crebrius in cassum magnum cecidisse labores.

Thus musing, the rude husbandman shakes oft  
His weary head: his thriftless pains bewails.

In like manner. Virgil, *Æn.* vii. 292.

Tum quassans caput, hæc effudit pectore dicta.  
Her head, then, shaking, thus the goddess spoke.

Ver. 5. *With my own mouth—*) Literally, “with the self-same mouth,” בְּמוֹ פִּי. Luther, *mit worten*, “with words.” The Arabic بِكَلَامِ صَاحِبِهِ “with your words,” but without any authority. The Syriac, however, is to the same effect.

Ver. 5. — *will I overpower you.*] So Schultens, “*Prævalere* possem.” The general rendering, however, gives a very different sense, and imports that Job would support and comfort his companions, instead of opposing and overpowering them. Thus in our common version, “*But I would strengthen you with my mouth.*” In the irritated state of the patriarch’s mind, the idea is just as unnatural as it is inconsistent with the true intent of the original text. Reiske again attempts the emendatory critic in this place, but without any reason, and for אֶחָבִירָה “I will overpower you,” proposes to us אֶחָבִירָה “I will make you burn,”—“I will consume you, as with fire, by the energy of my mouth.”

Ver. 5. *Till the quivering of my lips shall fail.*] “Till I am totally exhausted, and have lost all power of utterance.” ו is here a particle of time, and not of copulation, “*till*,” and not “*and*,” as in our standard rendering; the error of which, common as it is, is sufficiently conspicuous, from the necessity of adding some other idea, not in the remotest degree hinted at in the original text, in order to make out a sense: thus in our established text, “And the moving of my lips shall assuage *your grief*.” In Piscator, from whom this rendering is derived, it runs, “*cohiberet dolorem vestrum*,” in Tyndal, “*should release your payne*,” and in Dr. Stock, “*should lay grief*.” Of these, “*cohiberet*” is not amiss; “*lay*” is not far from the mark; “*assuage*” can hardly be made to apply in the remotest sense; and “*release*” not at all. The Hebrew term is יחשך, from חשך, which means “to stop,” “cease,” “fail;” “to obstruct,” “impede,” or “put an end to action or motion;” and it is only owing to a common mistake concerning the general import of the passage, that the primary signification of the term has not hitherto been had recourse to. This I have endeavoured to restore, and the circumlocation is no longer necessary.

Ver. 6. *Yet, should I talk on, my affliction will not fail.*] It is unnecessary to point out to the reader of taste the exquisite beauty and tenderness of this transition, or the elegant turn that is given to the word *fail*, יחשך, iterated from the preceding line. It is only wonderful that it has escaped the notice of all the commentators, and that most of the translators have rendered the same term by two different terms in the two different places. Our standard version is an exception to this; since *assuage*, though not a proper word, occurs in both places.

Ver. 6. *What will it avail me?*] In the original מני יהלך; in our common version, “What am I eased?” The meaning is not essentially different; but יהלך does not imply “to ease,” but “to proceed,” “increase,” or “advance;” and hence “to profit,” “benefit,” or “avail:” whence הלך, as a noun, implies “a toll,” “custom,” “produce,” “profit,” or “availment.”

Ver. 7. *Here, indeed, hath he distracted me.*] אך עתה “Here indeed,” instead of “but now;” *here*, either as an adverb of time or place, which עתה implies equally. הלואי “hath he distracted me;”  
not

not "hath he made me weary," as in our common version, copied from Junius and Tremellius, who gives us, "*tantum nunc fatigat me.*" לָחַץ in no sense implies *to weary*; but generally "*to move or shake violently,*" "*to agitate, distract, madden, intoxicate.*" There can be no doubt of the real meaning in the present case. Schultens, but I think less correctly, gives us, "*ad incitas adegit me,*" "*he hath driven me to my wit's end.*"

Ver. 7. *Thou hast struck aghast all my witnesses.*] This period, in conjunction with the ensuing verse, is supposed to comprise one of the most difficult passages in the whole poem: yet I trust, as I have now rendered it, both verses are clear and easy; while at the same time I have literally adhered to the Hebrew text. The perplexity is, indeed, that of the translators themselves, and not of the original writer.

Our common version, drawn equally from Junius and Tremellius and Piscator, is, "*Thou hast made desolate all my company: and thou hast filled me with wrinkles, which is a witness against me; and my leanness rising up in me, beareth witness to my face.*" This gives no definite idea, and intimates its own incorrectness by its interpolations.

In Schultens we meet with the passage thus: "*Sideratum desolâsti cœtum meum. Quodque me quadrupem constrinxeris, in testem existit, et stat contra me aperta mihi falsitas; in faciem testimonium contra me fert:*" "*Thou hast planet-struck all my company. And since thou hast bound me as a beast, my falsehood riseth as a witness, and standeth up openly against me; it beareth testimony against me to the face.*" This is more unintelligible, and at the same time more paraphrastic, than the preceding.

Dr. Stock renders it thus:

"Thou makest desolate all my company,  
And thou dost apprehend me, for a witness of what has been;  
And against me riseth my belier, among the sons of clamour."

Scott applies the pronoun *thou* to Eliphaz: "*Thou, (says he) by thy slanders, sanctified by thy years and character, drivest away the few friends my adversity had left to me:*" translating the ensuing verse thus:

"Thou, also, hast apprehended me, *as a malefactor.*  
He is become a witness against me:  
Yea, he that believeth me riseth up against me;  
He accuseth me *to my face.*"

I do

I do not pretend to understand either of the last two renderings. It is needless, however, to quote farther; since it must be sufficiently apparent that the passage has been generally conceived uncommonly obscure.

It only remains for me to justify the simple rendering I have ventured to advance. Concerning שמה there is no dispute, for it means equally "to strike aghast or with astonishment," and "to make desolate:" but I am altogether at a loss to know why ערתי should be rendered *my company*. ער, as a verb, means generally "to testify," or "bear witness," but has no such sense as "to associate:" and ערה, as a substantive, generally implies *testimonies* or *witnesses*. ערה, indeed, from יער, is clearly a *company* or *association*, and so is ערת, from the same radical *in regimen*, but I believe never otherwise; and here it has nothing to govern. I have therefore rendered this term agreeably to its common idea, and am justified in so doing by the concurrent versions of the Syriac and Arabic; the meaning of both which is, "Thou hast overwhelmed all those, in the general destruction that has befallen me, who, from having been *witnesses* of my past conduct, could have repelled the calumnies brought against me; which I cannot repel myself, as being cut off from giving an evidence in my own cause." The address is obviously to the Almighty; and certainly not to Eliphaz, as Mr. Scott supposes.

It is farther in proof, that *witnesses* is the true meaning of ערת; that the *very* same word, with a mere difference of inflection, occurs in the very next line or period, with which v. 8. opens, and which is rendered *witness* in all the translations: לער דייה "from becoming a witness," or, literally, "to be for a witness:"—"thou hast forbidden me to be for a witness."

Ver. 8. *And hast cut off myself*—.] The Hebrew term קמט occurs but once besides, and that is in ch. xxii. 16. of this poem, in which, though it is here rendered with the pronoun in our common version, "Thou hast filled me with wrinkles," it is there rendered, "which were cut down, or cut off;" a sense I have myself given it in both places. The Arabic writers still use the word to express the cropping or cutting off of flowers or fruit immaturely, as though frost-bitten; and in this sense, indeed, the term may imply the idea of being *wilted* or *wrinkled*. Reiske has therefore well rendered the Hebrew expression by the Arabic تقطني "Decerpisti me tanquam



*tanquam florem, aut præmorsisti me tanquam pomum,*” “Thou hast cut me off as a flower, or thou hast frost-bitten me as an apple.” He writes the Hebrew word, however, תַּקַּטְמִי, instead of תַּקַּטְמִי; but the change of letters makes no difference, since both modes of writing, whether in Arabic or Hebrew, convey the same idea. Grotius asserts the term to be forensic; and Scott, Parkhurst, and Dr. Stock, have followed him, by rendering it, “Thou dost apprehend or arrest me,”—or “Thou hast apprehended or arrested me.” Schultens derives his sense from the same word in Syriac, which in that language signifies “to bind, or tie the hands and feet.”

כַּחֲשֵׁי means “to fail or be deficient,” whether physically or morally; and hence, as a substantive, *leanness* or deficiency in substance, as in our common version, and “a liar or false calumniator” from deficiency in truth. There can be no doubt that the latter is the sense here intended; and as little doubt that either Eliphaz particularly, or all his companions generally, is here alluded to, notwithstanding that Reiske ascribes the allusion to the Almighty, as well in the third person thus abruptly introduced, as just before in the second.

Ver. 8. *Yet my calumniator riseth up against me; }  
He chargeth me to the face.*

So the venerable Hareth (who is reported to have been at the time upwards of a hundred years old), in answer to the false charges of Amru, before the Mesopotamian prince of his own name, who was invited to become umpire between the two poets, each of whom headed his own Arabian tribe:

“O thou inveterate and glozing calumniator, who inveighest against us before king Amru, will there be no end of thy unjust invectives?”

I have given the version from Sir William Jones. The poem itself forms the last part of the *Moallakat*.

Ver. 9. *His indignation teareth —.*] In our common version, but erroneously, and less forcibly, “He teareth *me* in his wrath” or “indignation.” Reiske applies the passage to the Almighty: this, again, is wrong. The sense refers, unquestionably, to Eliphaz, the last speaker, in this verse, and to all the companions of Job who have yet spoken, in the next:

“He attacketh me with the fury of a wild-beast:—

Tiger-like, his indignation teareth and preyeth upon me, &c.”

The

The image is common to the Eastern poets, whether ancient or modern. So Ps. vii. 2.

Lest he *tear* my soul, like a lion,  
*Rending it to pieces*, while there is no one to deliver.

So Otway, in his Orphan,

“ ——— for my Castalio’s false :  
 False as the wind, the water, or the weather ;  
 Cruel as tigers o’er their trembling prey :  
 I feel him in my breast, he tears my heart,  
 And at each sigh he drinks the gushing blood.”

Ver. 10. *They rend my cheeks to tatters.*] The speaker here suddenly changes the singular for the plural number, and includes the companions of Eliphaz along with himself in his address. For “they rend to tatters,” our common version gives, “they have smitten reproachfully;” but this is to drop the figure equally abruptly and unnecessarily. נכח, whence the present הוכו, means to *smite* or *strike* generally, but more commonly with a *sword* or *spear* than with any other instrument, and hence to *wound*, *pierce*, *cut*, or *rend*; בחרפה is, literally, “to tatters;” חרף, its radical, implies “to strip,” “pull off,” “decorticate;” whence חרפה, as a substantive, implies primarily “a strip,” “shred,” or “tatter;” and secondarily, “disgrace or reproach,” the result of being morally stripped, denuded, or reduced to tatters, possessing a *tattered reputation*.

Ver. 10. *They glut themselves together—.*] יחד יתמלאון, from מלא, to “fill to fulness,” “to satiate,” “glut,” or “gorge:” whence St. Jerom, and most correctly, “*satiati sunt*;” and Schultens, but with less spirit, “*pariter super me semet implent*.”

Ver. 11. —*hath made me captive—.*] In the Hebrew סירבני, from סגר, “to shut up,” “inclose,” “imprison:” whence Dr. Stock, “God maketh me prisoner to—;” and Schultens, “*Collari vinc-tum tradidit me Deus*.” Our common version, “hath delivered me,” hardly gives the fair sense.

Ver. 11. —*to the oppressor.*] In our common version, “to the ungodly;” but this is not the exact signification of the term; עויל being derived from עלה, which means “to exalt or be exalted,”  
 “to

“to ascend or obtain the ascendancy,” “to play the tyrant or oppressor.”

Ver. 12. ——— *he hath broken me up;*  
                   —— *and crushed me.* }

The original terms, in both these instances, are peculiarly forcible, as being iterations of their respective radicles, always used in the earlier periods of every language to express the superlative degree: יפררני (*jeparparni*), from בר (*par*) “to break or shatter;” and פִּצְצָנִי (*jepazpazni*), from פָּצַח “to crash,” “squash,” or “crush to pieces:” in the simpler and earlier form of our own language, “he hath broken, broken me,” “he hath crushed, crushed me;” whence Reiske, in the German, translates the terms by the verbs *zertrümmern*, or *zermahlen*, and *zerknicken*.

Ver. 13. *His arrows fly around me.*] The word רִבִּי, here rendered “his arrows,” will admit of various senses: “*magni ejus*,” “his mighty men,” is that offered by Arias Montanus, and copied by Dr. Stock: “*jaculatores ejus*,” “his archers,” is that of Junius, and Tremellius and Piscator, which is copied into our common version, as well as by Schultens. “*Sagittæ ejus, et jaculatus est eas in renes meos, et non commotus est pietate*,” is the concurrent rendering of the Syriac and Arabic, which I have literally followed in the present version; as has also St. Jerom in the first sentence, “*Circumdedit me lanceis suis; convulneravit lumbos meos*.” From the ensuing verse, it should appear that the poet intended to represent the Almighty as attacking the patriarch singly, and not with a host or army. See also ch. vi. 4. “The arrows of the Almighty are within me.”

Ver. 13. *My life-gall hath he poured on the ground.*] So Iliad Y. 468.

—— ὁ μὲν ἤπτετο χείρεσι γούνων,  
 Ἰέμενος λίσσεσθ', ὁ δὲ φασγάνῳ οὔτα καθ' ἥπαρ  
 Ἐκ δὲ οἱ ἥπαρ ὀλισθεν, ἀτὰρ μέλαν αἷμα κατ' αὐτοῦ  
 Κόλπον ἐνέπλησεν, τὸν δὲ σκότος ὅσσε κάλυψε,  
 Θυμοῦ δυνόμενον.——

“While yet he trembled at his knees and cried,  
 The ruthless faulchion op'd his tender side;  
 The panting liver pours a flood of gore,  
 That drowns his bosom till he pants no more.”

POPE.

Ver. 14.

Ver. 14. *He stormeth me*—.] The language of war is still employed, though the idea is somewhat varied: the whole verse consists of the technical terms of fortification, and alludes to the means of military attack and defence.

Ver. 14. *He assaulteth me like a warrior*.] The Hebrew *נָרַץ* implies “to run swiftly or with violence,” and hence “to invade or assault,” in a military sense, as is obviously intended from the context. *גִּבּוֹר* (*gubor*) implies “strength, prowess, military power,” whence probably the Latin *guberno*, “to command or govern.” In the present place, there can be no doubt that it implies “a warrior of renown,” “a bold puissant hero,” rather than “a giant,” as rendered in our common version. So Schultens, “Incurrit super me (*incursat* would have been better) sicut FORTISSIMUS BELLATOR.”

Jeremiah appears to have imitated the whole of this passage closely, from v. 9, to v. 14.—in conjunction with that, ch. xix. v. 7, to v. 12. in his Lamentations, iii. 4—16.

Ver. 15. *Sackcloth have I sewed upon my skin*.] “I have completely surrounded myself with sackcloth, as though it were my outer skin or cuticle.” This mode of expressing deep affliction and humiliation, appears to have been common to all nations of high antiquity. It is alluded to through every part of the Jewish scriptures; casually referred to in the Christian; and is thus described by Menander, in a passage cited by Porphyry, de Abstin. iv. 15. in which the Greek, like the English word, is obviously derived from the Hebrew term *שָׂכ* (*sac*), here made use of, as is well observed by Mr. Parkhurst:

——παράδειγμα τοὺς Σύρους λάβε  
——εἶτα ΣΑΡΚΙΟΝ ἔλαβον εἰς θ' ὁδὸν  
Ἐκάθισα αὐτοὶ ἐπὶ κόπρου, καὶ τὴν θεὸν  
Ἐξήλασαντο τοῦ ταπεινώσαι σφοδρά.

——following the Syrian plan,  
They then wear SACKCLOTH, and, with dust defiled,  
Sit by the public road in humblest guise,  
Appeasing thus the deity's dread ire.

Ver. 15. *I have rolled my turban*—.] “My horn-like, or turbinated head-dress;” “my turban cap;” and hence, by abbreviation, “my turban or horn,” in the original קַרְנִי (*karni* or *corni*).—“Have I rolled,” עָלַתִּי :

עללתי; by Piscator and Reiske similarly rendered “volutavi.” “Defiled,” as in our own version, is an explanation, but not a translation.

The exact meaning of the word *horn*, however, in this place, as well as in various other parts of the Old Testament, and here translated “turban,” has never yet been settled by the critics, and perhaps has never yet been understood. The horns of most animals constitute equally their strength and beauty; and hence, in all ages and nations, the term has been employed to express *strength and beauty generally*. The crescent form of the sun and moon was called by the Greeks and Romans *their horns*, and the term and application have descended to the present day. The Mosaic altar was on this account decorated with horns; and the same figure has progressively passed through the ornamental architecture of the Egyptians, of the more elegant Greeks, and of various other nations, down to our own day and country. The vase or basket of plenty, placed by the mythological sculptors and poets of Greece in the hands of Flora, Ceres, and their attendant nymphs, was of the same turbinated form, and denominated κέρας ἀμάλθειας, or *cornucopia*. It is singular, that this is the very name which Job himself gave to one of his three daughters, unrivalled for beauty among the Arabian fair, upon his restoration to prosperity; the name being Kerenhapac, which is, literally, *Cornucopia*, or, as the Greeks would render it, *Amalthia*. See ch. xlii. 14. and the Note subjoined to it.

It is probably from this common cause that the whole ornamental head-dress of almost all ancient nations, and especially of those of the East, was a *turbo*, *turban*, or spiral wreath, representing a single horn, at first pointed, but now more generally truncated; while one of its chief accompanying decorations was a crescent, or pair of spread horns. Milton adverts to the former of these decorations, in the following couplet:

“From utmost Indian isles, Taprobane,

Dusk faces with white silken *turbants wreath’d*.”

and to the latter in the ensuing,

—“with these in troops

Came Astoreth, whom the Phœnicians call’d

Astarte, queen of heaven, with *crescent horns*.”

The turbinated, or horn-like head-dress, therefore, here and in other parts of Scripture referred to, was, doubtless, a wreathed, cornuous, or spiral turban, ascending, as indeed the word *turban* (turbo,



(turbo, turbin-is) necessarily implies, from a broad basis to a point; though, in the present day, we find the point often truncated or cut off. On festival occasions, it appears that this horn or turban was particularly lofty;—on occasions of ordinary affliction, whether domestic or public, truncated, as it is now worn, or depressed;—and when the affliction was very severe, abruptly pulled from the head, and rolled in dust and ashes; while the hair, so lately covered by the turban, was also covered over with the same. See Note on chap. xix. 9.

This seems to have been the head-dress of males alone, for it is only spoken of when the male character is intended; while, on the contrary, Isaiah, in his very minute catalogue of the Hebrew female wardrobe, (ch. iii. 17—24.) makes no mention of any thing of the kind; the corresponding female dress appearing to have been as there specified, *השביסים והשהרנים*, “cauls (caps or brodered kerchiefs) and crescents;” probably synonymous with the *anadema* and *mitra* of the Roman ladies, or the effeminate young men of Rome who imitated female fashions.

For want of some such explanation as this, neither the present, nor other passages in which the term קֶרֶן (*corn, cornu, horn,*) occurs, have been fairly understood. The common rendering, *horn*, offers no definite idea. Mr. Parkhurst, sensible of this defect, understands the term metaphorically, and translates it “I have covered my *glory* with dust,” see his *Lexicon*, art. עלה. sect. xix.; while Reiske renders the term “*κόρυμβλον ἐμὸν*; vel potius (says he) *ambo mea tempora, ambos meos crobylos*,” “The ringlet of my temple, or rather the ringlets of both my temples.” Neither of these renderings, however, will apply to the same term as employed in many places in the Psalms, and unquestionably in the same sense as in the present place. I prefer, however, the sense of Reiske to that of Parkhurst, because it continues to us the same idea of a wreathed, turbinated, or horn-like figure. That the turban was in actual use, as a part of the common dress of Arabia, in the time of the patriarch, is clear from ch. xxix. 14. in which it is particularly adverted to, by the more definite term of צִנִּיף.

Ver. 16. *My countenance is tarnished*—.] The imagery through the entire couplet is peculiarly bold and emphatical. The word *המטמה*, here rendered “*tarnished*,” is translated very differently by different commentators: “*obscuratus fuit a nimio fletu*,” “is obscured or bedimmed by excessive weeping,” is the interpretation of

Reiske,

Reiske, who adds, in his own tongue, "*Als wenn ich durch einen flohr sahe*," "As though I look through a veil." "*Fermentescit*" is the rendering of Schultens, "*is in a ferment*" or "*tempest*." "My face is begrimed," is the version of Dr. Stock, but I think inelegantly.

In the following stanza of *Bas Chairill*, or "Death of Carril," an exquisite elegy given in the Report of the Highland Society respecting Ossian, there is a surprising resemblance of sentiment and imagery :

O Chairill ! a mhie, a ruenein !  
 Dhruid do shuil, is glais do dheud-geal ;  
 Ghluais do neart mar osag uamsa,  
 Chaochail do shnuadh mar bhlā' gheugan.

O Carril ! thou son of my love !  
 Closed are thine eyes, locked thy teeth of whiteness,  
 Thy strength is swept away as by a blast,  
 Thy beauty is tarnished as the blossom of branches !

The imagery introduced into the second period of the verse,

And on mine eye-lids is the death-shade,  
 is to be met with frequently among the poets of Greece and Rome. The following is too frequent in the Iliad to need a specific reference :

—— θανάτου νέφος ὅσσε ἐκάλυψη.

The cloud of death o'erhangs his eyes.

Ver. 17. — *my service* —.] In the original תַּפְלִיתִּי, commonly rendered "my prayer:" but, like the Latin *cultus*, it rather refers to "piety, devotion, the duties or service of religion generally," than to any particular branch of it; and like *cultus* also, it is derived from a term (פָּלַח) that is equally applicable to the service or duties of husbandry; *service* for the body, as well as *service* for the soul. Hence the same term, with a similar extent of meaning, imports in Chaldee, פָּלַח, "to serve; worship, or cultivate generally." The gratuitous transposition of this and several neighbouring verses, from one chapter to another, as proposed by Reiske, cannot be too severely reprobated.

Ver. 18. — *hide no blood shed by me*.] Literally, "hide no blood (violence) of mine; and be there no lurking-place for cries of mine," i. e. blood and cries that appertain or relate to me. The passage has an evident reference to the "cry of the blood of Abel from

the EARTH," Gen. iii. 10. Mr. Scott is the first interpreter who seems to have understood the real meaning of this passage:

"O Earth! the blood accusing me reveal,  
Its piercing voice in no recess conceal."

The German critics, who concur in regarding it as an apostrophe of vengeance, either against the companions of Job or the Almighty himself, err egregiously, and almost equally. We have a passage to the same effect in Nehem. iv. 5.

And cover not their iniquity,  
And let not their sin be blotted out from before thee.

Ver. 20. *Deriders of me—*.] מליצי, literally "my deriders;" "*illuso-  
res mei*," as Schultens renders it; but *my* is here used in the same  
latitude as in the preceding v. 18.

Ver. 21. —*to argue, though a mortal, with God.*] Such is the literal rendering. יבה does not mean *to plead*, as in our common version, but "to discuss," "to argue," "to explain." *Mortal* and *offspring of man* are here rendered by different terms, because they are so rendered in the original: the first is גבר (*geber*), the second בן-אדם (*ben-adam*). ל is here *though*, in the sense of כי; and not *for*, as rendered in most of the versions.

Ver. 22. *But the years numbered to me are come.*] In the common copies of the original, the words מספר יאתיו are improperly divided; for the י that commences the second term should close the first, מספרי אתיו. Under the former reading, the literal rendering is, "For the years numbered will come;" under the latter, "For the years numbered to me are come." Reiske gives nearly the same reading as that now offered; supposing that the tense is correct, but that the pronoun י (*mihi*) has been dropped, through the carelessness of copyists: he proposes, therefore, מספרי יאתיו, "Ut veniant anni mihi imputati," understanding both the future tense and the pronoun. But a mere reference to v. 16 of the present chapter is demonstrative that Job contemplated his dissolution not as an event at a distance, but directly before him: nor will a remote reference in any respect apply to the verse immediately subsequent, and which is certainly a continuation of the sentence; I mean that with which ch. xvii. opens, but with which the present chapter ought much rather to have closed.

Dr. Stock adopts the reading here contended for, and gives both the pronoun and the present tense, as follows :

“For my short number of days” is come.”

Upon which I ought to observe, that מִסְפָּר, where it does not signify *number* or *numbered*, in its simple and primary sense, is employed to import either *fewness* or *multitude* of number ; but, in order to distinguish the one meaning from the other, it is always placed after the substantive with which it is connected in the first case, and before the substantive in the latter. In the present instance, I apprehend it to be restrained to its primary signification : in most of the versions, however, and, among the rest, our own established translation, it imports *fewness*, as well as *number*. It is of no great consequence, for the rendering would then be,

But the FEW years numbered to me are come.

#### CHAP. XVII.

Ver. 1. *My spirit is seized hold of.*] Under every translation, nothing is more obvious than that this verse is a direct continuation of the sentence with which the preceding chapter closes : and we have, consequently, another of those unfortunate breaks in the middle of a paragraph, which I have already remarked in the Note on ch. xiv. 1. and shall again have to remark as we proceed. The Hebrew רוּחַ may be rendered *breath* or *spirit* ; but the last is the most forcible term, and I think the truest. חֲבֹלָה is generally rendered *corruptus est*, “ is corrupt,” but we have no warrant for such a meaning, at least in Hebrew ; for I admit that in Chaldee, and in Arabic, it is occasionally employed in this sense. חָבַל, in Hebrew, imports “ to arrest,” “ seize hold of,” “ take away ;” as also, “ to bind,” “ confine,” or “ oppress :” and in this primary and direct sense of the term we have a figure so bold and beautiful, that we should deviate equally from taste and truth, if we were to search for any other meaning. Not widely different Virgil, Georg. iv. 496.

Fata vocant, conditque natantia lumina somnus.  
Jamque vale. Feror ingenti circumdata nocte,  
Invalidasque tibi tendens heu non tua, palmas !

Fate calls, and sleep o'erwhelms my swimming sight :—  
Farewell !—*I'm hurried* to the realms of night :—  
To thee still stretching, as the shades combine,  
These feeble hands—alas ! no longer thine.



So, in the well-known Ode of Pope,

“What is this absorbs me quite,  
Steals my senses?”—

Ver. 2. *But are not revilers before me?*] There is no passage that has been rendered so differently; and none from which it has been supposed more difficult to extort a meaning. In our common version the opening is rendered interrogatively, and I believe correctly so, though the declarative or conditional form has been more usual. ו, in the beginning of the second line, is emphatical, and may be rendered “indeed, truly, in sooth.” תלך, commonly rendered “continue” or “abide,” but by Dr. Stock “is turned awry,” is derived from לך; which in every one of its senses implies *dwelling, abiding, residence*. Mr. Parkhurst employs the term *rest*, “Doth not my eye *rest* on their bitternesses?” See the article מרה, § 1. It is used in perfect consonance, in the present place, with our own verb *to light upon*, and, like this term, involves the two ideas of *resting upon* and *unfolding or penetrating a sense or meaning*. The word *penetrate*, however, (*penetro*, i. e. *penitus intro*) is not destitute of either idea; and I have preferred it, as being upon the whole more explicit, though it is not quite so synonymous, perhaps, with the Hebrew תלך as *light upon*.

Ver. 3. *Come on, then, I pray thee—stake me against thyself.*] The difficulty in this passage has resulted, in the first place, from the abruptness of the transition; and, secondly, from its being, in its common construction, very improperly separated from the preceding verse, and applied to the Almighty instead of to Eliphaz, the last speaker, to whom Job is peculiarly addressing himself. The fair interpretation is, “But if there be any meaning in what ye say—if ye do not revile my character, but believe me to be the oppressor and the hypocrite ye assert—come on: I will still venture to stake myself against any of you. Will any of you venture to stake me against yourselves? Who is he that will strike hands with me? that will dare to measure his deserts with my own? and appeal to the Almighty, in proof that he is a juster man than I am?” It is an *argumentum ad hominem*, of peculiar force and appropriation; admirably calculated to confound and silence the persons to whom it is addressed. The custom of staking one thing against another is of very early origin, and found in the rudest and simplest modes of social life:  
hence



hence the pastorals of Theocritus, as well as of Virgil, abound with references to this practice.

Ver. 3. *Strike hands with me.*] לִירִי יִתְקַע. This is a very ancient proverbial expression, and has passed down through every intervening language to our own. Thus Iliad B. 341. as well as in various other places :

Ποῦ δὲ — — — — —

— — ΔΕΞΙΑΙ ἧς ἐπέπιθμεν

Αὐτῶς γὰρ ῥ' ἐπέεσσ' ἐριδαίνομεν. —

While now the HANDS we plighted; for in vain

Strive we with words. —

So in Virgil, *Æn.* iv. 597.

———En dextra fidesque !

Behold my *hand* and troth !

Hence, too, the common phrase *ferire pactum*, “to strike a bargain.”

Ver. 4. *Behold!*—] I have often had occasion already to remark on this meaning of the particle כִּי. See ch. iii. 24. In the natural vehemence of passion, there is frequently a very abrupt transition from person to person, without the speaker's staying to designate the change in his address. We have various instances of this in the passage before us, the tenor of which is the more natural on this very account. In the preceding verse, *thyself* evidently refers to Eliphaz, the last speaker : in the present verse, *thou* refers as evidently to the Almighty ; while in v. 6 *he* again refers to Eliphaz. It is from a general want of attention to these very abrupt, but very natural transitions, that the passage has been supposed to contain a difficulty which in reality does not belong to it.

Ver. 4. *So, assuredly.*] Such is the direct rendering of על כֵּן ; “So assuredly wouldst thou not decide against me, and give them the victory over me.”

Ver. 5. *He that rebuketh his friends with mildness.*] “*Gordius nodus!*” exclaims Schultens : and, in truth, the passage is supposed by many commentators to be altogether inexplicable : whence Reiske has thought proper, after his usual manner in cases of this kind, to alter the original in several of its words, by way of *amendment*. There does

does not, however, appear to me to be the difficulty which has been generally apprehended; and, without quoting the multiplicity of meanings, most of them very paraphrastic, which have been ascribed to the passage by prior interpreters, I will only observe, that the rendering now offered is just as literal as I trust it is perspicuous.

In our common version, instead of "he that rebuketh," it runs "he that speaketh." I am not acquainted with a single instance, however, in which the Hebrew גיד implies simply to *speak*, much less to *speak flatteringly*. גר, its root, means, in every sense, "to assault," "to assail," "to attack," "to rush upon;" and necessarily therefore, when applied to the tongue, "to censure, or rebuke." לחלק, in our common version rendered *flattery*, is literally, as given above, "*with mildness*." The radical idea of חלק is "smoothness, softness, gentleness, mildness;" and it is only in a secondary sense that it can be made to imply flattery.

Ver. 5. *The eyes of his children shall be accomplished.*] The Hebrew tongue, which, perhaps more than any other, personifies the different organs of the human body, and ascribes to them individual and distinct passions, often employs the organ of the eyes to express *desire, ardent wish or expectation*, which is the sense in the present instance. Even in our own colder climate and dialect we retain something of the same kind; and appropriate the *eyes* to express the same passions, rather than any other organ. Thus Dryden, "Jove beheld it with a *desiring* look." So in the common version of the Bible, in another place, Deut. xxviii. 32. "And thine eyes shall look, and fail with *longing for them*."

In rendering the Hebrew תכלינה as I have done, "shall be accomplished," instead of "shall fail," as in our common version, it is necessary to inform the English reader, that the radical meaning of the Hebrew is that which I have given it; כלה implying "totality, completion, accomplishment:" it hence, only in a secondary sense, means "*making an end, or coming to an end*;" and, still more remotely, "*end itself, cessation, failure*."

Ver. 6. —*that I should be reckoned*—] אודיה, not "I was," as in our common version, but "that I should be," or "that I should be reckoned or counted," which is a frequent meaning of the present verb, and in the instance before us a more forcible meaning. See the same verb thus rendered in our common version, 1 Kings i.

21. "I and my son Solomon shall be counted offenders." See also Parkhurst, art. **חָיָה**, sect. iv.

Ver. 6. *A dotard.*] The word **תִּפְתָּ**, here employed, may be derived from two distinct roots. If from **תָּף** (*phat*), it will imply a tabor, tabret, or small drum; if from **פָּתַח** (*phateh*), or even from **יָפַח** (*iphat*), which has a near resemblance to **פָּתַח**, it will imply *a fool, simpleton, or dotard*; **פָּתִי** being synonymous with the Latin *fatuus*, and the English *fatuous*, and perhaps the root of these words. There can be little doubt, I think, that the latter is the sense here intended. Tyndal has admirably rendered the verse, and is the only one of the translators who has hitherto understood it: he has merely erred in his giving the past instead of the conditional tense, "He hath made me as it were a bye-worde of the common people; I am his **GESTYNGE-STOCKE** among them."

Ver. 7. — *among the multitude.*] In the original **לפְּנֵי**, in the primary sense of the term "before the faces," *i. e.* of men: and hence the word has often this direct signification in a secondary sense—"before the public," or "the public face." *In faciem* is the rendering of Schultens: *in conspectu* ("in public view") is that of Piscator. "*Aforetime*," as given in our common translation, derived evidently from the *ante* of Junius and Tremellius, offers a very inferior meaning.

Ver. 9.—*shall increase in courage.*] So the Syriac, in explanation of this idea, **וַיִּשְׁמַח** "*contineatque se fortiter*," "shall carry himself courageously:" so Schultens, "*addat fortitudinem*," "shall augment his fortitude." The whole series of terms relates equally to a life of warfare and military activity.

Ver. 10. *Get ye hence, and be gone, I pray.*] So Tyndal, "Get you hence." In our common version, "return, and come now," or, "and come, I pray;" upon which difference it is necessary to observe, that the original term **בָּאוּ**, from **בָּא**, implies "*to move in either direction*," "*to come*" or "*to go*," in conformity with the general idea of the context, which in the present instance implies going. Hence Dr. Stock, who nevertheless gives a very different meaning

meaning to the entire passage, though he concurs with me in this clause of it:

“And, perhaps, ye may return to a sense of shame—so go away, I pray.”

Ver. 11. *My days, my projects, are all over.*] The passage has not hitherto been properly divided: the verb “*rent asunder*, or *broken off*,” as it is rendered in our common version, belongs to the ensuing period of the verse, instead of to the present.

Ver. 11. *The resolves*—] מורשי implies “thoughts, or meditations,” that firmly occupy the heart; in the language of Schultens “*hæreditariæ possessiones cordis meæ*,”—“*the hereditaments of my heart*,” whence Dr. Stock renders it

“The tenants of my heart.”

There appears to me, however, a quaintness in both these expressions, which completely disqualifies them for modern use. The word *resolves*, if I mistake not, gives us the full idea of the original, without any quaintness whatever.

Ver. 12. *Night is assigned*—] The original is put impersonally, and ought to be thus rendered; affording us a much clearer idea than the common version, “they have changed, put, or assigned;” or even than the alteration proposed by Reiske, of reading ישׁי for שימי, “it hath changed, put, or assigned;” referring *it* to the heart itself, as those who use the verb plurally do to the thoughts or resolves of the heart.

Ver. 12. *A light bordering on the regions of darkness.*] Such is the meaning of the original ‘literally; nor has any language ever offered a more exquisite picture of the last glimmering that swims across the eyes of a person just sinking into the grave, into the regions of death and darkness. קנוב does not mean “short,” as in our common version, but “approaching to,” “bordering on,” “hard at hand;” “*propinquus*,” as it is rendered by Schultens, or “little distant from,” as given by Dr. Stock.

The true meaning, however, of מפני חשך “on the regions of darkness,” does not seem to have been caught hold of by any of the translators. פנות, or פנים, whenever joined with a noun, signifying any particular season of the day or year, imports place or region.

Thus

Thus Ps. xc. 9. לפנות ערב “in the region of the evening:” so Exod. xiv. 27. לפנות בקו “in the region of the morning:” in like manner the passage before us, פני הישך, must necessarily mean “regions of darkness.”

Ver. 13.—*the grave is my home.*] See Schultens, Sept. &c.

Ver. 15. *in such a state*—] The original term is אפוי; which is either an adverb of time, *nunc, now*, as it is rendered in our common version; or of *place* or *condition*, as rendered by other versions; and I believe, more correctly, “in such a state,” “under such circumstances.” Schultens refers it expressly to corruption itself, “et ubi, ubi istic spes mea?” “and where, where in that place will be my hope?” Grey, as usual, follows the rendering of Schultens.

Ver. 16. *To the grasp*—] בדי; literally, to the *limbs*—“the grasping limbs,” “the tremendous claws or talons” of the grave. The imagery is peculiarly bold, and true to the general character under which the grave is presented to us in the figurative language of sacred poetry,—as a monster ever greedy to devour; with horrid jaws wide gaping for his prey; and, in the passage before us, with limbs in unison with his jaws, and ready to seize hold of the victims allotted to him, with a strength and violence from which none can extricate themselves. The common rendering of *fulcra, vectes*, or *bars*, as of a prison, is as unnecessary a departure from the proper figure, as it is from the primary meaning of the original term.

## CHAP. XVIII.

Ver. 2. *How long will ye*—] The commentators are not agreed to whom the opening of this speech is addressed. Being in the plural number, it cannot, according to the common forms of Hebrew colloquy, be addressed to Job alone. Le Clerc, however, attempts to prove, that, under particular circumstances, such a form may be admitted, and especially when particular respect is intended. Other interpreters conceive that it is addressed to Job and Eliphaz, to whom Job had been just replying. But the greater number concur in supposing that it relates to the family or domestics of Job, in conjunction with himself, who, it may be conceived, were present, and at least tacitly approving his rebukes:

“*Tu,*



"*Tu, cum tuâ familiâ,*" is the explanation of Reiske. It is more probable that it applies to the interlocutors generally.

Ver. 2.—*thorns*—] The Hebrew term קנץ, here rendered *thorns*, has proved a source of much critical controversy. It occurs nowhere else in the Bible, and hence there is some reason for controversy. It appears to have been regarded by all the old translators as identic with קץ, the נ being a supernumerary or epenthetic letter, introduced poetically, and to please the ear; a very common practice in Chaldee writings, and of which we have numerous instances, as in אנפא for אנפא, and מנדע for מנדע. Hence it has hitherto been supposed to imply *end, cessation, or pause*, קץ being, in the estimation of such translators, derived from קצה. But such a rendering does not offer a satisfactory meaning: on which account it is necessary, as in our common version, in order to give it a meaning, to supply a variety of intermediate words not found in the original: thus in the version referred to, in which the supplied words are marked in Italics, "*how long will it be ere you make an end of words?*" Schultens has therefore contended that the Hebrew term has been mistaken; that the נ, instead of being epenthetic, is as radical a letter as either the preceding or succeeding; and that as the Arabians employ the term in its full latitude to express *nets or snares* used in hunting, from قنص (קנץ) "*to hunt or ensnare,*" the Hebrew language had the same word, and employed it in the same sense. In consequence of which his rendering is "*Quousque ponetis captiosos laqueos sermonibus,*" "*How long will ye put enticing snares in words?*" The conjecture is highly ingenious; and it is adopted by most modern English translators, especially by Grey, Scott, and Dr. Stock. Yet it is nothing more than a conjecture; and, if I mistake not, a conjecture unnecessary: for admitting (which there can be no doubt of) that קנץ is a mere modification of קץ, from the introduction of a rhetorical letter, it does not follow of course that the translation of either of these words must be *end or ends*. קץ is equally the plural of קץ, "*spina,*" "*a thorn*" or "*prickle,*" and of קץ, "*an end*" or "*extremity;*" though, as the former is masculine, and the latter feminine, the termination refers it rather to the first than the last. This change of gender, however, is itself a mere modification; the radical term is unquestionably one and the same, and either may be rendered by the Latin term *cacumen*, "*the top,*" "*sharp end,*" or "*utmost point*"

point" of any thing. It is on this account, by the term "*thorns*," and not "*end*," that Reiske has rendered the Hebrew קנצי; and I have readily availed myself of his assistance, which seems to clear away every difficulty, and to put us in possession of a very beautiful and appropriate figure: "How long will ye plant thorns (irritating, lacerating, wounding invectives) among words?"

It only remains to observe, that תשימוך, from שם, implies, primarily, "to set," "plant," "put," "place in order, or arrange," and, more remotely, "to make, or constitute," as in our common version.

Ver. 2. *Be temperate*—] In the original תבין; literally, "be discreet," "be sober-minded;" from בן, which, in *Niph*, means "to be discreet," "discerning," or "sober-minded."

Ver. 4. *Devourer of himself*—] טרף "O tearer!" or "devourer!" not "he teareth," as in our common version.

Ver. 4. *Shall the land, then*,—] The particle ה being prefixed, as peculiarly denoting contempt, "Shall the land *forsooth*" (or *truly*) be disorganized, and its fruitful fields become a desert, through thy fury, that would subvert all order, and produce nothing but uproar and confusion?"

Ver. 7. —*be upturned*—] In our common version "be removed;" but this is hardly forcible enough. עתר means, indeed, *to remove*, but it also means "to distort," "invert," "overturn," which seems rather to be the sense in the present case.

Ver. 8. *Lo! he plungeth by his feet*—] כי *Ecce!* an exclamative, not a causative particle, as in our common version. שלח, "to send or shoot forth, as arrows;" hence, literally, "Lo! or behold! he DARTETH by his feet," *i. e.* "he darteth, or plungeth, feet-foremost."

Ver. 8. *A pit-fall*.] רשת, a snare with pieces of wood, or other substance, put cross-wise, or bar-wise, so as to sustain the deceitful covering of turf, or other soil, put over it to hide the mischief it conceals. The term is used Exod. xxvii. 4. to express a *grating*, or *network of brass*. The same kind of snare or pit-fall is still frequently employed throughout India, in elephant-hunting.

Ver. 8.

Ver. 8. *Walketh about.*] The poet, in the luxuriance of his fancy, presents us with all the various modes of entangling and destroying wild-beasts that were practised in his day. The present verse opens with the pit-fall: the period before us alludes to the tracts of forest encircled by nets, or stakes, progressively drawn narrower till the hunted animals are at length closely imprisoned. Of the practice by nets, Spence has given a good description in his *Polymetis*, Dial. xvi. where he observes that the hunters of forest-beasts followed it up by "surrounding a considerable tract of ground by a circle of nets, and afterwards contracting the circle by degrees, till they had forced all the beasts of that quarter together into a narrow compass; and then it was that the slaughter began. This manner of hunting, continues he, was pursued in Italy of old, as well as all over the Eastern parts of the world; and it was from this custom that the poets sometimes represent Death as surrounding persons with his nets, and as encompassing them on every side." Thus Statius, lib. v. sylv. i. lin. 156.

—furvæ miserum circum undique Lethi

Vallavere plagæ.—

On every side, the pitchy toils of death

Enfold the sufferer.

In Mr. Cordiner's account of Ceylon, we have a curious and interesting description of the elephant hunt, which is pursued not essentially different from the preceding, except that the snares are palisadoed, instead of being netted, with the strongest possible stakes, still farther fortified by interlacings. They are numerous, but connected together, every snare or inclosure growing gradually narrower, and opening into each other by a gate or two, that will only admit the entrance of a single animal at a time. The wood, in which elephants are known to abound, is first surrounded, excepting at the end where the foremost and widest inclosure is situated, with fires placed on moveable pedestals; which, in every direction, are drawn closer and closer; and, aided by loud and perpetual shouts, drive the animals forward till they enter into the outer snare. After which the same process is continued, and they are driven by fear into a second, into a third, and into a fourth; till at length the elephants become so much subdivided, that, by the aid of cordage carefully fastened round their limbs, and the management of decoy elephants, they are easily capable of being led away one by one, and tamed. A single hunt, thus conducted, will sometimes occupy not less than two

two months of unremitting labour; and the entrance of the elephants into the snares is regarded as an amusement or sport of the highest character, and, as such, is attended by all the principal families of the country. Account of Ceylon, i. 218—226.

It is to this kind of snaring, by nets or stakes, that the Psalmist often alludes in his similes; thus xviii. 5.

The sorrows of hell encompassed me;

The snares of hell were laid for me.

So again, cxl. v.

The proud have hid for me a snare and cords;

They have spread a net by the way-side;

They have set traps for me.

Ver. 9. *The springe*—] In the original פח, a *springe* or *gryn*, as the same sort of snare was formerly denominated. Thus Chaucer,

“Like a bride that hasteth to hir *gryn*,

Not knowing the peril.”

This different kind of snare is peculiarly characterized by the description given in the following period; in which, for reasons stated in ch. v. ver. 5, I have chosen to follow Schultens and Reiske, in understanding צמית (*tzammim*) to have the same meaning in Hebrew as the identic term צמית has in Arabic; and hence, if used substantively, a *cord* or *string*; if adverbially, *cord-like*, *knot-like*, *closely*, *straitly*, *rigidly*; in Latin, *arcte*. Schultens chooses to adopt the substantive meaning; whence his rendering is, “Apprehendet calcaneum laqueus: instringet eum nexus nodosissimus;” “The springe shall lay hold of *his* heel, the knottiest tye shall fasten upon him.” Reiske, on the contrary, proposes an adverbial or adjective meaning, “*Acer vel arcte erit obeundo super eum*;” “Rigidly shall it fasten around him.” See Note on ch. v. ver. 5.

Ver. 10. *Its cordage*—] חבלו; from חבל, a *cord* or *rope*; probably a concealed line held at a considerable distance by one of the hunters or sportsmen, himself also in a state of concealment, upon whose guidance the play of the snare depended.—The term, in our common version, “*is laid*,” by no means gives the full force of the Hebrew שמוך, which means, as rendered in the text, from חסן, *to hide* or *cover*.

Ver. 11. *DEVASTATION*—] In the original בלדור, literally, *dissolutions*, *wastings*, or *layings waste*, *devastations*; the plural being idiomatic,



idiomatic, in the same manner as *deliciæ* in Latin, Ἀθῆναι (*Athens*) in Greek, and *ruins* in our own tongue. Why this word should not be understood as it is written, I know not: the greater number of the versions, however, have regarded it as a mistake for בְּהִלָּהוּת, and have consequently rendered it *terrors*. The Septuagint gives us ὀδύνας, “miserics, anguishes, wasting pains.” A similar misconception has arisen, as Mr. Parkhurst has justly observed, in various other places, in which the same word is used, and especially in Ezek. xxvi. 21. xxvii. 36. xxviii. 19. in the same meaning: in all which nothing can be clearer than that the true sense of the term is not *terror*, but *ruin* or *destruction*; ἀπώλεια, as the Septuagint renders it, (a word which would have been far preferable to ὀδύνη in the present instance); or *in nihilum*, as St. Jerom translates it.

Ver. 11. *And shall snatch him from—*] In the original הִפְצֵהוּ, which has not hitherto been fully understood, and has hence been differently rendered. In our common version it is, “and shall drive him to;” in Junius and Tremellius, “disjiciunt eum,” shall put him to flight; in St. Jerom, “involvent ejus pedes,” “shall surround his feet;” in Schultens, “dissipabunt eum,” “shall shatter him:” Dr. Stock, “deliver him to his feet.” The real meaning of הִפְצֵהוּ is, “to free,” “to loosen,” “to deliver,” “to take or snatch away;” in the present instance *eripere*, in which sense the same word is used Ps. cxliv. 7, 11. “Deliver me out of great waters;” “Deliver me from the hands of strange children,” *i. e.* “take me, or “snatch me away from,” and hence accurately rendered *eripe* by St. Jerom. The same idea is intended by the same word in the passage before us:

DEVASTATION shall terrify him on every side,  
And shall snatch him from his feet.

*i. e.* “And shall take from him the power of flight,” not “put him to flight,” or “drive him to his feet.”

As the radical verb פָּצַח means “to loosen,” the passage might also be interpreted, “And shall loosen, relax, or unnerve him in his feet.” The general idea is the same; but the preceding form of conveying it is by far the most forcible and poetical. Tyndal unquestionably understood it in this sense, and has hence rendered it to the same effect paraphrastically, though not literally, “that he shall not knowe where to get out.”

Ver. 12.



Ver. 12. —*his* STRENGTH.] By Schultens rendered, “Cavo ventre famelicus erit DOLOR ejus,” “Voracious shall be his ANGUISH.” In some instances the term אָנ might be rendered *anguish* instead of *strength*, but I do not think it ought to be so rendered in the present case. The very same term occurs no farther back than in the preceding seventh verse, and Schultens himself has there rendered it *strength*, “potentia ejus.” Reiske, on the contrary, contends that the word should imply *strength* or vigour, but for רעב אָנו (*rob anu*) he proposes to read רעב באָנו (*rob b-anu*), “famelicus in mediâ potentia suâ,” “He shall be hunger-bitten *in the midst of his strength*.” There is no necessity for the correction; which, after all, offers a less forcible and poetical idea than that in the common rendering.

In comparing various passages of this exquisite poem with similar passages in Lucretius, the author had occasion, not long since, to translate many of them into rhymed measure, and has given these translations in different parts of the notes to his version of the Latin poet. The index to that work, under the article *Bible*, will sufficiently point them out. The following is one of these, taken from the present part of the chapter before us:

Ver. 5. Fail shall the light that guides the sinner's way ;

The vital flame that cheers him shall decay :

11. Roam where he may, wild TERRORS shall attend,  
And haunt his steps where'er those steps may bend.
12. At him shall ANGUISH, gaunt with hunger, rush ;  
DISTRESS, with pond'rous gripe his ribs shall crush :
13. DEATH'S FIRST-BORN PLAGUE shall gnaw him deep within,  
Gnaw to the gloss, the summit of his skin.
14. His home SUSPICION shall beset : DISMAY,  
Arm'd like a king, lead on the dread affray ;
15. His house, his haunts, his transient tent assail,  
And round him *flakes of fiery sulphur* hail.
16. Below, no stream his blasted root shall bathe ;  
Above, his branches lurid lightnings scathe ;
17. Clouds heap'd on clouds his memory shall blot ;  
His name from earth be banish'd and forgot.

Ver. 13. *Gluttonously*—] In the original בִּדִּי (*b-adi*), literally “to excess, surplus, or gluttony, gluttonously,” and not, as usually read and rendered, בָּדִי (*badi*), “bars, branches, ramifications,” or, in a secondary sense, “strength.” So Mr. Parkhurst, art. בָּד, § VII. adopting the

the same idea, so far as it refers to this term, "The first-born of death shall feed *on the sufficiency* of his skin; shall feed *on the sufficiency* of himself." Whence, apparently, Dr. Stock,

"It shall eat **TO THE FULL** his skin,

**TO THE FULL** shall eat him the first-born of death."

The only difference between us is, that while I refer the adverbial term ב-ד ("gluttonously," or "to the full") to the insatiable first-born of death, Dr. Stock and Mr. Parkhurst refer it to the patriarch, or whoever else may be the person predicated. Reiske again attempts to amend the text; but it is perfect of itself, and certainly not benefited by his alteration. He may be correct, perhaps, in supposing the *first-born of death* to denote **THE WORM**—the first and earliest issue of putrefaction. By other commentators, however, the idea is supposed to indicate, not the first progeny in point of *time*, but in point of *might*, the *most powerful and deadly disease*.

In the poem of Zohair, forming the last of the Moallakat, we have a similarity of thought, but with great force and perspicuity, directed to the vulture. The poet is speaking of Hosein, the son of Demdem, who had taken a solemn oath that he would not bathe his head in water till he had avenged the death of his brother Harem:

"He made a fierce attack, nor feared the number of tents, where **DEATH**,  
the mother of **VULTURES**, had fixed her mansion."

This passage rather gives countenance to the above explanation of Reiske; but its direct exemplification is far bolder, and more spirited.

Ver. 14. *And DISSOLUTION—*] Here again, as in ver. 11, we meet with the term בלחות, generally rendered *terrors*, as though this word had been written in the original for בלהות. In the Note on ver. 11, I have already observed that it is an idiomatic plural, used in a singular sense, but with peculiar force, in the same manner as *deliciæ* is in Latin, Ἀθήναι in Greek, or *ruins* in our tongue. So Mr. Parkhurst, art. צער, "and wastings, destruction, shall march against him as a king." "I am sorry," says Dr. Stock, "to part with a beautiful phrase in our common version, *the king of terrors*, as descriptive of death; but there is no authority for it in the Hebrew text."

Ver. 15.—*shall be rained down upon—*] The Hebrew יורה will readily bear this rendering: so Reiske, "Ut omnem terram pluvia rigabat,

rigabat, pluviae loco sparget super fossam ejus sulphur." It may perhaps allude to the punishment inflicted upon Sodom and Gomorrah ; but this is uncertain ; for it may also allude to the inflammable matter scattered during the eruption of a volcano : the term גפרית, however, here rendered *brimstone*, is the same as occurs in Gen. xix. 24. in which the fate of Sodom and Gomorrah is detailed, and in all probability by Moses himself.

Ver. 16. *Below shall his roots—*] " All his subsequent intentions, and all he has actually produced,—his future expectations and his present achievements,—shall be equally destroyed and abolished." The imagery is common to the Arabs of the present day. Thus, in that very exquisite poem of the Loves of Antara and Abla, concerning which Sir W. Jones has finely and correctly written, "*Nihil est elegans, nihil magnificum, quod huic operi deesse putem.*" Works, ii. 565.

لحالك الله من رجل جبان  
ولا اسقتك غادية تداها  
ولاجاد السحاب ديار قوم  
تكلم بها ولا اخضرت رباها  
لبست صن الذلة ابن بدر  
ثياباً لا تغير ما تلاها

Base, worthless soldier ! God shall root thee out ;  
No morning dews shall give thy buds to sprout ;  
Nor cloud, nor showers, amid thy tribe, be seen,  
Whilst thou art there ;—nor hills with harvest green.  
Shame is thy clothing, Bader's son ! and shame,  
And all its curses, shall pursue thy name.

Ver. 17. *And no trace of him—*] The Hebrew שם is usually rendered *name*, but this is only a secondary signification. Like the Arabic *وَسْم* and *وِشْم* it implies primarily "notā," "character," "vestigium," "a mark, note, trace, or sign ;"—whence originate, in a derivative sense, the ideas of "name, fame, reputation,"—as we say in modern language, "a *noted* or *marked* character"—"a man of note," &c.

Ver. 17. —*public streets.*] In the original פני הויץ, which is literally “face of the streets,” i. e. places of public resort and conversation.

The following passage, from one of the best odes of Klopstock, entitled *Der Zürchersee*, “To the Lake of Zurich,” is so finely descriptive of the instinctive desire of future fame, and of living in the memory of posterity, when founded on a virtuous principle, that the reader will readily excuse my copying it, and offering a translation.

Reizvoll klinget des Ruhms lockender silberton  
In das schlagende herz, und Unsterblichkeit  
Ist ein Gedanke,  
Ist des schweisses der edlen werth!

Durch der lieder gewalt, bey der urenkeln  
Son und tochter noch seyn; mit der entzückung ton  
Oft bey'm namen genennet,  
Oft gerufen vom grabe her.

Dann ihr sanfteres herz bilden, und, Liebe, dich,  
Fromme Tugend, dich, auch giessen ins sanfte herz,  
Ist, bey'm himmel! nicht wenig!  
Ist des schweisses der edlen werth!

Sweet are the thrills, the silver voice of FAME,  
Triumphant through the bounding bosom darts!  
And, IMMORTALITY! how proud an aim!  
What nobler toil to spur the noblest hearts?

By charm of song to live through future time,  
To hear, still spurning death's invidious stroke,  
Enraptur'd quires rehearse one's name sublime,  
E'en from the mansions of the grave invoke:

Within the tender heart e'en then to rear  
Thee, Love! thee, VIRTUE! fairest growth of heaven!  
O! this, indeed, is worthy man's career;  
This is the toil to noblest spirits given.

Ver. 18.—*shall he be driven*—] In the original יִהְרָפוּהוּ, and again in the text line יִנְרְדוּ, literally, “they shall drive him”—“they shall chase him.” The verbs are evidently used impersonally: see Note on ch. xvii. 16. In the Septuagint, the latter half of the verse is wanting.

Ver. 19. *No son of his, no kinsman*—] So Tyndal, admirably,  
“He shal nether have chyl dren nor kynsolcks amonge his people;  
noo,

noo, nor any posterity in his country." Why נֶכֶד should be rendered *nephew*, as it generally has been, I know not. As originating from כָּר, "to shoot" or "spring forth," it implies "progeny or collateral offspring in general." For "among his people" the Syriac version gives "in the world," כְּכָל; and the Arabic "in his day;" and both, for *son* and *kinsman*, read *name* and *memory*.

Ver. 19.—*among his sojournings.*] בְּמִגְרֵי, from גָּר "to sojourn," or "dwell for a short and uncertain period," as in travelling. The idea is peculiarly expressive and forcible:—not only among his own people, and in his own settled habitation, shall his name, his memory, his family, be extinguished; but no asylum, no refuge, shall be afforded them in distant countries, and among strangers with whom he had casually sojourned, and where his memory might be supposed to call forth the hospitalities of friendship. The Jewish history affords innumerable instances of persons compelled to fly from their native homes, and seek an asylum in the bosom of strangers, to whom they were only casually, or even altogether unknown: and, without ranging farther, the history of Moses himself, the probable writer of the poem, furnishes us with a memorable example.

Ver. 20. *At his day shall the young—*] *Day* is here used for *life*—"mode" or "term of existence," as in all modern languages. אַחֲזוּיִם and קִדְמוֹנִים, if taken literally, imply "occidentalists" and "orientalists," "men of the west" and "of the east;" and is actually so rendered by Schultens and Grey. It may also mean "they that come after," and "they that went before," as in our common version; or "the young" and "the aged," as rendered in the present text, confirmed by Schmidt, Reiske, and Tyndal, [the elegant version of which last is, "yonge and olde shall be astonished at his death." All these ideas are, in some degree, correlative; and the reader may chuse which he pleases.

Ver. 20.—*panic-struck.*] In the original אַחֲזוּ-שַׁעַר, which is literally the idiom here offered.

Ver. 21.—*allotment—*] מִשְׁכָּנֹת, "a place allotted or assigned,"—"a mansion," or "permanent residence;" "a sphere or circuit of motion," which the man to whom it is allotted cannot possibly quit.



## CHAP. XIX.

Ver. 3.—*have ye reviled me.*] In the original תכלימוני; from כלם “to put to shame,” “to revile”: whence Schultens “me ignominia fregistis,” “ye have broken me down with ignominy.”

Ver. 3. *Ye relax not*—] Generally rendered, but I think incorrectly, “ye are not ashamed;” or imperatively, “are ye not ashamed?” The primary meaning of תבשו, from בש, is “to fail,” “flag,” or “relax;” and its secondary meaning “to be confounded;” whether, as Mr. Parkhurst observes, “through fear, disappointment, modesty, or guilt;” and hence, though very remotely, it denotes “to be ashamed.” It appears to me unquestionable that the primary idea is, in this place, the sense intended.

Ver. 3.—*ye press forward upon me.*] The term תהכרו in the original, like many others in the poem, obviously proving its native country, is a direct Arabism, in which language it means, from عكر “ye rush or press upon me with violence,”—*cum impetu ruitis in me*, as Reiske renders it, from the same source; or as Schultens translates it, but less correctly, “impudenter præfracti estis mihi,” “audaciously do ye break yourselves upon me.” From an ignorance of, or want of attention to, this derivation, the term has proved a matter of great contest among the translators; who, deriving it uniformly from the Hebrew דבר, “to know,” or “recognise,” have tried in numerous ways to extort a meaning from the passage, but in every instance to no purpose. Hence, in our common version, it runs as follows; “you are not ashamed *that* you make yourselves strange to me;” with which version Mr. Parkhurst, dissatisfied (as well he may be), proposes instead of it, “ye are not ashamed, *though* ye are known to me:” that is, says he, “ye do not blush at your undeserved reproaches and insinuations of my wickedness, notwithstanding your acquaintance and pretended friendship with me:” while Dr. Stock, equally dissatisfied with both, translates

“Are ye not ashamed? Ye are known to me.”

The Arabic meaning of the term, which alone offers any sense to the passage, is fully confirmed by its introduction into the Septuagint, which gives us ἐπικεισθέ μοι, by St. Ambrose rendered “incumbitis mihi;” by St. Jerom, “opprimentes me;” and by Piscator, “obfirmatis vos contra me;” “ye fall upon”—“ye oppress”—“ye harden yourselves against me.”

Ver. 4.

Ver. 4. *That my transgression hath harboured—*] This verse is immediately connected with the ensuing, as in the version of Schmidt, “At revera etiam erraverim, et commoretur *adhuc* error meus apud me;—num vero vos adversus me efferetis vos, &c.?” It is also necessary to observe, that the Hebrew תלין, from לך, does not mean simply “to remain,” but “to suffer to remain,” “to harbour, or lodge;” and is rendered, by Junius and Piscator, Tremellius and Schultens, in the present place, *pernoctet*, “found refuge or shelter at night;” in colloquial language, “hath taken a bed.”

Ver. 5. —*forsooth—*] The adverb אמנם is here used ironically, “*forsooth*,” rather than “*truly*,” or “*indeed*.”

Ver. 5. *And expose to myself—*] The verb נבח, whence the present term ותוכיחו, implies rather “to publish” or “lay open,” “to urge a charge in broad day-light,” than “to plead,” or simply “to act or speak.” So Reiske, “Evincetis, proprie conficietis aut in aprico, tanquam in viâ regiâ, patente et calcatâ.” The whole passage has a strong resemblance to the following from the poem of Tarafa, forming the second of the Moallakat :

“Without having committed any offence, I am treated like the worst offender; am censured, insulted, upbraided, rejected.

“Were any other man than MALEE my cousin, he would have dispelled my cares, or have left me at liberty for a season.

“But my kinsman strangles me with cruelty, even at the very time when I am giving thanks for past, and requesting new favours; even when I am seeking from him the redemption of my soul.

“The unkindness of relations gives keener anguish, to every noble breast, than the stroke of an INDIAN cimeter.”

Ver. 6. —*hath humiliated—*] In the Hebrew עות, from the same word; which denotes, primarily, “to incline downwards,” or “towards the ground,” as the heavier weight in a pair of scales. Most of the German writers, however, explain it “to incline from a right path,” “to pervert;” whence Schultens, “Deus me pervertet;” Cocceius, “Deus curvavit me;” and Luther, with still greater boldness, “Deus injuriam mihi fecit;” “God hath done me the mischief.” The first meaning, as it is the most obvious, is the least exceptionable, and, as it appears to me, the truest.

Ver. 7.

Ver. 7. —*I complain of*—.] In Schultens, “Ecce, clamo violentiam—,” “Behold, I vociferate the violence—.” Whence Dr. Stock, somewhat burlesquely:

“Lo, I may cry Murder! but have no answer.”

To this passage, as well as to a similar passage in ch. xvi. Jeremiah appears to have turned his eyes, in his Lamentations, iii. 4—16.

Ver. 9. —*of my glory*.] In the Hebrew כבודי, from כבוד, which means primarily “the liver,” and, secondarily, those high passions or qualities of which this organ was supposed to be the seat: “strong ardent desire,” “glory,” “splendour,” “honour.” In Tyndal, “He hath spoyled me of myne HONOUR.” In Dr. Stock:

“My FINERY from off me he doth strip.”

I have followed our common version, as being equally correct and emphatic. The honour, glory, of dignity here referred to, is that of his having been prince or prime magistrate among the people: an honour he had now not only lost, but which, through the jealousy of his enemies, had been changed into a public derision of his person, as appears from ch. xxix. 7—25.

Ver. 9. —*overturned the crown*—.] In the original, יסר עטרת, “turned upside-down, or topsy-turvy,” the crown, coronet, or tiara, which he wore as chief magistrate or emir of the city. See ch. xxix. 7—25.

Ver. 12. *His besiegers*—.] In the original גרודיו; not “his troops,” but “his troops in a state of invasion or assault;” “his invaders,” “assailants,” or “besiegers;” from גר, “to assault,” “attack,” or “rush upon.”

Ver. 12. —*in a body*.] “Conjointly,” “unitedly;” or more technically, “in a body.” In the Hebrew יחד, “altogether.”

Ver. 12. *And wheel their lines*—] The verb סב, whence יסבו, here made use of, implies, in all its senses, “gyration,” and denotes “to encompass,” “surround,” “encircle,” “enring,” or “wheel;” and by no means “to raise up,” though this is the common sense ascribed to it in the present passage. דרך implies “a path,” “track,” “trace,” or “line drawn.” And it may hence import *entrenchments*, “lines of circumvallation;” or *ranks*, “lines of soldiers in battle-

battle-array." The imagery is equally common to the Asiatics and the Greeks, and is as appropriate as it is magnificent. As a single example, I may offer the following from Aristophanes, *Iren.* 745.

ὦ κακόδαιμον, τί τὸ δέρμ' ἔπαθες ; μὲν ὕστριχ' εἰσέβαλιν σοι  
Εἰς τὰς πλευρὰς πολλῇ στήρατι.

Caitiff, what ails thy skin? the nine-tail'd scourge,  
With all his host, has rush'd against thy ribs.

Ver. 13. — *put aloof*—.] In the original קִרְחָה, not "removed to a distance," but "made to carry themselves distant" or "aloof;" "they see me, but will not associate with me." Jeremiah seems to have had his eye directed to this passage in the following, *ch.* xx. 10.

All my familiars watched for my stumbling ;

Peradventure, *said they*, he will be enticed, and we shall prevail against him.

Ver. 13. — *quite estranged*.] The Hebrew אָרַךְ וָיָר will bear two interpretations. If וָיָר be derived, as I think it should be, from וָיָר, it will be "Are become quite cold to me;" but if from וָיָר, it will then be as here rendered. The last is the common interpretation ; and, as the difference is not very material, I have yielded my own judgment to the general opinion.

Ver. 14. *My kinsfolk have forsaken me*.] I have followed the punctuation of Mr. Grey, who, in my apprehension, with great propriety, makes the pronoun מִמֶּנִּי, "from me," open the present verse, instead of closing the preceding: reading literally,

And my familiars are quite estranged,

From me have my kinsfolk declined (failed).

instead of the common order,

And my familiars are quite estranged from me,

My kinsfolk have failed.

The sufferings of Job are often remotely alluded to, and his own description of them occasionally very closely copied by the succeeding poets. This idea does not appear to have occurred to our expositors, but it will give a very happy and forcible illustration of many passages of Scripture, and in some degree settle the point of the high antiquity of the poem. The passage before us is so peculiarly parallel with Ps. xli. 5—9. as to render it almost impossible that the latter should not be a copy of the former, considering more especially how often other passages are imitated. See also Ps. xxxviii. 1—11. Isai. i. 6. *et passim*. Jerem. xx. 10. *et passim*.

The

The reader may compare the general idea with the following passage, literally translated from an ancient Gaelic poem, by Dr. Donald Smith; the original of which is given in the Report of the Highland Society, p. 254.

“ — I mourn in darkness,  
Without either battle or friend;  
Like a blasted tree in the unsheltered wild,  
Bereft of leaves and partners.”

Ver. 15. *The sojourners in my house—*] Travellers who have claimed the rites of hospitality, and been received by me into my house. The practice is well known to be common all over the East. See Schult. *in loc.*

Ver. 15. *I am reckoned—*] Such is a common meaning of the verb *חָיַב*. See, among other places, 1 Kings i. 21. “I and my son Solomon shall be reckoned offenders.”

Ver. 16.—*to the very face.*] In the original *בְּמִוּ פִּי*, literally “to the very mouth;” though *פִּי* has often the secondary sense of *face* or *aspect*, and hence readily admits of it in the present instance.

Ver. 17.—*is scattered away—*] *זָרָה*, from *זָר*, “to dispense,” “scatter,” or “cast away.” I prefer this sense to the more common reading of “is strange,” which is only a subordinate, and, in the passage before us, a far less emphatical meaning of the same word.

Ver. 18.—*the dependants—*] In the original *עֲוִלִּים*, from *עָלָה*, “to rear,” “bring up,” or “sustain:” whence the substantive means equally “sucklings” or “infants,” and “pensionaries,” “dependants” or retainers.” Our common version, copying Junius and Tremellius and Piscator, gives the former meaning; Schultens, and, as I think, with more propriety, the latter, “*Etiam clientes egentissimi aspernantur me.*” Theodotion renders it *ἄφρονες*, “imbeciles,” *i. e.* “weak-minded;” whence Tyndal, “Yea the very desert fooles despise me.”

Ver. 18.—*and they hoot after me.*] The Hebrew *רִבַּר*, in most of its senses, implies “force, energy, violence:” whence, in conjunction with the preposition *בְּ*, it denotes something more than merely “to speak



speak against," as in our common version, and clearly means, "they cry out," "vociferate," or "hoot against me." Schultens has it "male-dicunt de me;" and Tyndal, in perfect unison, "they speak evil upon me." Reiske, from the correspondent Arabic, *فيد برونس*, "vertunt mihi dorsum," "they turn the back upon me."

Ver. 19. *Even they whom—*] In the original *וה*, "HE whom I loved ARE turned against me;"—a perfect Arabism; in which language *هو* is not unfrequently put for *الذي*: whence, as Reiske observes, the following proverb cited in Al-Meidan, *أتني عليهم نوأتي* which is immediately commented upon and explained.

It is in consequence of this change of person that some of the translators render the passage "He whom I loved is, &c." while others, and with more propriety, give us, "They whom I loved are, &c."

Ver. 20. *My bones stick out, through—*] The word *עצם*, usually rendered in the singular number, *bone*, is a collective noun, like the English word *man*, and means the whole bony mass or system of bones: whence, as we have no such collective noun in our own tongue, it is better to render it plurally. *דבק* signifies "to stick or cleave;" and in various places, "to stick or cleave through, into," as well as to stick or cleave together, and especially when used, as in the present instance, with an appropriate preposition. So Dr. Stock,

"And INTO my skin and flesh my bones are STUCK."

That this is the true meaning of the passage, appears clear, from a correlative description in the same poem, ch. xxxiii. 21. "His flesh is consumed away, that it cannot be seen; and his bones, that were not seen, STICK OUT. So in Ps. cii. 4, 5. a passage perhaps copied from the present:

Smitten is my heart, like the withered grass,

Since I have forgotten to eat my food.

Through the shrieks of my groaning *my bones stick out through my skin.*

There is a parallel imagery in Lam. iv. 8. but here the verb means unquestionably to "stick or cleave together."

Blacker is their visage than a coal;—they are not known in the streets:

*Their skin cleaveth to their bones; it is become withered, as a stick.*

The Greek and Roman poets have not been inattentive to the same imagery. Let the following from Lucretius suffice, lib. vi. 1268.

—pellis super ossibus unà

Visceribus tetrīs prope jam, sordique sepulta.

—o'er

~~—~~o'er the bones.

Skin only, nought but skin, and drown'd alike,  
Within and outwards, with putrescent grume.

Ver. 20. *And in the skin of my teeth am I dissolved.*] There is scarcely any verse in the whole poem that has more puzzled the commentators, and excited a greater variety of renderings than this. The word *skin* (עור) is here repeated from the preceding line, for the sake of an iteration; in which figure no poets have more largely indulged than the Asiatics, whether ancient or modern. It is a word of extensive meaning, and implies generally, "*cuticle, peel, integument, skin*"; and in the present place more particularly *the gums*, which are the proper *integuments* of the teeth, the substance in which they are first produced, and which through life affords a nutritious covering to their base. It may also be rendered *film*; and in this sense I have translated it, upon quoting the passage before us in the Notes on Lucretius, vol. ii. p. 609.

Merely have I escaped with the *FILM* of my teeth.

Upon maturer consideration, however, I do not think this the direct sense of the term in the present passage; it rather implies *integuments* generally, and has been preferred by the original writer to any other term expressive of the same meaning, on account, as I have already observed, of the iteration hereby produced.

ו may be rendered *merely*; but with the interpretation of עור now offered, there is no reason for regarding it otherwise than as a common copulative in the sense of *and*.

The great difficulty, however, is in the word אַתְּמַלֵּטָה, in our established version rendered, "I am escaped," but which I have now ventured to render "I am dissolved, *i. e.* corrupted." The Hebrew root מִלַּט (*melt, or mell't*) implies primarily "*solvo, dissolvo*," "to loosen, dissolve," and is probably the origin of our Saxon term "to MELT." It implies also "to macerate, or set free;" and hence, intransitively, "to fly off, or escape." In the version above copied from Lucretius, it is obvious that I have bowed in deference to our established version; but the primary meaning of the term offers a sense so much simpler, and more congruous, that I think it far better to adopt it, though the exact idea has seldom, that I know of, occurred to any other translator; the only instance in my favour being Dr. Stock's version, which gives us as follows,

"And I am set loose in the skin over my teeth;"

which

which he explains thus : “the phrase appears to denote the loosening of the teeth from the gums, as in many disorders is the case.” It is not, however, if I conceive aright, so much the mere *loosening* of the teeth, as that general *deliquation*, or *putrescency*, which accompanies their integuments in the disorders here referred to : “I am dissolved, deliquated, or corrupted.”

The passage, as rendered by Parkhurst, is, “I am made bald on the skin over my teeth :” but this requires a comment ; and in order to give it a meaning, he refers it to the falling off of the patriarch’s *mustachios*. I have not time to investigate the costume here taken for granted, or at least dependent alone on the conjecture of Michaelis. The interpretation of Schultens is as follows ; “Nothing is left but the skin of my gums :” while St. Jerom gives us, “Et derelicta sunt tantummodo labia circa dentes meos,” “And my lips only are left about my teeth.” While Reiske, with his usual boldness, asserts that the term בעור ( “of my skin” ) is an interpolation, and ought to be rejected. The verse should run thus, as he tells us,

ואתמלטה שני

And I am made to loosen (or cast) my teeth.

“Vulgati lectio,” says he, “hunc sensum fundit. Sic Arabes تلاحق et simpliciter لحق coaluit, *er ist zusammen gebacken*, pro emacuit, collapsus fuit.”

The general idea of the entire couplet, as now given, is in perfect uniformity with the following of Plautus :

*Macesco, consenesco et tabesco miser ;*

*Ossa atque pellis sum miserâ macritudine.*

I waste, grow old, and foully fade away,

In skin and bone a miserable ruin.

Yet Lucretius is still more to the point in the passage just quoted on v. 20. And in the celebrated inscription on the pillar at Delhi, called the Lât of Feeroz Shah, is the following passage, exhibiting a similar hyperbole in different terms : “Blades of grass are perceived between thine adversary’s teeth.” See Asiatic Researches, vol. vii. art. v.

Ver. 21. *Pity me ! pity me !*] So in the Bhushanda Rámáyan, as translated by Sir W. Jones, vol. vi. 406. “On considering the power of the Divine spirit, I fell breathless on the ground. At length, ‘Have pity,’ said I, ‘have pity on me ! and cease, O thou, who

who rewardest the devout—cease to grieve thine humiliated votary!’”

Ver. 22. — *like God*—] In the original, *למו אל*; which may mean either “like God,” or “like a roe or deer,” for the Hebrew *אל* (if in the sense of *אֵל*) will admit of both these renderings. Reiske has adopted the latter: but there seems no reason for the change.

Ver. 22. *And not rest satisfied with my flesh.*] “And not rest satisfied with feasting your eyes on the present state of my body, which of itself ought to afford a sufficient meal to your savage appetite; without following me up, which alone is the province of the Almighty, into my inmost thoughts and meditations, and mangling me in the recesses of my mind.”

Ver. 23. — *even now*—] In the original *אפוא*, which has here an adverb of time or place, *jam nunc*, as it is justly rendered by Schul-tens. “Yet even now, worn out as I am by pain, and agonized by unjust reproaches, on the very verge of the grave, and in the prospect of dissolution, still do I know that I shall finally triumph;—and oh! that I could transmit the feeling to future ages!”

Ver. 23. — *that they were engraven on a table!*] In the original *בספר ויחקו*, which is rendered in our common version “that they were printed in a book;” a translation calculated to convey an erroneous idea to the unlearned reader; for we have no reason to suppose that the art of printing, and much less that printed books, were in use at the period referred to; though the art of engraving was unquestionably known. The books in use among the ancients, for some centuries after the probable date of this poem, were rolls or scrolls of papyrus or parchment, whence our own word *volume* (*volumen*), which implies a roll or convolution; or they were bundles of waxen or metallic plates (the metal being generally lead), sculptured or engraven with an iron style. In perfect connexion herewith is the following well-known passage of Pliny, xiii. 11. in which he asserts that, “*Olim palmarum foliis scriptitatum, et libris quarundam arborum; postea publica monumenta plumbeis voluminibus, mox et privata linteis confici cœpta, aut ceris.*” “At first men wrote on the leaves of the palm, and the bark of certain other trees; but afterwards public documents were preserved on *leaden* plates or sheets, and those of a private nature on wax or linen.”

In



In the passage before us, the term ספר, instead of *a book*, means a public memorial, record, or table; and the verb חקקו; “to indent,” “impress,” “engrave,” or “sculpture;” uniformly retaining the idea of cutting, or delving, in some way or other. So Isai. xxx. 8, 9.

Now go, write it before them in a tablet;

And in a table engrave it;

That it may be for future days,—

For ever, a testimony.

Ver. 24: —*upon lead.*] In the original ועפרת, in which the letter ו is a connective preposition, instead of being a connective particle; and implies “with,” “together with,” “amongst,” “in the midst of,” “into,” “upon.” Of this we have examples in a variety of places: it may be sufficient to refer to 1 Sam. xiv. 18. *In plumbo*, or *in plumbum*, is the rendering of Leo Juda, Luther, and Schmidt; *cum plumbo* that of Diodati, Bochart, Noldius, and the vernacular German. With this explanation the whole is clear; and for want of it the passage has always been supposed perplexed, and of doubtful meaning. The Alexandrine copy gives us σιδεργῶ ἢ μολιβῶ, “with a pen of iron or of lead:” our common version, which agrees with all the rest, “with an iron pen AND lead.” The entire passage is explained by a reference to the preceding Note.

Ver. 24. *That they were sculptur'd in a rock for ever!*] I am astonished that this line has never till the present moment been separated from the preceding. With this minute change in the punctuation alone, we are put into possession of one of the most beautiful and perfect climaxes in all ancient poetry; and are at the same time freed from the confusion which results from intermixing the three distinct terms, *iron*, and *lead*, and *rock*. The whole paragraph includes four separate ideas, each of which rises over the other with admirable perspicuity and force: “O! that my words were written down!—O! that they were engraven on a table!—that they were durably engraven with a pen (or style) of iron, upon a volume or sheet of lead!—yea, that they were cut into a rock that shall endure for ever!”

Ver. 25. *For “I know that my REDEEMER liveth, &c.”*] Such is the noble testimony of faith, which the pious patriarch is so anxious to have recorded in everlasting characters, for the support of those who should hereafter be afflicted like himself. It is a direct and magnanimous



nimous reply to the chief argument of his companions, who, in every speech, have insisted that it is the wicked alone who are punished, and that the good in every instance enjoy the favour of the Almighty: it was with this argument that Eliphaz, the first speaker, commenced, and Bildad, the last speaker, closed. The holy patriarch, far from denying the truth of the observation, admits it as general fact: he asserts that it is the wicked only who are utterly cut off, and perish beneath the indignation of the Most High; that, in the mysterious ways of Providence, the just may also suffer, and, to an inattentive eye, indiscriminately; but that the afflictions of the just are corrections of love and not of anger, that the good man will uniformly be supported under his trials, and at length be triumphantly delivered from them, and his real character be made manifest to all the world. "I am persuaded, therefore, (continues he, with holy confidence, and a consciousness of his own innocence,) afflicted as I now am, overspread with corrupt sores, reduced to a skeleton, and in the full prospect of dissolution, that the Almighty will not for ever forsake me; that this dying frame shall hereafter be rebuilt; and the mighty Builder, the great restorer or redeemer, will hereafter vindicate my integrity, when he shall at last ascend to judgment. And under this persuasion, I long earnestly to record the triumphant feelings that console me at this moment, upon the most durable marble, as an animating support to succeeding generations:

" For I know that my REDEEMER liveth, &c."

The passage, however, has been restricted, by a multitude of very learned critics and very excellent men, to a mere restoration from the disease under which the speaker was then suffering: it being contended by them, that there is no other passage in the whole poem that can be fairly construed to import any hope in a resurrection from the grave, which, they tell us, it uniformly represents as the utter extinction of the whole man. In this general view of the subject, Dr. Stock concurs with Bishop Warburton, Mr. Heath, Dr. Geddes, and others of the same sentiment; but while he unites with them in believing that neither Job nor his friends had the smallest glimpse of a resurrection from the *ultimate* destruction of the grave he differs from them in thinking, that, on the present occasion, and in the present moment, the irritated patriarch roused himself to an expectation that he should be miraculously restored from the grave, *for a time*, even in the present world, to the vindication of his own character, and the utter confusion of his enemies.

I have

I have already observed, in the prefixed Dissertation, that the ground of this opinion of Job's total disbelief of a general resurrection from the dead, has been assumed not only gratuitously, but in direct opposition to the *ordinary* train of the holy patriarch's feelings and assertions, and even to what *appears*, from one passage of the poem, ch. xxi. 30, to have been the creed of his companions: and, without repeating the argument, I refer the reader to the general statement which that Dissertation contains.

In accurately translating the passage, however, there is some difficulty;—a difficulty which has put upon its full stretch the ingenuity of the shrewdest scholars, and been productive of an almost infinite variety of renderings, widely different from each other; and yet, not one of which, or I much mistake, has given the real meaning. How far the present translation may prove successful, I must leave to the candid reader to determine. Our common version commences as follows: “For I know that my Redeemer liveth, and that he shall stand at the latter *day* upon the earth: and *though*, after my skin, *worms* destroy this *body*—.”

Now in the original we have nothing whatever that can answer to the words *day*, *though*, *worms*, or *body*; and nothing that can fairly answer to the word *destroy*; unless, indeed, this last word be regarded, as I am convinced it ought to be, as an *Arabic* term, and understood in an *Arabic* sense: in which case the term *destroy* will be correct.

It is but just, however, to quote the Hebrew text itself:

ואני ידעתי גאלי חי  
ואחרון על עפר יקום:  
ואחר עורי נקפו זאת

in Roman characters thus:

V-ani jadoti gal-i hi  
V-aherun ol oper jekum:  
V-aher ori nekepu zot.—

And here the first term that requires notice is גאל (*gal*), which is derived from a verb of the same characters, and means “to recover, retrieve, repurchase, or redeem, an estate;” “to restore a person or thing to the situation in which it existed antecedently;” and hence “to vindicate or avenge a person who has been used wrongfully.” How far the Hebrew term may correspond with the full scope of the word *Redeemer*, as understood under the Christian dispensation, it is unnecessary to inquire in the present place; but in its general sense,

sense, as implying a *restorer* or *recoverer*, there is no word I am acquainted with that forms a more direct synonym with the Hebrew term than *Redeemer* does. Had our common version, however, given us *restorer* or *recoverer*, I should still have followed it; but to adopt either of these terms now, would have too much the appearance of changing for the mere sake of change. Any one of the three will answer the purpose, and equally so. The Chaldee renders it בִּרְיָקִי, "*my restorer*" or "*deliverer*;" and in like manner the Septuagint, ὁ ἐκλείπειν με μίλλων "*he who will restore*" or "*deliver me*." So also Le Clerc, "*liberatore meum*;" while Grotius, at the same time that he retains the term *redemptor*, employs it in a general rather than in a particular sense; and concurs with St. Chrysostom and St. Ambrose, among the earlier, and with Le Clerc, Reiske, Michaelis, Vogel, Warburton, and Dr. Stock, among the modern critics, in denying that the passage has any reference to a future resurrection or day of judgment. Other translators prefer the term *vindicator*, which is the rendering of Schultens, Geddes, and Stock, but without any peculiar advantage; and it should be observed, moreover, that all these critics, in most other places in which גָּאֹל occurs (particularly in the Psalms and Isaiah), give us not *vindicator*, but *redeemer*, in the same manner as our common version; whence, on the ground of consistency, they should have given it so here; more especially as the use of the term in the present place has probably laid a foundation for its use in all the rest.

אֲחֵרֹן (*aherun*), as a substantive, may mean "*the last*," and Michaelis, and after him Scott, have thus translated it; or it may be regarded as an adverb, and rendered *novissimè*, "*finally*, or *at last*," as in the present version; or "*in time to come*," as given by Dr. Stock; but it is perhaps somewhat too paraphrastic to interpret it "*in novissimo die*," as given by St. Jerom; or "*at the latter day*," as is copied from his rendering into our common version, though I have no doubt that this is the real meaning.

יָקוּם (*jekum*); "*will ascend*," unquestionably, his תְּכֹנֶנֶת, or *tribunal*, as a judge; in which sense the very same word is understood by all the translators in ch. xxxi. 14. to which, and the Note upon it, I refer the reader. Our common version, which, in conjunction with most others, gives us, in the present place, "*shall stand*," in the parallel passage, in conjunction with all others, gives us "*riseth up*," or "*shall rise up*." Why this distinction should be made, I know not. If the rendering in the latter passage be correct, that in the

present

present must necessarily be wrong. That this is the actual case, moreover, is perfectly clear from the close of the sentence before us, “O tremble for yourselves, &c.”

The third line, however, furnishes the chief difficulty. Admitting the original text to be correctly written and divided, and that נקפו (*nekepu*) is an Arabic term, and should be translated in an Arabic sense, as it is translated in our common version, the literal rendering must then be,

ואחר עורי נקפו זאת

And after my skin they have destroyed this.

If the word נקפו be taken as a genuine Hebrew term, then it must be rendered “— they have *begirt*, *surrounded*, or *encompassed* this;” for these are the only senses in which נקה is elsewhere made use of in the Hebrew Scriptures; and in this signification it is used in the present place by a great multitude of critics, as St. Jerom, Luis de Leon, Tyndal, Parkhurst, and Dr. Stock. But the question still returns: What is the import of the plural phrase, “THEY have surrounded or destroyed?” to whom or to what does the pronoun THEY refer? “To the *worms* of the grave,” reply Piscator, and Junius, and Tremellius, “for we cannot make any sense of the passage otherwise: and hence the word *worms*, though not expressed, must be understood.” The translators of our established version have thought the same, and have hence added the same gratuitous supply. Yet almost every other translator and annotator, whether ancient or modern, has thought differently; for we meet with no such word as *worms*, or any thing parallel to it, in the Chaldee, the Syriac, or Arabic; in the Greek, or, excepting the two preceding versions, in the Latin interpretations. Schultens tells us that נקפו (*nekepu*) is a third person plural, used impersonally for a first person singular; and that the phrase “they have destroyed my skin,” is equivalent to “I have been destroyed in my skin.” But this is a forced construction, and altogether unsupported by examples. He tells us, also, that the pronoun זאת, *this*, may be rendered adverbially *thus* (*hocce modo*), “I have been *thus* destroyed, &c.,” but we are equally in want of authority for rendering זאת in any such way. Parkhurst contends that the preceding substantive עורי, “my skin,” should be regarded as a plural, and as the nominative to the verb; which, instead of understanding in its Arabic, he understands in its Hebrew sense, “And hereafter my skins shall surround *this*,” pointing to his body.

The version of the Septuagint runs thus: Οἶδα γὰρ, ὅτι Ἀείναιός ἐστιν ὁ ἐκλύειν με μέλλων ἐπὶ γῆς ἀναστήσαι τὸ δέρμα μου τὸ ἀναντλοῦν  
p



ἀναντλοῦν ταῦτα· παρὰ γὰρ Κυρίου ταῦτά μοι συνετελέσθη: “ I know that the Everlasting existeth, who shall hereafter set me free upon the earth, &c.” The versions of Junius, and Tremellius, and of Piscator, do not essentially vary from our own standard, which has, for the most part, been drawn up from a comparison of these. That of St. Jerom is as follows: “ Scio enim quod redemptor meus vivit, et in novissimo die de terrâ surrecturus sum: et rursus circumdabor pelle meâ, et in carne meâ videbo deum meum.” The common Spanish version, and Luis de Leon in his exposition of it, follow St. Jerom with but little variation: “ Yo conozco que mi redentor vive, y que à la postre sobre polvo me LEVENTARE: y tornará à cercarme mi cuero, y en mi carne veré a dios.” So Tyndal, who will give an English version for both, “ I am sure that my Redeemer lyveth, and that *I* shal ryse out of the earth in the latter daye: that I shall be clothed againe (*surrounded again, overspread again*) with this skinne, and se God in my flesh.”

Dr. Stock, as I have already observed, denies that the passage can legitimately refer to a general resurrection, since this, in his opinion, would be to contradict the general scope and reasoning of the poem; but imagines that the patriarch had a full belief of a resurrection of his own individual person from the grave, and that he would thence return, “ at some future period, to see his own innocence vindicated, and his calumniators punished.” His version is as follows:

“ Still do I know that my vindicator liveth,  
And in time to come over the dust he will rise up;  
And after they shall have SWATHED my skin, *even THIS*,  
Yet from out of my flesh shall I see God.”

Reiske, dissatisfied with every explanation offered in his day, pursues his usual plan of *amending* the words of the original text, which he does in a manner altogether arbitrary and fanciful. It is worth while to quote the passage, for its singularity: “ Quis efficiet ut videam meam foveam جالي, et ut posterus (post me venturus quis, ætate posterior, juvenis, confer xviii. 20.) עפרי יקום super pulvere meo, super tumulo meo, stet. Id est, utinam mortuissim. Et quis efficiet, ut, potsquam, ceu fuste contusa est نَفَق per hunc morbum cutis mea, et carnosæ meæ partes difflexerunt à se invicem et ab ossibus abscesse-  
runt, vel extra conspectum mihi, meis ipsis oculis lustrem, non alius!” To render this interpretation intelligibly, it is necessary to go back to the same writer’s translation of v. 23. with which he supposes this  
passage



passage to be immediately connected : “ Who will give me that my words may be written down ! Who will give me that they may be engraven on a table !—that I may behold my grave, and that my successor may stand over my dust ! Who will give me (or will undertake for me), after my skin has been mangled by this disease as by a cudgel, and the portions of my flesh shall have separated from each other, and have deserted my bones, that I shall then see God ; that I shall behold him, shall survey him for myself ; that I myself, and not another, shall contemplate him with my own eyes ! ”

It is hence clear that the original difficulty continues, and that no explanation of the passage, as it has hitherto stood, has proved generally perspicuous or satisfactory. This difficulty, however, if I mistake not, is easily removed ; for it consists alone in a misplacement of the letter ו, at the end of נִקְפּוּ, which, instead of terminating this word, should commence the word that follows, namely וּזֹאת, which ought to be וּזֹאת.

I have already observed, that most of the versions regard נִקְפּוּ as an Arabic term ; and by the text offered above, I have given sufficient proof that I so regard it myself. וּזֹאת, then, is an Arabic term also, and implies *morbus* or *disease*, and forms the nominative case to the verb נִקְפּוּ, which, by this simple change, not only becomes singular instead of plural, but gives a clear and palpable meaning to both terms. Whence, instead of reading, as the words are usually divided,

ואחר עורי נקפו זאת

V-aher ori nekepu zot,

we should read,

ואחר עורי נקה וזאת

تقف وذاة

V-aher ori nekep uzot (vezot) ;

literally, and in the order of the words,

Et postquam cutem meam perfregerit MORBUS,—

And after the DISEASE hath destroyed my skin.

وُذَاة (uzot or vezot) implies “ *disease, pest, malady, blain,* ” in some shape or other, moral or physical, in all its senses ; and we meet with it again under the form of وَذِيَّة (vezjet), as significative of the same idea ; whence the phrase صَا بِهِ وَذِيَّة “ *caret vitio,* ” “ *he is faultless,* ” or “ *free from moral disease.* ” — نَقَف (nekeph), in the Hebrew text נִקְפּוּ, is a very powerful word, for it implies “ to

destroy utterly," or "by breaking or dashing to pieces," so that, morally speaking, the parts can never be re-united: and is explained by Wankulus, in reference to the head, "Perfringere caput ita ut excideret cerebrum;" "To dash the head to pieces in such a manner that the brains shall fall out of it." *Crushed* would have been a better word than *destroyed*, but I have allowed the latter as the established reading.

It is easy to perceive whence the misplacement of this single letter could arise. Of *nekep*, and *uzot*, or *vezot*, the first word only is Hebrew; and hence, to the mere Hebrew transcriber, the two could convey no idea whatever: but by taking the *u* away from the latter word, and joining it to the former (*nekepu zot*), he obtained two Hebrew words; and hence satisfied himself he was doing right, although he was still as deficient, or nearly so, in being able to make any sense out of them, as before.

I know of but one objection that can be made to this collocation of the letters; and that is, that while (*nekep*) נִקֵּץ is a verb masculine, וְזֹאת (*vezot*) should seem, from its termination ת or *ð*, to be a noun feminine. It is, however, one of the peculiarities of the Arabic and Syriac tongues, that whenever a noun feminine is *personified*, in bold and figurative poetry, as in the instance before us, it becomes masculine. De Dieu has well observed upon this peculiarity, in both these languages, in the Syriac rendering of חכמה (*hocmah*) "wisdom," in Prov. ch. viii. where, though the Syriac term is properly feminine, like the Hebrew, it is construed with a verb and pronoun masculine. "Etsi enim," says he, ܠܚܥܡܐ (*hocmatah*) (and he might have used ܠܚܥܡܐ *hocmah*) "apud Syros sit fœmin. hic tamen masculinè construitur, quia *personaliter* accipitur: nam non dixit ܠܚܥܡܐ sed ܠܚܥܡܐ; neque ܠܚܥܡܐ sed ܠܚܥܡܐ. SIC APUD ARABEM VERBUM الحكمة quod per se fœmininum hic tamen construitur masculinè." It is in consequence of this rule, as appertaining to the Arabic tongue, that خليفة (*chaliphet*), when applied to a *thing*, as "a government, command, or caliphat," is feminine, according to the nature of its termination; but when applied to a *person*, as "a commander, caliph, or prince," immediately becomes masculine. So علماء, from علم "to know," when it imports *knowledge*, is, in like manner, feminine; but when it signifies a *learned person*, it is instantly masculine, from the rule of personification.

The

The Hebrew tongue itself abounds with occasional instances of this rule; of nouns used as masculines, with what is commonly regarded as a feminine termination; and often, indeed, far more anomalously, as in the cases of זרת "the measure of a span," from זרה "to spread out;" רמזה "likeness," from רמה "to resemble;" זית "an olive-tree," from יז "to be lucid or glabrous." The passage before us is therefore a clear Arabism, in syntax as well as in etymology; and adds another instance of this peculiarity to the many that are pointed out in the course of these Notes.

Ver. 27. *Though my reins be consumed within me.*] In the vulgate of St. Jerom, "Reposita est hæc spes in sinu meo." So the Spanish version, "Esta esperanza reposa en mi seno;" "Such the hope that reposes in my bosom." In the original, כלו בליותי בחקי which may be rendered literally "my reins (or, *though* my reins) are consumed in my frame;" or, "my desires *thus* repose in my bosom:" for בליותי means either *reins* or *desires*, the organ itself, or the passion that is feigned to exist in that organ, and to actuate it; as among ourselves we use the word *heart* both for the organ of this name, and for the quality of *courage* which is supposed to be seated in it. כלי may be derived either from כל or כלה: the former denotes "to hold," "contain," "embrace;" the latter, "to consume," "finish," "make an end of." בחקי may impart "within me," or "within my frame" generally; or "within my bosom" particularly.

Ver. 28. *Then shall ye say—*] In St. Jerom, "Quare ergo nunc dicitis—," "why then should ye say—," putting the comma at the end of מה, or *why*, instead of before it, as it is put in our common version; "But (or *then*) ye should say, why, &c.:" yet neither of these gives a clear idea. The version now offered has been anticipated by Miss Smith, and she is fairly entitled to the merit of having first suggested it.

Ver. 28. *When the root—*] By this rendering of ו the whole of the remaining obscurity is removed. SEEING, as in our common version, offers us no sense. St. Jerom renders it AND; while, at the same time, he understands נמצא to be in the preter tense of Niphal, instead of in the conditional of Kal. The Chaldee, Septuagint, and Symmachus, concur in this interpretation; but all of them, in order to make sense of the passage thus understood, are compelled to suppose an error in the original text of בי, for which they substitute בו, changing

changing the *me* to *him*: with which alteration the couplet runs thus, “*Quare ergo nunc dicitis, persequamur eum, et radicem verbi inveniamus contra eum?*” “Why then should ye say, let us persecute him, and find a root of controversy in (or against) *HIM*?”

As now rendered, there is no occasion for thus disturbing the original text; the sense is obvious, and complete in itself. Tyndal, and, since his time, Reiske, make the last line of the preceding verse the commencement of the present, in this manner, which is the rendering of the former; “*My reynes are consumed within me when ye saye—.*” From this point, however, they differ; the continuation of Tyndal is as follows, with an unjustifiable negative in the first part of the paragraph, and the above-mentioned alteration of the original text in the second—“*When ye saye, why do we NOT persecute him? we have found an occasyon against HIM?*” In Reiske the continuation runs thus, with a licentious transfer of letters from one word to another, just as unnecessary as the preceding change of pronoun, “*When ye say, let us not leave him alone; and the sharpness of the controversy uproots my vital spirit.*” His words are as follow, “*Quod dicitis* מה נרף לו οὐκ ἐξώμεν αὐτῷ: *vel quare concedamus illi vel tantillum?* ושרש דבר נמץ אבי وشرس الدبار *et asperitas strepera evulsit viride meum germen.* نمضن ابي *Id est, vestra in disputando* σκαυότης *me augit et exinanit.*” I trust the version I have now offered sufficiently proves there is no kind of necessity for altering נמץ אבי to נמצא בי.

Ver. 29.—*before the sword.*] Certainly “before the sword of JUDGMENT, agreeably to the term with which the verse concludes: a common and most appropriate figure in Holy Writ. Thus also the

Alcoran, at the opening of ch. xxii. يا ايها الناس اتقوا ربكم

ان زلزلة الساعة سيء &c. “O men of Mecca! fear your Lord. Verily the shock of the last hour will be a terrible thing. On the day on which ye shall see it, every woman who giveth suck shall forget the infant which she suckleth: the punishment of God will be severe.”

The general description, however, is given ch. xxxix, at the close, and is as follows: “The trumpet shall be sounded; and whoever are in heaven, and whoever are on earth, shall expire, except those

those whom God shall please to exempt from the common fate. Afterwards it shall be sounded again : and, behold, they shall arise and look up. And the earth shall shine by the light of its Lord. And the book shall be laid open ; and the prophets and the martyrs shall be brought as witnesses ; and judgment shall be given between them with impartiality, and they shall not be treated with injustice ; and every soul shall be fully rewarded, according to that he shall have wrought ; for he perfectly knoweth whatever they do. And the unbelievers shall be driven into hell by companies.—It shall be said unto them, “ Enter ye the gates of hell, to dwell there for ever.” And miserable shall be the abode of the proud ! But those who shall have feared the Lord, shall be conducted by companies towards Paradise, until they shall arrive there ; and the gates shall be ready set open ; and its guards shall say unto them, “ Peace be on you ! ye have been good, wherefore enter ye into Paradise, to remain there for ever.”

Klopstock, in reference to the passage before us, has given one of the most animated pictures of the ascent of Job from the grave, on the day of general resurrection, that occurs in the whole scope of the very extensive group of ascents that take place in the eleventh book of his Messias :

Hiob hatte sein grab mit kühlen schatten umpflanzt,  
Und er schwebt' in dem wehenden hain. Jetzt schienen die felsen  
Seines thürmenden grabes vor ihm sich nieder senken.  
Jetzo sanken sie ! &c.

The entire passage is too long to be quoted. But it is obvious that the writer supposes not only the poem itself to have been written about the period of the Babylonian captivity, but that the subject of it was not much earlier ; since describing the individual resurrections of the ancient patriarchs and prophets, in the chronological order of their lives from Adam to Amos, he closes the list with that of Job, whom he places after Amos, and next in succession.

## CHAP. XX.

Ver. 2. *Whither would my tumult transport me ?*] In the original

לכן שעפי' שיבוני

This passage does not appear to have been hitherto fairly rendered ; and the only commentator who has in any way understood it, is St. Jerom.

His



His rendering is, "Idcirco cogitationes meæ varie succedunt sibi," "Therefore my thoughts tumultuously follow one another." Yet this is not translation, but paraphrase, and not very obvious paraphrase neither. To make it sense, it should be given interrogatively, and the spirit of the passage will then be just as much increased as its clearness. לכן, as a causative particle, is either *therefore* or *wherefore*: as an interrogative particle, "*whither*?" ל-כן "to what time or place?" שעה, as a substantive, is derived from a verb of the same characters, which signifies "to seize, hurry away, or madden;" and hence שעפים, Job iv. 13, is admirably employed to signify "the tumults, the irregular tumultuous thoughts or perceptions," that occur in midnight visions, לעפם מחזיונות לילה "tumults, tumultuous thoughts or perceptions from visions of the night;" παραλλαγεις, *abalienationes*, as Aquila has rendered it. It is here used in the singular, and means rather my "distracted sense or feeling, my tumult," than "my thoughts."—שיבוני is in the conditional tense, from שב "to turn aside" or "back again," "to transport or mislead." *Succedunt sibi* is no rendering whatever, though it gives the general sense. In a remote application, it may mean, as in our common version, "to answer" or "cause to answer;" but this is evidently not the intention in the present passage.

Ver. 2. *And how far my agitation within me* ?] This second member of the couplet is a perfect echo to the first. It is here rendered literally; and the sense, if I mistake not, is clear, which can hardly be said of any prior rendering. Our common version is, "And for this I make haste;" which is certainly no translation of the original, and seems to convey no particular meaning to justify a departure from a literal rendering. Here again St. Jerom gives us the sense, but not the words; "Et mens in diversa rapitur;" "and the mind is diversely hurried away;" whence Tyndal, "And why? my mind is tossed here and there." The interrogative sense, however, of ובעבור is well preserved by the latter.—בעבור is derived from עבר, which signifies "to pass"—"to pass forward"—"to pass away;" and hence ב-עבור, as an adverb used interrogatively, implies "to what pass?" "to what extent?" "how far?"—הוש, here rendered agitation, is derived from הוש, "to hurry," or "hasten"; whence the substantive employed in the present text implies "hurry of mind," "confusion," "agitation." The verb itself, indeed, has not unfrequently the same sense.

Reiske,

Reiske, not having fallen upon this interrogative rendering, which removes every difficulty, has had recourse, as usual, to what he conceives an *amendment* of the original text. But it is unnecessary to cite him.

Ver. 3. “*I have heard*” (sayst thou)—] I am surprised that no commentator has hitherto seen that this verse is a repetition of Job’s own observations, and almost in his own words: it is one of those taunts of which the patriarch has already so frequently complained, and altogether in the character of Zophar, the bitterest and most violent of his opponents. As applied to Job, the passage has peculiar force; as applied to Zophar, *individually*, it has little or no meaning whatever. The preceding speech of Zophar begins in the very same manner, ch. xi. 4, 5.

Ver. 3. —*spirit of my understanding*—.] An exquisitely bold and impressive figure, for “the subtlest powers of my understanding.” So St. Paul, 1 Tim. i. 7. “God hath given us the *spirit* of a sound *mind*.” So Lucretius repeatedly: thus iv. 762.

Mens animi vigilat———.

———then in its spirit wakes the mind.

and again, v. 150.

——— animi vix mente videtur.

——— scarce by the mind’s pure spirit trac’d.

Upon which see the author’s Note to the former passage of this poet, where the reader will meet with a variety of parallel figures.

Ver. 4. *What, then!*—] This spirited and vituperative interjection is omitted by all the translators. In the original, ה (ha!) precisely equivalent to our own *ha!* when used in the same sense, and probably the foundation of it.

Ver. 5. —*short*—] In the original מקרוב “*in propinquo*,” “hard by:” a perfect Arabism, as is also the opposite “far off,”—to express “of long duration.” Thus the scholiast, on صرنة الصيف “the summer cloud” of Hariri, Cons. 25, observes that “it is a cloud which has no continuance, but is dispersed صن قريب *at hand*;” *readily, immediately*. The reader may compare this couplet with the following distich of Lebeid, which was declared by Mahommed, after the poet had embraced his religion, and from a severe enemy had become

become a zealous friend, to be equal to the most exquisite production of the Pagan muse :

الا كل شيء صا خلا الله باطل  
وكل نعيم لا صكاله زایل

What is not vain, unless from God it flows ?

What honours fade not, save what he bestows ?

Ver. 7. *In the midst of his exultation* —.] In our common version, “like his own dung.” To those who are unacquainted with the nature of the Hebrew language, and the mode by which the same radical term branches out to represent a great variety of ideas which at first sight appear to have no common origin or connexion with each other, it must appear extraordinary that the same word גלל may intend “exultation, or leaping for joy,” and “dung or ordure.” The term is pure Arabic: yet the Arabians seem to have dropt the last meaning, and to have almost closely confined the term to the preceding; whence بجلاله, or in Hebrew characters בגללה (*b-gelele*), is literally “in the midst of exultation,” and בגללו (*b-gelelu*) “in the midst of his exultation.” The Hebrew MSS. differ a little in their mode of writing this term: the common reading, however, is not בגללו (*b-gelelu*), but בגללו (*c-gelelu*), *i. e.* “like his גללו,” instead of “in the midst of his גללו;” and hence the necessity, upon the common reading, of rendering גלל, *dung*, rather than *exultation*; for “like his exultation” would be nonsense. The resemblance, however, between the letters ב and כ is so considerable, that every reader of Hebrew manuscripts knows that the carelessness of transcribers is for ever introducing mistakes concerning them; and the general sense of the context appears clearly to shew that a mistake of this sort has occurred in the present instance. Zophar is obviously alluding to the *instantaneous* destruction of the man of pride and prosperity:—“They who saw him shall say, Where is he?”—“He shall flit away as a dream, and they shall not trace him”—“He shall vanish as a vision of the night”—“He shall perish for ever, *in the very midst of his exultation*.”—all these similies are congruous, and render the description perfect: but if the version be “He shall perish for ever, *like his own dung*,” the description at once loses its congruity, and is marred by the introduction of an unillustrative metaphor; for there is nothing in the nature of the substance alluded to that can make it the type of *instantaneous* dissipation, though it may be an apt emblem of general dissolution and

and corruption. This change of a single letter, for one that so nearly resembles it, was first proposed by Celsius Schultens: Reiske readily adopted it; and Dr. Stock (apparently without being acquainted with this circumstance) suggests the same alteration, though the rendering introduced into his own text is,

“Whilst he tosseth himself about, he shall perish himself for ever.”

In effect, none of the translators or commentators appear to have been satisfied with the usual reading, or at least with the usual interpretation: hence the Arabic version renders it, “sicut fumus,” “like smoke;”—the Syriac, “procellæ instar,” “like a tempest or whirlwind.”

The original term may admit, in a remote sense, of either of these two interpretations; but, in both, the pronoun *ἵ* (*his*) must be rejected, for “his smoke,” or “his whirlwind,” would be nonsense; a rejection which we could not allow of. I will only add, that while the version now offered appears most clear and congruous, it is in perfect unison with the peculiar style of the writer of this most excellent poem: and without multiplying parallel passages, I will merely refer to ch. viii. 11, 12.

Can the paper-reed grow up without ooze?  
Can the bull-rush grow up without water?—  
Yet, IN THE MIDST OF its own greenness,  
Uncut, and before every other herb, doth it wither!

Ver. 8. *He shall flit away as a dream.*] The Greek poets were as fond of this figure as those of Asia. Thus Homer. *Odyss.* I. 206.

Τρίς δέ μοι ἐκ χειρῶν σκιῇ ἵκελον ἢ καὶ ὄνειρα  
Ἐπτάτο —

“Thrice in my arms I strove her shade to bind;  
Thrice through my arms she slipt, like empty wind,  
Or dreams, the vain illusions of the mind.” POPE.

In like manner, only a few verses lower, xi. 231.

Ψυχὴ δ' ἥστ' ὄνειρος ἀποπτάμενη πεπότηται.

——— th' impassive soul reluctant flies,  
Like a vain dream.———

Ver. 8. *Yea, he shall vanish as a vision of the night.*] “As a spectre, phantom, or apparition.” The supernatural appearances here alluded to seem to have been generally recognised by the characters

characters in the poem before us, and were probably not uncommon in their day. See especially ch. iv. 12. and following verses.

Ver. 9. *The eye shall glance on him, and do no more.*] Such is the literal rendering; and it is impossible to add to its force. The passage may vie with the boldest phraseology of the Greek and Roman poets. A. Schultens has well rendered it, “*Oculus perstrinxerit eum, et non addet;*” which, with a small variation, is that of Arias Montanus, who gives us, somewhat less powerfully, “*Oculus vidit eum, et non addet.*”

Ver. 10. — *shall wander about, beggars.*] Such, again, is the literal and forcible meaning of the original *ירצו וליב*; it will also admit of the rendering, “*Shall be broken down into beggars;*”—“*Attentur egestate,*” as well rendered, though not altogether synonymously, by St. Jerom.—“*Frangentur paupertate,*” as given in the Syriac and Arabic, which is still better, though not perfectly close. “*Go about beggyng*” is the version of Tyndal;—“*Shall run about, beggars,*” that of Dr. Stock.

Ver. 10. *And his branches be involved in his iniquity*] In the original, *ידיו* “*hands,*” “*arms,*” “*ramifications:*” a perfect Arabism; for want of an attention to which, no sense has hitherto been elicited from the passage. See Meninski, *تنشبه*. The Hebrew *חשבנה* is usually derived from *חשב*; but, according to the Arabic, it should be derived from *נשב*, and the *נ* be retained. So Reiske, whose words are as follow: “*Et manus ejus חשבנה تنشبه implicitæ, intricatæ, sic infixæ erunt, ut extricari nequeant, in ejus iniquitate. Per manus intelliguntur liberi: hinc est phrasis יד ליד manus in manum, id est a filio ad nepotem, a nepote ad pronepotem, et ita porro.*” “*And his hands shall be so perplexed, involved, implicated in his iniquity, as not to be extricated. By hands are to be understood, children: hence the phrase hand to hand; that is, from son to grandson, from grandson to great grandson, and so on.*” To which he might have added, that the Hebrew *ידיו*, in this passage usually rendered *hands* or *arms*, is derived from a root, which means primarily *to protrude* or *thrust forth*; whence *יד* implies, more directly, *shoots* or *branches*, than *hands*; and consequently *children*, as the *shoots* or *branches* of the parent stock. We use the term conversely in our own language, and say



say *palmated* leaves, and the *arms* of a tree. The Syriac and Arabic give the same sense, but paraphrastically: "Et manus ejus extendentur in prolem suam," "And *the deeds* of his hands shall extend to his offspring." The rendering in our common version, "shall restore their goods," is very remote, and hardly to be justified by any explanation. אָנָּן, which primarily implies *pain, labour, affliction*, and, secondarily, *wickedness, or iniquity*, as the cause of pain, labour, or affliction, can scarcely be bent to convey the meaning of goods, unless perhaps as the result of *pains* or *labour*; yet I believe there is no passage to justify such a sense, in any part of the Old Testament. The version of Schultens is, "Et manus ejus suum ipsi reddent dolorem," "And his hands shall requite him with his own pain;" that is, as he himself explains it, "with the pain which he had previously caused to others." Dr. Stock, by supplying a few words, renders it thus,

"And his hands shall restore *the fruit* of his pains."

The version now offered requires neither supply nor comment; it is of itself complete and obvious.

Ver. 11. *His secret lusts shall follow his bones.*] The verse is an echo or parallel passage to the preceding.—עָלָם, as a verb, means "to hide" or "lurk;" whence עֲלֹוֹם, as a substantive, implies "lurkings," or "lurking desires," *i. e.* "secret lusts," and, by consequence, "lurking or secret sins."—מָלֵא is best explained by the Latin *tendo*, and implies equally "to reach at," "attend," or "follow;" and "to stretch out," "*distend*," or "fill up." In our common version of the present passage it is generally rendered "to fill up," or "make full," "to distend;" in a great multitude of passages, however, it is uniformly rendered "to attend upon" or "follow." So Numbers xiv. 24. "My servant, Caleb, had another spirit with him, and hath *followed* me fully." So again ch. xxxii. 11, 12. Josh. xiv. 8, 9, 14. and a great variety of other places.

With this explanation, the passage is clear; and for want of it no perspicuous meaning has hitherto been deduced. Our common version is derived from the Vulgate, in general an admirable translation, but, if I mistake not, erroneous in the present case: "His bones are full of *the sins* of his youth." Here St. Jerom not only understands the verb מָלֵא as implying "to make full" or "distend," instead of

"to

“to follow” or “attend;” but refers the Hebrew עלב to the sense of *youth*, rather than of *lurkings* or *secret lusts*; or rather he endeavours to combine the two ideas together, those of *lusts* or *sins* and *youth*, and hereby proves decidedly that his conjecture is wrong. I admit that עלב, which in its original signification implies “to lurk,” “hide,” “conceal,” may, in a secondary sense, imply the age of “concealment” or “privacy,” viz. *youth*; but if he take this secondary sense of the term, he has no right to go back for the primary sense, and to unite the idea of lurkings or secret lusts (*sins*) along with it; for this is to give two distinct ideas of the same term at the same time.

But few of the commentators, indeed, have concurred with him, or support him in such an interpretation: yet none of them, that I know of, have presented a more allowable rendering. The Chaldee gives us “ossa ejus impleta sunt fortitudine suâ,” “his bones are full of his strength;”—the Syriac and Arabic, “medulla,” “are full of marrow;”—Schultens, “implebantur signatis ejus,” “are filled with his sealed-up deeds” or “crimes;”—Dr. Stock, “with his secret gain.” While Reiske, in the license in which he too commonly indulges, not acceding to any of the senses before him, and believing that none can be elicited from the text as it is generally written, chooses, in some degree, to alter it, and for עלומו proposes חלומות, or at least עלומות, and then reads “The worms called *Halam* shall fill his bones.”

The rendering now offered requires neither alteration of the text, nor any interstitial or supposititious supply: it is in itself, if I mistake not, literal, simple, and perspicuous.

Ver. 11. *Yea, they shall press upon him*—] This also is more literal, and perhaps more intelligible than our common version, that gives us “Which shall lie down with him—.” In the original we have no pronoun relative: it is ו *yea, even, and*, but not *which*; while the expression עמו השכב, is more clearly rendered “shall press upon him,” or “lie down upon him,” than “lie down with him.”

Nothing can be more forcible or more fearful than the ideas contained in the entire passage: “His children shall be vagabonds; his descendants shall be involved in his crimes; the sinful lurkings of his heart shall pursue and haunt his very bones; and press heavy upon

upon him in the dust of the grave." They shall be a curse to him after his death, as they were a curse to him while alive.

Ezeziel has caught the idea in the following bold passage, ch. xxxii. 27.

They shall not lie down  
With the MIGHTY DEAD of the uncircumcised,  
That have descended to the grave with their war-weapons.  
Yea, let them lay their swords under their heads,  
Still shall *their iniquities be upon their bones*,  
Though they were a terror to the valiant in the land of the living.

So Solomon, conversely, Prov. iii. 8.

It shall be health to thy waist,  
And marrow to thy bones.

And again, xvi. 24.

Pleasant words are a honeycomb,  
Sweetness to the soul, and *health to the bones*.

Ver. 12. *Though he cause it to lurk—*.] In the original כִּחְיִירָנָה, in the conjugation Hiphil, and therefore not simply "though he hide it," but "though he cause it to hide or lurk."

Ver. 13. *Though he cherish it—*.] The term חָמַל is pure Arabic; and in that language implies "softness," "tenderness," "indulgence;" as a verb, "to nourish," "cherish," or "fondle." Schulzens has sufficiently explained this, both in his *Clavis*, and in the passage before us: and Parkhurst has adopted his explanation. In reality, the term is generally used in this sense in most parts of the Hebrew Bible. Thus in the present book, ch. vi. 10. "Let him not spare," might be equally rendered "Let him not favour, or indulge." If the word *spare*, which is that of our common version, be preferred in the present instance, the passage will then be "though he make spare of it;" or "be sparing of it," as rendered by Dr. Stock.

Ver. 14. *To the gall of asps—*.] Usually rendered "*It is the gall of asps.*" *It is* does not occur in the original, and the supply is unnecessary. The general sense is well given by Tyndal, "The meate that he eateth shall be turned to the poyson of serpentes within his body." So Reiske, "Tunc buccella ejus convertetur in ipsius intestinis in fel aspidum."

Ver. 17.

Ver. 17. ———— *branches of the river,*  
*Brooks of honey and butter.* ———— }

Nothing can be stronger, yet nothing more correct. Honey and butter are the common results of a rich and well-watered pasturage, offering a perpetual banquet of grass to kine, and of nectar to the bee: and thus loading the possessor with the most luscious luxuries of pastoral life, peculiarly so before the discovery of the means of obtaining sugar. The expression appears to have been proverbial, even at this early æra; and is certainly here made use of as a proverb, to denote a very high degree of temporal prosperity; in which sense we find it again adverted to almost immediately afterwards, by the patriarch himself, though with a little variation, ch. xxix. 6.

When my path flowed with *butter*,  
 And the rocks poured out for me rivers of oil.

For *butter*, the term sometimes employed is *milk*; and in the Arabic version the passage before us is rendered *milk* instead of *butter*: a change probably produced by the two images having been used convertibly in Hebrew poetry only a few years subsequently to the æra of the present poem, if I have succeeded in establishing its æra. Thus Moses, in relating his first appointment from the Almighty, for liberating the Hebrews from the land of Egypt, and leading them to Judæa, asserts, Exod. iii. 8. that it was denominated, by the Supreme Being himself, “a good and a large land, a land flowing with milk and honey.” In Isaiah vii. 22. the original metaphor is not only copied, but dilated upon; and here both the terms are introduced:

And it shall come to pass, from the abundance of milk they shall yield,  
 That he shall feast on butter:  
 For butter and honey  
 Shall every one feast on (אכל)  
 That is left throughout the land.

So again, in Joel iii. 18.

And it shall come to pass, in that day,  
 The mountains shall drop down new wine,  
 And the hills shall flow with milk,  
 And all the rivers of Judah shall flow with water;  
 And a fountain from the house of Jehovah shall break forth,  
 And shall water the valley of Shittim.

The imagery has descended to the Greeks and Romans, and constitutes a standard picture in their descriptions of Elysium and the Fortunate Islands. Thus Horace, Epod. xvi. 41. offering the very same train

train of ideas, of irriguous pastures, honey dropping from hives reared spontaneously in hollow oaks, and lactiferous flocks returning of their own accord to be eased of their rich burdens :

— arva, beata

Petamus arva, divites et insulas ;

Reddit ubi Cererem tellus inarata quotannis,

Et imputata floret usque vinea ;

Germinat et nunquam fallentis termes olivæ,

Suamque pulla ficus ornat arborem ;

Mella cava manant ex illice ; montibus altis

Levis crepante lympha desilit pede.

Illic injussæ veniunt ad muletra capellæ,

Refertque tenta grex amicus ubera.

“ O’er ocean’s ambient tide our course remains,

To those rich islands, happy plains,

Which vines unprun’d with ripest fruits adorn ;

Where earth, unplough’d, yet smiles with corn ;

True to our hopes where plenteous olives shoot,

And fig-trees yield their genuine fruit ;

From oaks pure honey flows, from lofty hills

Bound in light dance the murmuring rills.

There goats present the teat uncall’d, nor fail

To store, well-pleas’d, the milk-man’s pail.”

BOSCAWEN.

The same proverbial imagery exists in the East still, and is common to every figurative writer. Thus in the Alcoran, ch. xlvii. 16, 17. as translated by Mr. Sale : “ Therein are rivers of incorruptible water, and rivers of milk, the taste whereof changeth not ; and rivers of wine, pleasant unto those who drink ; and rivers of clarified honey.”

Ver. 18. *To labour shall he return, but he shall not eat.*] Such is the simple and perspicuous version of the Syriac and Arabic : “ Revertetur ad laborem, et non manducabit.” The literal rendering, however, is, “ Returning, he shall labour, but shall not eat :” or, as משיב implies, “ growing old,” as well as “ returning :” “ In old age he shall labour, but shall not eat.” Instead of beholding the branches of the rivers around him brooks of honey and butter, he shall return to labour, barren labour, that shall yield him nothing.

The entire passage, as Reiske has justly observed, is pure genuine Arabic, almost without the alteration of a single letter : it peculiarly characterizes the mixt dialect of the writer at the time of composing



the poem, and the country in which it was written; and proves clearly that it ought to be explained by an Arabic glossary. In the original it runs thus:

משיב ינע ולא יבלע  
כחיל תמורתו ולא יעלם:

In Arabic the characters would be as follow:

مَشِيبٌ يَنْجَعُ وَلَا يَبْلَعُ  
كَحَيْلٍ تَمُورَتِهِ وَلَا يَعْلَسُ

which is thus rendered literally by Reiske,

Senex factus, esuriet, et nihil deglutiet;

Annus sterilis ejus exitus (*catastrophe*), et nihil gustabit.

In old age he shall hunger, but shall swallow nothing;

A barren season his consummation (*catastrophe*), and nothing shall he eat.

Even in the Arabic form, however, the passage might be rendered, as I have rendered the Hebrew text, and with an equal adherence to its literal meaning.

There is more difficulty in understanding the second line of this couplet, than the first: and here a knowledge of the Arabic vocabulary will be found of essential use to us, since there are two distinct terms on which it will throw light; עלם generally translated “to exult” or “rejoice;” and כחיל, in the present instance, commonly supposed to mean “according to *his* substance.”

עלם occurs but three times in the Hebrew scriptures. In the Arabic (عَلَسَ) it implies *gusto, edo, bibo*, “to taste, eat, or drink;” it is also used as a noun عِلَاس (ʿulās), and signifies *any thing eatable*. Now, in all the three passages in which it occurs in the Hebrew scriptures, it will admit of the same rendering, which therefore shows it to be the true and radical rendering; though I am by no means averse to allow, that, in a *secondary* sense, it may also imply, as the translators of our established version give it in the present instance, “to exult,” “rejoice,” or “be merry,” as the result of *eating* and *drinking*. Here, however, the Arabic, and what I take to be the radical sense, is by far the clearest and most obvious: for “he shall not rejoice,” is so feeble and inapplicable, that in three Hebrew MSS. the term is altered from יעלם to יעלם; and Dr. Stock, dissatisfied with the common reading, has admitted this variation into his text, and translated it, “He shall not **HIDE** it:”

“Colouring over his traffick, he shall not **HIDE** it.”

It

It is in further proof, that עלם was understood even in the Hebrew language as implying “to taste, eat or drink,” since the word in the passage before us is thus rendered by the Seventy, by Origen, and by St. Jerom; the two former translating the phrase עלם ולא by ἀκατάπυτος, and the latter, without the negative, by the term *sustinebit*. And it has hence, in more modern times, been thus translated not only by Reiske, but by several other German critics.

The second passage in which the same term occurs, is in ch. xxxix. 13. of the book before us, where for *peacock* we ought to read *ostrich*, and for *goodly*, “flapping,” “fluttering,” or, more poetically, “drinking in the wind,” as is perhaps the sense actually intended to be given to it; and for which, and for which alone, the wings of the ostrich are unquestionably formed, so as to give it, not buoyant flight indeed, but rapidity of running superior to that of all animals whatever. In the language of Adanson, “They expand their wings as if they were *to catch the wind*.” See the Note on ch. xxxix. 13.

The last passage in which the word is traced, is in Prov. vii. 18. where we meet with a ש instead of a ס, thus approximating it still nearer to the Arabic orthography. The common rendering of this verse is, “Come let us take our fill of love; until the morning, let us solace ourselves (נתעלשח) with loves.” And here it is perfectly clear that the verb עלם or עלש has a direct reference to the *feasting*, the *fill* of love, as it is called in the preceding part: whence, most decisively, the passage ought to be rendered, “Till the morning let us DRINK DEEP, let us INTOXICATE ourselves (באהבים) with ravishments.”

To revert to the second term it is necessary to notice, in the passage before us, I mean כחיל, which seems to have puzzled all the commentators.—Is it one word, or should it be divided into two, כ-חיל (kæ-hil)? As two words, it has been generally regarded, and hence rendered according to the different surmises of different interpreters, “prout opulencia,”—“velut facultatem permutationis,”—“juxta multitudinem adinventionum,”—“according to his substance;” while Dr. Stock, equally dissatisfied, as he might well be, with all these attempts at explanation, has chosen to consider it as one word only, implying “to colour, paint or tinge:” whence his version as I have already observed, runs thus, “Colouring over his traffick,”—or, as he explains it in his note, “with false colours endeavouring to hide his illicit practice in trade.”

It is sufficient to observe, that כחיל (כחיל kachil) is a pure  
q 2 genuine

genuine Arabic term, the radical idea of which is *void, emptiness, hollowness*. It is employed in three senses, in all of which this radical idea is obvious to every one. The more common sense is *dearth, barrenness*, a sterile year or year of dearth: and in this sense **كاحل** or **ككحيل** is made use of, both as a verb and as a substantive, “*sterilem esse annum*,” “*annus sterilis*,” “a year of emptiness,” “a dearth.” Its next sense is that of the sky (*cælum*), “the great void” or “concave of heaven:” thus **سرحت كاحلين** (*serrohæt kahliin*), “*nube omni caruit, et serenum fuit cælum*,” Wan. Its third sense is that of *blackness (nigredo)*, “a total absence or *vacuity* of objects,” “unbounded gloom, and misery.” In this bearing it is also used for the black pigment of the eyes, “*nigredo oculorum*,” (See Meninski), as it is also in the Hebrew: thus Ezek. xxiii. 40. in allusion to the enticing ornaments of an adulterous woman **כחלת עיניך**, “thou didst paint thine eyes round with **כחל** (*kæhl*), stibium, black pigment, or black leaden ore,” as both the Septuagint and the Vulgate render it **ΕΣΤΙΒΙΖΟΥ** τοὺς ὀφθαλμοὺς σου, “*circumlinisti stibio oculos tuos*.”

The term has also found its way into the Greek, as well as into various other languages: and in the Greek it has uniformly preserved its radical idea; for the general sense of *κοίλη* or *κοιλία* (*koile* or *koilia*) is “hollowness, concavity:” and hence, perhaps, the Latin *coelum*, for *heaven*, or the *etherial hollow*. It is highly probable, therefore, that the same term at one period conveyed also the same radical idea in Hebrew; though at present, omitting the instance before us, we have no proof of its being employed, except in the collateral sense of *blackness*. With this explanation the word **כחיל** speaks for itself.

I have only to observe farther, that I have here rendered **תמורת** *recompence*, for the reasons urged in the Note on the preceding chap. xv. 31. where the same term occurs in the very same sense; and to this passage and the Note upon it I refer the reader. Had the text been fully understood by the translators of our common version, instead of *restitution*, they would themselves have preferred *recompence* here, as they have done in the former case.

Ver. 19. — *the orphans of the needy.*] **עוב** is here a noun instead of a verb, as rendered in our common version, and implies “bereft,” “destitute,” “forsaken,” “orphanized, or orphans.” The latter clause of the verse is in immediate reference to it, and is a proverbial expression, common to Oriental nations, even at present.

present. וְלֹא, when in conjunction, signifies frequently “*instead of*” rather than “*and not* ;” though the latter would still give the same meaning.

Ver. 20. *Because he knew no bound*—] “*Nihil toto hoc capite obscurius*,” says Schultens, “There is nothing more obscure through the whole chapter.” The obscurity, however, if I mistake not, is with the translators, and not chargeable to the original, the real sense of which has never been understood, though it has been sought for in an endless variety of ways. To quote all the different renderings is useless ; and I shall hence only observe, that if what I have now offered is perspicuous, it has the additional merit of being perfectly literal. שָׁלוֹ may certainly mean *quietness*, as given in our common version, but it means also “*intermission, relaxation, failure, limit or bound.*” בֶּתֶן signifies “*belly, stomach, appetite* :” in both cases the senses must speak for themselves. In like manner מִלֵּט certainly implies “*to save or deliver* ;” but it implies equally “*to bring forth, or be delivered of*”—a signification, so far as relates to this individual term, adopted by Schultens, “*delicias suas non excludet partu.*”

I cannot avoid noticing the very singular rendering given to this couplet by Dr. Stock ; who, apprised that שָׁלוֹ means “*a quail*” in one of its significations, as well as *quietness* or *intermission* in others, gives it the following turn :

“*Because he acknowledged not the QUAIL in his stomach,  
In the midst of his delight he shall not escape.*”

Upon which version we have the following note. “Here, I apprehend, is a fresh example of the known usage of Hebrew poets, in adorning their compositions by allusions to facts in the history of their own people. *It has escaped all the interpreters* ; and it is the more important, because *it fixes the date of this poem*, so far as to *prove* its having been composed subsequently to the transgression of Israel at Kibroth-hataavah, recorded in Num. ii. 33, 34. Because the wicked acknowledged not *the quail*, that is, the meat with which God had filled his stomach, but, like the ungrateful Israelites, *crammed and blasphemed his feeder*, (as Milton finely expresseth it) “he shall experience the same punishment with them, and be cut off in the midst of his enjoyment, as Moses tells us the people were *who lusted.*” This excellent critic has here taken one of the most extraordinary methods of *proving* the date of a poem  
that

that has ever been fallen upon : he first makes his theory the basis of his translation, and then makes his translation the basis of his theory.

Ver. 21. *Not a vestige*—] “Not a vestige of his abortion, or abortive efforts.” This couplet has also been very differently rendered by different expositors, and has been supposed to be loaded with difficulties. If I have deviated from all of them, I have still rendered it literally, and I hope clearly. שריר implies “something left,” a vestige” or “relic,” “a survivor or heir :” אכל “a devourer,” “the thing devoured (*food*),” or “the devouring passion (*voracity* or *greediness*) :” טוב “good of any kind, luck, fortune :” חיל, from חל, means peculiarly “to produce by travail or the pangs of labour,” and is immediately in apposition with מלש in the preceding verse. Our common version of the passage is copied from the Vulgate : the Syriac gives us paraphrastically ܢܠܝܬ ܕܥܡܠܐ ܕܥܡܠܐ . ܕܥܡܠܐ ܕܥܡܠܐ : ܕܥܡܠܐ ܕܥܡܠܐ . ܕܥܡܠܐ ܕܥܡܠܐ which, as usual, is transcribed literally into the Arabic, “Nullus evadet de generatione sui, propterea non durabit bonum ipsius ;” “No progeny of his shall be left ; wherefore his fortune shall not endure.” Schultens approaches closest to the version I have offered, and, in effect, gives nearly the same, though too circuitously, “Nihil residuum mansit vorationi ejus : propterea nihilum parturiet fortuna ejus ;” “No relic shall be left for his voracity : for NOTHING shall his fortune bring forth.” The imagery is peculiarly bold and forcible : his lot, his fortune that has been so long, as he imagined, pregnant with all his desires, shall bring to birth NOTHINGNESS, INANITY : there shall not be even a vestige or relic to mark its abortion. The image is caught up and made use of by several of the prophets. Thus Isai. xxxiii. 11.

Ye shall conceive chaff, ye shall bring forth stubble.

Not widely different indeed the poem before us, in another part, ch. xv. 35.

Mischief they conceive, and misery they bring forth.

In like manner Sophocles, Trach. 328.

Ἄλλ' αἰὲν ὠδίνουσα συμφορᾶς βάρος,

Δακρυρρόει δύστηνος.—

Bearing th' eternal burden of her woe,

She wastes by weeping.—

Ver. 22.—*of his belly*.] Almost all the German commentators concur,



concur, and I think rightly, in regarding the Hebrew ספק (*sepek*) as an analogue of the Arabic صفاق (*sepak*), the radical meaning of which is *peritonæum*, or *belly*, in the full extent of the term, the whole of the cavity containing what are usually denominated the bowels, as opposed to the *stomach* alone, which, though only one of the bowels, is often of itself denominated *the belly*, as supposed to be the most important of them. The term *sufficiency*, which is that adopted in our common version, from Junius and Tremellius, or Piscator, has a reference to the same radical import, and may perhaps be justified as a collateral derivation; though in the instance before us it offers a far less obvious meaning than the radical idea itself. As exultation, often expressed by clapping the hands, is a natural result of *sufficiency* or *fulness*, ספק is also employed, on various occasions, to indicate this passion, or the sign that thus expresses it both in Hebrew and Arabic; in the latter language صفاق being synonymous with ال قاتق *plaudere manibus*. It is used in this sense in the poem before us, ch. xxxiv. 37. Lam. ii. 15. as well as in various other places. And hence several translators have given the passage before us this same rendering: thus Schultens, “Quum completa erit complosio ejus, arctumerit ipsi;” and Dr. Stock,

“In the fulness of his hand-clapping shall a strait be on him.”

Ver. 22. *Every branch of misery*—] Such is the Hebrew idiom, and there does not appear any necessity for changing it, “omne genus ærumnæ”—“every kind of calamity:” rather than “every hand of the wicked,” as rendered in our common version. Dr. Stock gives us, “all the power of mischief.”

Ver. 23. *Even*—] In the original ידי *sit, licet, videlicet*: not as our common version renders it circuitously, “When he is about to fill his belly or stomach;” but in the VERY act itself.

Ver. 24.—*the clashing steel*.] ברזל נשק literally as here rendered: נשק “to clash, clatter, or rattle,” as armour.

Ver. 24.—*bow of brass*—] why נחושה should in this place have been rendered *steel* instead of *brass*, in our common version, I know not. It is often put as a metal distinct from ברזל, “steel or iron,” and

and is rendered *brass* in our common version of the present poem, ch. xxviii. 2. and xl. 18. as well as in various other places.

Ver. 26. *Terrors*—] In the original אַמִּים, for אַיִמִּים, as in fact it is written in not less than twenty-seven of Dr. Kennicott's codices. See the Note on ch. xiii. 21.

Ver. 26. *Every horror*—] I have rendered the verse literally and univocally. חֹשֶׁךְ implies darkness, whether sensible or mental, gloom, *horror* : so Pope,—

“ And breathes a browner *horror* on the woods.”

Ver. 26. *It shall crackle*—] In the original, יָרַע “it shall destroy or break in pieces with a loud sound :” “it shall decrepitate.”

Ver. 28. *A rack*—] In the original בְּנוּת “an utter dissolution or dissipation,”—“a diffusion into nothingness.” It is impossible to add to the strength of the description : and it powerfully reminds us of the well-known passage in the *Tempest*,—

—“ The great globe itself,  
Yea, all which it inherit, shall dissolve,  
And, like this insubstantial pageant faded,  
Leave not a rack behind.”

I have, on another occasion, pointed out the close resemblance of this passage to the following of Lucretius ; and the reader will not object to seeing them brought into contact, from the general parallelism of idea which the latter as the former bears to the text before us, *Rer. Nat.* i. 1094.

— at supra circum tegere omnia cœlum ;  
Ne, volucris ritu flammæ, mœnia mundi  
Diffugiant subito magnum per inane, soluta :  
Et, ne cœtera consimili ratione sequantur :  
Neve ruant cœli tonitralia templa superne,  
Terraque se pedibus raptim subducat ; et omnes,  
Inter permixtas rerum cœlique ruinas,  
Corpora solventes, abeant per inane profundum  
Temporis ut puncto nihil exstet reliquiarum,  
Desertum præter spatium, et primordia cæca.

Thus too they teach, that heaven, with bound sublime,  
Encircles all things ; lest the world's wide walls,  
And all envelop'd, volatile as flame,

Burst

Burst every bond, and dissipate and die :  
 Lest heaven in thunders perish, and below  
 The baseless earth forsake us, downward urg'd :  
 And, loose and lifeless, man's dissevering frame,  
 Mixt with the rushing wreck of earth and skies,  
 Waste through all space profound, till nought remain,  
 Nought, in a moment, of all now survey'd,  
 But one blank void, one mass of seeds inert.

The whole of the latter part of this chapter is finely rendered into Spanish, by Melandez Valdes, in an Ode entitled *Prosperidad aparente de los Malos*.

## CHAP. XXI.

Ver. 2. — *produce your retraction.*] In the original, *retractions*. The word נחם, however, has two meanings, “consolation,” and “retraction,” “change or repentance of mind.” Our common version, as well as various other versions, has preferred the former: yet the latter appears to offer a more obvious meaning, and is hence embraced by St. Jerom and Tyndal. Thus St. Jerom, “Audite, quæso, sermones meas, et agite poenitentiam.” In like manner Tyndal, “O heare my wordes and *amende your selves.*” הִיךָ denotes not only *to be*, but “to cause to be,” “to produce.”

Ver. 4. *Woe unto me!*] In the original הֵאֲנִי *hei mihi!*—This pathetic passage has never, that I know of, been fairly interpreted, or even understood; and hence has only been explained circuitously, or by a gratuitous change of the text. I have endeavoured to give it verbally, and without circumlocution. Reiske, for מְרוּעַ reads מְרוּעַ; and Dr. Stock, for הֵאֲנִי reads הֵאֲנִי; the latter rendering the whole verse thus,

“AS FOR ME, I am groaning out unto man my deep thought:  
 And if ye ask why?—my breath is not short.”

The ל in לִאֲרֵם is not here *to* or *unto*, but “according to,” “after the manner of:” so Schultens “*ut hominis:*” so ch. xiii. 5. “This indeed would be AS WISDOM in you”—“after the manner of (לְחִכְמָה) wisdom in you.”

Ver. 6. — *think upon it.*] In the original, וּזְכַרְתִּי, from זָכַר, “to remember, look back or think upon.” The common reading, “Even when I remember I am afraid,” is unquestionably incorrect, as it does not express the pronoun *it* governed of the verb.

Ver. 6.

Ver. 6. *I am utterly terrified.*] The Hebrew text is peculiarly forcible, not simply נבהלתי “I am terrified,” but ונבהלתי “I am utterly terrified.”

To the false argument so repeatedly brought forward by his companions, that temporal happiness is the lot of the righteous, the patriarch here retorts, (and is overpowered with awe at so mysterious a providence, while retorting) that the lot of the wicked is also, in a thousand instances, prosperous, and even their death free from inquietude; that hence they deceive themselves, by pretending to reason concerning the moral rectitude either of himself or of any one else, from the evils they are called upon to endure.

To the same effect Jeremiah, xii. 1, 2.

Wherefore doth the way of the wicked prosper?  
 Why are they happy that deal very treacherously?  
 Thou hast planted them:—yea they have taken root;  
 They grow; yea they bring forth fruit:  
 Thou art at hand in their mouths,  
 But far from their reins.

Ver. 7. — *mighty in substance.*] The word חיל “power” or “substance,” with which this verse terminates, according to the common punctuation, is made the commencement of the next verse, according to the punctuation of Reiske, in this manner,—

They press forward, and become mighty:  
 The substance (power or splendour) of their offspring is, &c.

Ver. 10. *Their bull gendereth, and refuseth not.*] The passage admits of various renderings. I have followed the common version; reading, with Dr. Stock, “refuseth not” for “faileth not,” as a more verbal translation. The word שׂור is of the common gender, like our term *beeve* or *ox*, as employed by zoologists: hence Arias Montanus, St. Jerom, Piscator, use it, after the Septuagint (ἡ βοῦς), as a noun feminine: “His beeve conceiveth,” “quickeneth,” or “proveth big,” and “doth not miscarry.” In like manner the term עבר, though in a secondary sense it may denote “to gender,” signifies primarily “to roam or pass about from place to place:” and hence the Syriac gives us ܠܐܝܬܐ ܕܒܪܐܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ, a rendering closely copied by the Arabic, “His bull roveth about, and loweth not:” while Reiske, with a still wider difference, gives us,

“Bos

“Bos ejus clitellarius it viam suam, et non habet opus calceatione,”  
 “His labouring ox pursueth his course, and doth not need to be  
 shod;” *i. e.* “casteth not his shoes.”

Ver. 12. *They rise up to—*] Much of the force and beauty of this verse are sunk in our common translation. *יָשָׁאוּ*, from *נָשָׂא*, implies “to rise up,” as in an erect position, as well as “to take up;” whence Schultens, properly, “*Attollunt inter tympanum:*” and the preposition *בְּ* (*בְּרֵחַ*) “at” or “to the harp,” being added, it is sufficiently clear that the former alone is the real signification. In like manner *יִשְׂמְחוּ* does not mean simply “to rejoice,” but expresses the mode of rejoicing; *שָׂמַח* denoting “to move briskly and alternately, as in a dance, “to vibrate,” “to glance along,” “to trip nimbly or merrily.” It conveys the very idea of the following exquisite verses in the Progress of Poesy:

“Now pursuing, now retreating,  
 Now in circling troops they meet;  
 To brisk notes, in cadence beating,  
*Glance their many-twinkling feet.”*

Ver. 12. — *sound of the pipe.*] The Hebrew *עֹגֵב* is here, and in various other places, rendered *ὄργανον* (*organ*) in the Septuagint. I have followed, however, the better rendering of Dr. Stock; believing, with Mr. Parkhurst, that the instrument here referred to was a syrinx, or Pan's pipe, a sort of flute composed of several pipes of unequal thickness and length, now common to our own streets; the rural *fistula* of Theocritus, Lucretius, and Virgil. See the Author's note on Lucret. iv. 605. The word *organ* (as now usually understood) is apt to betray us into an idea of an instrument which assuredly had no existence at the period in question.

Ver. 13. *They wear away their days in pleasure.*] Racine appears to have turned his eye to this description in the following passage in his *Esther*:

“ELISE.

*Je n'admirai jamais la gloire de l'impie:*

UNE AUTRE ISRAËLITE.

*Au bonheur du méchant qu'un autre porte envie.*

ELISE.

*Tous ses jours paroissent charmans.*

*L'or éclate en ses vêtements.*



Son orgueil est sans borne ainsi que sa richesse,  
Jamais l'air n'est troublé de ses gémissemens.  
Il s'endort, il s'éveille au son des instrumens.  
Son cœur nage dans la mollesse.

UNE AUTRE ISRAELITE.

Pour comble de prospérité,  
Il espère revivre en sa postérité.  
Et d'enfans à sa table une riante troupe  
Semble boire avec lui la joie à pleine coupe."

Ver. 13. *And quietly* —] In the Hebrew בָּנֵי, the radical meaning of which is as here rendered; though, in a secondary sense, it may import, as more usually translated, *in a moment*: the first sense appears to me the most correct and expressive in the present case, and is that adopted by the Septuagint, ἐν δὲ ἈΝΑΠΑΥΣΕΙ ἁδου ἐκοιμήθησαν. The same idea is taken up again, and enlarged upon, in v. 32, 33 of the present chapter, which is a farther confirmation of the propriety of the present version.

Ver. 14. *Therefore say they unto God,* —] So the Psalmist, lxxiii. 11.

Therefore say they, "How doth God know?  
Is there any knowledge in the Most High?"

There is, indeed, a surprising parallel between this most elegant and impressive elegy, from ver. 3 to ver. 20, and the chapter before us; and a parallel that could scarcely be the effect of accident. It is, in truth, highly probable that the holy Asaph designed it as an imitation. The contrast between the general aggregate of happiness belonging, in the upshot, to the righteous and the wicked, is finely conceived; and the mode by which the pensive Psalmist obtained a new view of the entire subject, combines the richest truth with the richest poetry: ver. 16, 17.

When I studied to comprehend this,  
It was too painful for me:  
Until I went into the SANCTUARY OF GOD.—  
Then understood I their end.

So Ali, the relation of Mahomet, in a verse that has been highly prized by his countrymen:

ان الدنيا قد عرتنا واستلھتنا

Life's gewgaw pomp entraps, deceives, destroys.

Ver

Ver. 16. *Behold! not in their own hands—*] There has been a difficulty of great magnitude supposed in the present and several of the ensuing verses. Reiske, in order to explain it, has recourse to his usual method; and while he changes the division of the letters in the first member of the verse before us, in order so far to obtain an explanation, he transfers the ensuing six verses, from 17 to 22 inclusively, to a place between verses 31 and 32. Other commentators, with less hardihood, suppose a dialogue to be held between the speaker and some imaginary respondent; and have attempted to mark out, by inverted commas, the passages that belong to the respective disputants.

There is no necessity for any such expedients: the general drift of the argument is clear: “The righteous, I admit, are generally rewarded with temporal prosperity; but do not, on this account alone, accuse me of hypocrisy and all wickedness, because I am at present a sufferer; for the wicked themselves, in the mysteries of Providence, are occasionally allowed to partake of an equal prosperity; they live in happiness, and die in quiet, even while they abjure the Almighty, and laugh at those who serve him. Do not however mistake me—far be it from me to become an advocate for the wicked—I know the slipperiness of their foundation, and that more generally they suffer for their iniquity in the present world, as well in their own persons as in their posterity: I am only anxious to prove that your grand argument is fallacious; that no conclusion can be drawn from the actual prosperity or misery of man, as to the moral rectitude or turpitude of his heart; and that, with a wisdom which it is impossible for mortals to fathom, the Almighty not unfrequently allots a similar *external* fate both to the righteous and the wicked.

Ver. 16. — *the advocacy of the wicked.*] עֲצָרָה the “forensic defence” or “vindication:” “office of pleading for.”

Ver. 17. *How often doth God put out — ?*] Literally “doth הָאֱלֹהִים put out;” the name of the Deity being often understood in this sublime and impetuous poem, without being absolutely expressed: see ch. xx. 23, and various other places.

Ver. 17. *How often dispense — ?*] The Hebrew adverb כִּמָּה (*how often*), with which the verse opens, is here again understood, as  
also

also in several of the succeeding verses. Our own language will admit of the same ellipsis, but it is better to supply it: the authors of our common translation have supplied it in the second period of the verse before us; and Junius, Tremellius and Piscator, through the entire passage.

Ver. 18.—*ransacked by the storm.*] Not simply “carried away,” as in our common version, but *stolen* or *plundered*; literally, “the storm its plunderer,” גנבתו סופה; whence Arias Montanus correctly, “Furatus est eum turbo.” So the Spanish version, “Y como tamo que le HURTÓ torbellino;” upon which, observes the Spanish commentator, Luis de Leon, “Y ainsi—se vengará Dios del robo de sus padres en ellos, y verán los pobres sa miseria, y conoscerán por dónde les viene:” “And thus shall God avenge himself of the *robberies* of their forefathers; and the poor shall behold their misery, and shall know from whom it proceeds.”

Ver. 19. *How often doth God treasure up—?*] The difficulty in this and the ensuing verse proceedſ alone from an improper punctuation. It is usually pointed thus:

אלוה יצפן לבניו אתו: 19

ישלם אליו וידע:

ידעי יראו עינו כידו: 20

*Quoties Deus recondit filiis ejus iniquitatem:*

*Quoties rependit illi ita ut experiatur:*

*Vident oculi ejus perniciem suam.*

For which I propose as follows, the sense being hereby rendered far more conspicuous:

אלוה יצפן לבניו:

אונם ישלם אליו:

ידעי יראו עינו כידו:

*Quoties Deus recondit filiis—*

*Quoties ejus iniquitatem rependit illi:*

*Et experiatur—vident oculi ejus, perniciem suam.*

The general sentiment is strikingly paralleled in the following couplet from the poem of Zohair, forming the third of the Moallakat. The translation is that of Sir W. Jones:

“He (God) sometimes defers the punishment, but registers the crime in a volume, and reserves it for the day of account; sometimes he accelerates the chastisement, and heavily it falls.”

Ver.

Ver. 21. *Lo! how doth God punish him—.*] Reiske is the only expositor who seems to have understood this verse. The rendering I have given it is from him: “*Ecce! quam celeriter corripit Deus domum impii post ipsum! quam decurtat numerum mensium ejus!*” The text as now offered is verbally parallel with the original. כִּי is here, as in ch. iii. 24. and a variety of other places, an interjection, and not a causative particle. חֲפֵץ, which has so much puzzled the translators, and even the lexicographers, is here a pure Arabic term حَقَضَ, and means, as will be seen by a reference to Meninski, “*inflectere virgam,*” “*to chastise with the rod, or punish;*” or “*projicere, abjicere,*” “*to hurl*” or “*cast away.*” חֲצֹצוֹ is not a plural verb, as generally understood, but a singular verb with a pronoun personal, and is in direct apposition with חֲפֵצוֹ. It means “*to cut off abruptly, to cut short, or curtail.*”

It would be almost endless to recite the variety of renderings, or rather paraphrases, that have been given to this verse, from the common but erroneous mode of construing it, in order to force from it a sense of some kind or other.

Ver. 22. *Unto the Eternal—.*] וְהוּא, literally “*even the Eternal.*” From this meaning of הוּא, see the Note on ch. viii. 19.

Ver. 22. — *the heights.*] In the original רַמִּים, from רָם. This word, however, is by Schultens derived from רָמַח, and from such a root may mean “*worm-producing,*” “*crawling with worms;*” whence his version is, “*Quod ille vermibus erosum judicat,*” “*Because he judgeth a man eaten up of worms.*” In this instance the critic appears to have failed in his usual judgment, and to have wandered widely to no purpose. The Seventy for רַמִּים appear to have read רַמִּיחַ, whence their translation is φόνους, “*homicidia,*” “*murders,*” instead of “*heights;*”—a departure from the common reading and common idea, as useless as that of Schultens.

Ver. 23. — *in the flower of his perfection.*] By Dr. Stock, rendered “*at the top of his perfection;*” equally literally, but I think less poetically. The preposition ב, “*in the flower,*” is understood at the commencement of the ensuing line of the couplet, “*In his fulness, &c.;*” though in the English, as in the Hebrew, it is possible to omit its being expressed, and yet to retain the same sense.

Ver.

Ver. 24. *His sleek skin*—] In the original, עֲטִינִי, a genuine Arabic word, found no where else in the Hebrew scriptures, and once more proving the writer to have been colloquially acquainted with the Arabic, from a long residence in Arabia. The meaning of the term (its real origin not being adverted to) has hence been altogether collected from the context. The Septuagint conjectures τὰ ἔγγορα αὐτοῦ, “his bowels;” our established version, “his breasts;” the Syriac, and thence the Arabic version, *latera ejus*, “his sides or flanks;” Arias Montanus, Piscator, Junius and Tremellius, “*multiplicata ejus*,” “his milk-vessels;” literally “his lacteals,” an admirable rendering, if it could be supported.

In Arabic, the word عَطَنَ (عطن) has several meanings, but one common idea seems to run throughout the whole; which is that of a sleek, glossy or polished skin, the cause of such an effect, or the result of the process adopted to obtain it. I will give the various significations, as they occur in Meninski: عَطَنَ v. act. *macerare et concinnare pellem suppositis fimo, sale, et planta*, عَلَقِي *œlka dicta, ut deglabretur, et mollescat*, “to macerate and dress a skin by the use of animal salts, and the plant called alkali, so that it may soften and become glossy.” A second signification of the verb is *foetere*, “to smell offensively,” obviously from the fetor that ascends from the skin, in the act of maceration and preparation. A third signification is, “à lana pilisve levari pellem;” “to free the skin from hairs, down,” or other roughnesses, by depilatories and cosmetics; “to render it sleek and glossy.” A fourth signification, in which it occurs as a substantive plural (اعطان) is “locus ubi cameli aut pecudes circum aquæ conceptaculam cubant,” “places where camels or cattle lie down, near tanks or reservoirs of water,” *i. e.* “places of refreshment for them;” as a cause of sleekness and glossiness of skin. In a fifth signification, it implies “radix vel pes montis,” “the root or foot of a mountain, *i. e.* its broadest and richest circumference,” that part of it on which cattle delight chiefly to browse, and whence they derive most pasturage; being, as in the preceding signification, a cause of sleekness, or healthful glossiness of skin.

It is to the fourth of these significations that both Schultens and Reiske (who concur in regarding the term as of Arabic origin) refer in their renderings of the passage; the first translating it “*ejus pecorosa latifundia plena lacte*,” “his pastures (milk-grounds) are filled with milk;” and the second “*plena sunt ejus epaulia*,” “his dairies



dairies are filled with milk." The description, however, if I mistake not, is restricted to the person of the possessor, and has no relation to his property.

The idea, as conveyed in the present version, is common to all languages: the "milk of human nature," is a phrase in every man's lips. So Dryden,

"Would I could share thy balmy, even temper,  
And milkiness of blood!"

For *milk*, however, some translators have given *fat*: the Septuagint does so; the Vulgate has followed it; and Dr. Stock has thus copied both:

"His bowels are full of *fat*."

Ver. 27. —*which ye agitate*—] In our common version, "which ye wrongfully imagine." חמס implies "to drive out or about with violence;" and exactly answers to the translation here offered.

Ver. 28. —*mighty one*.] נדב is not here in opposition to רשעים, "the wicked," as is commonly conjectured, but in apposition with it; the term being equally used in a good or a bad sense.

Ver. 29. *Surely, thou canst never have inquired*—] Commonly but erroneously rendered "have ye not—," with a total destruction of the sense. The mistake proceeds from a wrong division of letters in the original: the ם in שלתם not being the final letter of this word, which ought to be שלת, but the initial letter of the ensuing, which, instead of עוברי, ought to be written מעוברי.

Ver. 29. —*men of travel*.] In the language of Reiske, "cursores viæ, viatores, CARAVANI:" literally מעוברי דרך, "travellers of journeys" or "to a distance." The allusion is obviously to the travellers in caravans; which, from a variety of passages in the poem before us, we know to have been the common mode of journeying in Arabia so early as the æra of Job: see, especially, ch. vi. 19.

Ver. 29. *Or thou couldst not have been ignorant*—] תנכרו is a verb singular with a pronoun subfixed, and not, as generally rendered, and to the total destruction of the sense, a verb plural without a pronoun: "Or thou must have heard of their awful end in a thousand instances."

Ver. 30. — *are the wicked*—] The original is a noun singular, but collective, not *malus*, but *malum genus*; and hence the second period of the verse changes easily to the plural: the original itself might have borne a verb plural in the first period without any breach of syntax, *יחשך רע* instead of *יחשך רע*.

Ver. 30. *In the day of vengeance shall they be brought forth.*] So the Alcoran, sur. xxviii. 88. *وَلَا تَدْعُ صَعَّ اللَّهُ إِلَهاً آخَرَ لَا إِلَهَ إِلَّا*

*هُوَ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ لَهُ أُنْكُتُمْ وَأَلَيْهِ تَرْجَعُونَ*

“ Every thing shall perish, except himself : unto him belongeth judgment ; and before him shall ye be assembled at the last day.”

The general scope of the following highly bold and figurative description, from the Abbé Dellille's Ode on *Immortality*, is to the same effect :

“ Dans sa demeure inébranlable,  
Asise sur l'éternité,  
La tranquille IMMORTALITE,  
Propice au bon, et terrible au coupable,  
Du temps, qui sous ses yeux marche à pas de geant,  
Défend l'ami de la Justice,  
Et ravit à l'espoir du Vice  
L'asile horrible du NEANT.  
Oui—vous qui, de l'Olympe usurpant le tonnerre,  
Des éternelles loix renversez les autels,  
Lâches oppresseurs de la terre,  
Tremblez—vous êtes immortels !

“ Et vous, vous, du malheur passagerès,  
Sur qui veillent d'un Dieu les regards paternels,  
Voyageurs d'un moment aux terres étrangères,  
Consolez-vous—vous êtes immortels !  
Hé ! quel cœur ne se livre à ce besoin suprême !  
L'homme agité d'espérance, et d'effroi,  
Apporte ce besoin d'exister après soi  
Dans l'asile du trépas même.  
Un sépulcre à ses pieds, et le front dans les cieux,  
La pyramide qui s'elance,  
Jusqu' au trône éternel va porter l'espérance,  
De ce cadavre ambitieux ;  
Sur l'airain périssable il grave sa mémoire,

Helas !

Helas ! et sa fragilité :  
 Et sur ces monumens, temoins de sa victoire,  
 Trop frères garans de sa gloire,  
 Fait un essai mortel de l'Immortalité."

This ode was written in England ; and the touching glance at the misfortunes of the poet's exiled fellow-countrymen, in the third line of the last stanza, is too powerful not to be felt by every reader. M. Dellille has since made his peace with the ruler of France. He returned to his own country upon a special invitation from the court, and was for a short time appointed poet-laureat. This, however, was a post that in no respect suited the genuine independence of his mind : and from the acquaintance with which he honoured me, I rejoice to learn that he was soon permitted to exchange it for the tranquillity of a retired life, and a return to those ecclesiastical duties in his own parish, for which those who knew him often heard him sigh bitterly while in London.

Ver. 31. — *who shall attack*—] 'Such is the real meaning of גיד, which, from ג, implies "to attack or assault, to charge or rush upon."

Ver. 32. *Even this man*—] In the original ודוּא, not "yet shall he be brought or borne ; but emphatically, "even this man, this very person shall be, &c." So in the second of the Golden Poems of the Moallakat, for which we are indebted to Tarafa :

"I see no difference between the tomb of the anxious miser, grasping over his hoard, and the tomb of the libertine, lost in the maze of voluptuousness.

"Behold the tombs of both of them, raised in equal heaps of earth ! over which are erected two massy columns of solid marble, among the thickening sepulchres."

Ver. 32. — *shall they keep watch*.] In the original ישקור, impersonally : whence Cocceius rightly, *vigilatur*. Others *vigilet*, "shall he wake or keep awake, i. e. he shall be deathless in his frame." The former is the more obvious sense ; and I cannot better explain it than in the words of Mr. Parkhurst, art. שָׁקַר, "They shall watch over his tomb, to keep it clean and nice with plants, flowers, and verdure : " a practice still common in many parts of Wales and Scotland.

With this passage the reader will be gratified by comparing the following inimitable dirge, (one of the sweetest that ever was composed) sung by Fingal over the grave of Gaul. I copy it from the literal version of the Highland Society :

Prepare, ye children of musical strings,  
The bed of Gaul, and his sun-beam by him ;  
Where may be seen his resting-place from afar,  
Which branches high overshadow,  
Under the wing of the oak of greenest flourish,  
Of quickest growth and most durable form,  
Which will shoot forth its leaves to the breeze of the shower,  
While the heath around is still withered.

Its leaves, from the extremity of the land,  
Shall be seen by the birds of summer ;  
And each bird shall perch, as it arrives,  
On a sprig of its verdant branch.  
Gaul, in his mist, shall hear the cheerful note,  
While the virgins are singing of Evirchoma.

Until all of these shall perish,  
Your memory shall not be disunited ;  
Until the stone crumble into dust,  
And this tree decay with age ;  
Until streams cease to run,  
And the source of the mountain-waters be dried up ;  
Until there be lost, in the flood of age,  
Each bard, and song, and subject of story,  
The stranger shall not ask " Who was Morni's son ?"  
Or " Where was the dwelling of the king of Strumon ?"

To these observations I shall only add, with a view of explaining the first period of the ensuing verse, that the tombs or sepulchres of the Asiatics, and especially of the Arabians, are generally situated in low grounds and valleys, for the purpose of irrigation ; a close attention to which, in order to preserve a perpetual verdure and succession of fragrant flowers, was among the old Arabians esteemed an indispensable religious rite. Hence the following exquisite compliment to the generous Maan, as given by Schultens from the *Hamasa* :

Visitare Maanum ! et dicite sepulcro ejus,  
" Rigent te nubes matutinæ pluvia super pluvia !"  
At, heus ! sepulcrum Maani ! prima tu fossa  
Terræ, ducta LIBERALITATI in cubile.

Go, visit Maan's tomb, and thus implore :

"Here may each morning cloud its tribute pour!"

Yet, tomb of Maan! to thy holy bed

BOUNTY itself is now for ever wed.

Ver. 33. — *sods*—] In the original רִגְבִי, which is strictly an Arabic, and which we have no reason to suppose was a Hebrew term, as it occurs no where in the Old Testament except in the present place, and in ch. xxxviii. 38. of the present poem. In the Arabic (رِغَان) "*Terra mollis seu mollita a pluviâ, non tamen defluens*," Wan. "*Soil softened by showers, but not reduced to ooze*." According to Golius, "*Terra late patens ac æqualis*;" "*A level open plot of ground*." The translators have not erred in giving it, in the plural, *glebes* or *sods*. Some, however, have rendered the term *stones*, as they have בָּחַל *torrent*, instead of *valley*. Thus Arias Montanus gives us "*sods of the torrent*," "*cespites torrentis*:" while the Vulgate offers "*glarea cocyti*," or, as it is copied by Tyndal, "*the stones by the broke-side*." There can be no doubt that the common translation is the true one. The whole passage, indeed, is exquisitely beautiful, and may challenge the finest outline of a magnificent sepulchre in Greek or Roman poetry. For a representation of the extravagant pomp with which the funerals of the great were attended all over the East in ancient times, the reader may consult the author's translation of Lucretius, Note to vol. I. p. 495, 496. and II. p. 612.

Ver. 34. *How vainly, then, would ye make me retract.*] I do not think this verse has been understood by any of the translators. תְּנַחֲמוּ does not here mean "*to comfort*," as usually rendered, but "*to retract or change opinion*," as in v. 2. of the present chapter. It is here used in the conjugation Hiphil, "*to make or cause to retract or change opinion*:" and hence תְּנַחֲמֵנִי is literally "*would ye make me retract, repent, or change opinion*." נִשְׁאֵר signifies "*relics*," "*fragments*," "*remnants*," "*shreds*," "*scraps*," "*leavings*." The metaphor is common to our own poets. Thus Swift:

"*Shreds of wit and senseless rhymes,*  
*Blundered out a thousand times.*"

The argument thus keenly wound up is quite in character; and the version now offered is as literal as, I trust, it is perspicuous.



## CHAP. XXII.

Ver. 2. *Can a man, then, become profitable—?*] Or “What! can man be profitable —.” The expletive ׀ is not generally taken notice of in the translations; but it is not without its force and meaning, and ought in most cases to be allowed an equivalent rendering. All the verses, from the second to the fifth, commence with it in the original.

Ver. 6. *Behold! thou wouldst oppress—*] כִּי is here, as in various other places, an interjection, and not a causative particle. Almost all the translators err in rendering the severe charges now opened against Job affirmatively, instead of conditionally. The whole series of verbs has expressly a conditional sign, as far as to v. 10. and here the sign is understood from the frequency of its preceding use. The passage is hence freed from a difficulty which has puzzled many of the commentators, and instigated them to much recondite and erroneous explanation. Eliphaz by no means accuses his friend of having committed the atrocities before us, but asserts that a man, wicked enough to vindicate himself in the manner in which Job has done, may be supposed to commit them. חבל means, in its primary sense, “to oppress, fetter, or bind down;” in a secondary sense, “to bind down by a bond or pledge.” The first appears to me the best, as it is the most common import.

The general tendency with which his conduct is thus charged, is given in the usual way, by a series of proverbial sayings.

Ver. 8. *But the man of power—*] Literally “the man of arm or arms;” an idiom common to almost all Asia, even in the present day, and repeated in v. 9. in which the phrase “means of the fatherless” is, literally, arms of the fatherless,” as it occurs in our common version. So Tabelebi, in his commentary upon Hariri, as quoted by Schultens: “The Arabs make *shortness of arm* a figure and metaphor of impotence, calling, at the same time, *extent of arm, power.*” The origin of the phrase is, that he who has a long arm is able to reach what the man possessed of a short arm cannot attain. The figure is common to the Alcoran. The reader may turn to Sur. xi. 79. and xxix. 32.

Ver. 9.

Ver. 9. —*let them be crushed!*] This abrupt change in the mode of address is peculiarly forcible, and altogether in the Oriental style. The passage has never, that I know of, been rendered literally before. The paraphrase is clear, “And as to the means of the fatherless, let them (thou wouldst say) be crushed.” Our common version, for *means*, reads *arms*, but the term זרות implies *means, ability, power*, as well as *hands*; and is so rendered, indeed, by this same version in v. 8. preceding, as I have already observed.

Ver. 10. —*consternation terrify*—] I have copied the forcible pleonasm of the original בַּחֲלֹלֶךְ בַּחֲדָד;—our common rendering, “troubleth thee,” by no means gives the full import of the term.

Ver. 11. *Or, darkness*—] Literally, “Or darkness, thou canst not penetrate it—.” The particle או (or) seems very unnecessarily to have been found fault with by the commentators, who have striven hard to suppress it, or to amend it. Reiske proposes in its stead מאור, which would render the sense “thy dwelling shall be darkness.” The Septuagint has given a still more elegant, and a much less violent change; for by employing the term τὸ φῶς, the writers prove clearly that for או they read אור, which offers us the sense of “the light shall be darkness.” Michaelis has followed this alteration of the text; but the scrupulous adherence to the original which I have resolved upon, and trust I have acted up to, will not allow me to accompany him.

The imagery of this verse has, in all probability, a reference to the Noachic flood, which is again, and more decisively, adverted to in v. 16. Yet it is common to poets of all nations, who have perhaps derived it from the same source. The following of Æschylus is quite in point, Prom. 1023. ed. Schütz:

Οἶός σε χεῖμῶν καὶ κακῶν τρικυμία  
Ἐπεισ’ ἀφυκτος.—

——“But mark me well;

If not obedient to my words, a storm,

A fiery and inevitable deluge,

Shall burst in three-fold vengeance on thy head.”

POTTER.

So in another place, v. 752.

Δυσχείμερόν γε πέλαγος ἀτηρᾶς δύνης.

“A wide tempestuous sea of baleful woes.”

Id.

Ver. 12.

Ver. 12. *But is not*—] Or “Is not then,” הלא. The word *height* means, in this place, “the topmost or highest possible point:” whence Dr. Stock,

“Doth not God *over-top* the heavens?”

De Dieu renders it, “Is not God, then, the height of the heavens?”

De Leon, ascribing the passage to a speech of Job, as supposed by his friend: “*Por ventúra Dios no en altura de cielos, y vee cabeexa de estrellas que se levantan!*” “Perhaps God is not in the height of the heavens, and beholdeth the topmost of the stars as they arise?”

Upon which he observes, “*Llama estrellas por figura à los que resplandecen en esta vida ricos y prosperos siendo injustos y malos, &c.*” “He uses stars as a figure for those who shine forth in this life wealthy and successful, and are at the same time unrighteous and wicked.” The verse is unquestionably intended as the beginning of a remark pretended to be interposed by Job.

Ver. 13. — *dense ether.*] This seems to be the true meaning of the compound term ערפל, from ערף, *to flow down*, and עפל *thick darkness*. “Thick darkness, (as Mr. Parkhurst expresses it,) as of the dark or gross air (*ether*) flowing down from the extremity of the system.” Whence Lowth, Is. lx. 2. renders it “*thick vapour.*”

Ver. 15. *Verily wouldst thou pursue*—] So Schultens and Reiske concurrently, “*Profecto viam seculi servas,*” (Reiske *servabis*). ה is here an affirmative, *sane, ecce, verily! behold!* In general, however, this particle is passed over without notice in the translations.

Ver. 16. — *in a moment.*] Literally ולאעת “and not a moment,” *i.e.* “in less than a moment.” The reference is evidently to the Noachic deluge.

The whole event is adverted to, with much poetic spirit, in the Alcoran, sur. xiv. وهي تاجري بهم في موج كالجبال

“Then floated the ark with them upon the mountainous waves; and Noah called to his son, who was in a boat at a distance from them, ‘O son! sail thou with us, and beware of the unbelievers.’ He replied, ‘I will ascend yonder mountain, which will save me from the waters.’ ‘There is no salvation,’ said Noah, ‘decreed from God this day, except his favour.’ Then rushed the waves into the midst of them, and he was among the drowned. And there was a command, ‘O earth, drink up thy waters! and, O heaven! let thine be restrained.’ And the waters were suppressed, and the command was fulfilled; and the ark rested upon Al Judi; and the voice exclaimed, ‘Destruction to the wicked!’”

Ver. 17.

Ver. 17.

———"Depart from us!"

And "What could the Almighty do for them?" }

The poem before us abounds in sarcastic retorts, but the present is one of the severest: a severer was, perhaps, never penned. It includes v. 18. along with v. 17. and is a verbal repetition, or nearly so, of the very words of Job himself in the preceding speech and chapter, v. 14, 15, and 16. which the reader may compare at his leisure. לָמָּו "for them," is said, by Reiske, to be an absolute blunder of the transcribers for לָנוּ "to us." Mercer thinks it a figurative change of persons: the Septuagint alters it to לנו reading ἢ τί ἐπ' αὐτοῖς ἔσται ἩΜΙΝ ὁ παντοκράτωρ; which has been thus copied by Tyndal, "Which saye unto God, Go from us, and after this manner tush; what wyl the Almightye do unto us?" Dr. Stock has also copied the alteration. By St. Jerom the general sense is changed, but the original and general reading preserved: "Quasi nihil possit facere omnipotens æstimabant eum;" "As though they thought of him that the Almighty was able to do nothing." This seems constrained; and there is no necessity for varying from the general reading or general interpretation. It only requires that the first and second periods of the verse should be regarded, not as one continued, but as two detached exclamations, issuing from the mouth of the persons referred to; which I have marked by inverted commas accordingly.

Ver. 20. — *our tribe*—] In the original קָמָנוּ, which may bear the meaning of *substance* in a general sense; but which is a term peculiarly appropriated to express the idea of "tribe, family, people, nation." The Arabs preserve it to the present hour, without the change of a letter; for قَوْمَنَا is with them still "noster populus, familia, gens:" and hence قَوْمُ صَاحِبِ means Mahometans, *i. e.* "the people of Mahomet;" and قَوْمُ عِيسَى Christians, *i. e.* "people of Christ."

Ver. 20. *While even the remnant of these, a conflagration consumed.*] There can be little doubt that the reference is to the cities of Sodom and Gomorrah: and as all good men are often spoken of as constituting one family or community, so the abandoned inhabitants of these cities are here poetically represented as descendants or remnants of the wicked that perished in the flood.

Ver. 21.

Ver. 21. *Treasure up, then*—] This seems to be the real meaning of the word *הסבן*, which requires some straining to render it *acquaint*. *סבן* implies “to lay or treasure up, or in store;” to “repose,” in this sense of the term; and hence *מסכנות* is expressly “*repositories*, storehouses, treasuries, or magazines.”

Ver. 21. *In redundancy*—] *הם*, in *בהם*, is not in this place, as usually rendered, a pronoun, “by this” or “hereby;” but a noun, importing “overflowing, tumultuous abundance.” The Arabs employ the same term *نما* in the same sense: so *نما* (*namma*) implies “to increase,” “accumulate,” “amass together,” “pile heap upon heap;” and is probably the origin both of the Latin *nummus*, and the Greek *νόμισμα*, “money,” “the representative of abundance,” “wealth itself.”

Ver. 23. *If thou put away*—] The Hebrew *תרחיק* is in the conditional tense; and the article *אם*, with which the preceding line opens, is understood, though not expressed.

Ver. 24. —*treasure as dust*.] The Hebrew *בצר* does not mean *gold*, but *treasure* generally. Its original idea, indeed, is a *place of security*, such as treasure is usually kept in; and hence many translators have preferred this sense to the preceding: thus Arias Montanus, “*Pone super pulverem munitionem tuam*,” “Place thou thy security (or defence) upon the dust;” *i. e.* nothing shall be allowed to injure thee.

Ver. 24. —*make to gush forth*—] In the original *אופיר* (*apher*), which is generally rendered *ophir*, with the word *gold* added to it, to give it a sense. There is no necessity for this addition: *אופיר* is here a direct Arabic verb, from *أفر* (*apher* or *afr*), *transgredi*, *currere*, *assilire*, *impetum facere*, *vehementer fervere ollam*, “to flow, rush, pass on, to boil vehemently:” no supply is necessary, and at the same time a new and appropriate image is introduced, instead of a tame repetition of the preceding.

Ver. 25. —*be thy treasure*.] In the Hebrew *בצר*, as in the preceding verse, to which it is an echo; and of course should be translated alike. In our common version, however, it is translated *gold* in the first place, and *defence* in the second.

Ver. 25.



Ver. 25. — *mountains of silver unto thee.*] Literally, “silver of mountains,” with a metonymy common to Hebrew poetry. Yet the passage has been rendered very differently by different critics: “Silver of glitterings” or “glittering silver,” probably from the Septuagint, ἀργύριον πεπυρωμένον, “fiery silver:” though Mr. Parkhurst enlists this last rendering into a confirmation of his own sense, which is, “silver of meltings,” or “melted silver.” Schultens, and after him Mr. Grey, give us “*argentum vertiginum*,” “silver of giddinesses;” i. e. of mines so deep as to excite giddiness by looking at them. Reiske, “silver in drops,” i. e. “native, pure, unmixt silver:” but to obtain this meaning he is obliged to alter the original reading, and for כסף תועפות to substitute כסף תרעפות. Without entering into the comparative merit of these different renderings, I shall only observe, that in Ps. xcv. 4. the common term תועפות occurs, and in a sense upon which there neither is nor can be any dispute,—“height,” “top,” “lofty bulk,” “massy substance.”

In his hands are the depths of the earth;

His, too, are the HEIGHTS of the mountains.

Our own version for this, indeed, gives *strength*, but the idea is not essentially different. It is clear that the term, whatever it may be, is directly opposed to the term *depths* or *deep places* in the preceding part of the verse. By St. Jerom it is rendered, as I have here rendered it, *altitudines*; by the Septuagint, in the same sense, ὕψη; by Mr. Parkhurst, “high tops;” and by Dr. Geddes, “heights,” as above. This, then, being the admitted sense in one place, I have only applied the same general meaning to another place in which the same term occurs, and where the general context shews, if I mistake not, that the rendering ought to be the same. In our established version, the expression “*plenty of silver*” gives the general idea, but does not favour us with the bold and beautiful imagery. In the Vulgate “*argentum coacervabitur*” approaches somewhat nearer to it: but in Tyndal we meet with the nearest resemblance: “Yea, the Almightye hys owne selfe shal be thine harveste, and the *heape* of thy moneye.”

Ver. 27. *Thou shalt unbosom thyself—*] Not simply, as in our common received version, “Thou shalt make prayer;” עתר means “to unbosom,” “open,” “expand,” “develope” or “fully disclose.”

Ver.

Ver. 29. *Behold, when thou speakest*—.] This verse has never been understood by the translators: and hence the different renderings are almost as numerous as the writers. Reiske thinks it once more necessary to alter the text, in order to extricate a meaning from it. I have given it verbatim, and leave to the reader to determine how far I have succeeded. Our common version is as follows; and, unintelligible as it is, I do not know of any version yet offered that is much clearer: “When *men* are cast down, then thou shalt say, ‘*there is lifting up:*’ and he shall save the humble person.”

Ver. 30. *The house of the innocent*—.] Here again the critics have tried their skill, and have very generally deemed it necessary to suspect an error in the original text. The common mistake has arisen from supposing אִי to import an *island*, the sense given to it in our established version, yet a sense from which no general meaning can be extorted. Reiske therefore proposes for אִי to substitute וְאִי, *virum*:—“Eripiet virum purum,” “He (God) shall deliver the innocent man.” Junius and Tremellius, and, of later date, Schultens, Michaelis, and most of the German critics, for אִי would read, or at least understand, אִין *non*, making the expression the converse of the preceding, “Eripiet *non* insontem, et eripietur propter puritatem manuum tuarum:” “He shall deliver the guilty, and shall deliver him for the pureness of thy hands.” While Dr. Stock, following an alteration of very early date, and which has found its way into twelve copies, unites the אִי to the next word בְּקִי, and instead of the phrase “house of the innocent” gives us “mourner”—“The mourner shall escape.” Of all these our common version requires the smallest change to make it correct: it runs as follows: “He shall deliver the island of the innocent; and it is delivered by the pureness of thy hands.” It is only necessary that for *island* we read *house* or *habitation*. אִי (*ai*) is strictly Arabic, and in Arabic has this direct import. It is a noun derived from a verb of the same literal characters اوى (*ai*) or اوي (*ai*), for both mean the same thing, denoting “*mansionem capere*, *commorari*,” “to reside,” “have a home,” “take up one’s dwelling or abode,” *Wan.* or, according to *Gol.* “*hospitio excipere*.” So the participle اوي means “*congregatus*,” “gathered, collected together,” as a household; whence طير اوي means “*an aviary*.” literally “an assemblage or house of birds”—and not “an island of birds.”

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I am surprised that this Arabic interpretation (than which nothing can be more obvious, and which removes every difficulty) never occurred either to Schultens or Reiske. Even regarded as a Hebrew noun, Mr. Parkhurst has very justly observed that the common idea which יֵאֵל seems to imply, is that of *settlement* or *habitation*: “The versions and lexicons,” continues he, “usually render this word by *an isle* or *island*; but it may be justly doubted whether it ever has strictly this meaning.” Certainly not in the Arabic, in which it uniformly imports as above, as it appears to do also in the Chaldee.

Ver. 30. — *shall be delivered.*] We ought here to understand יִמָּלֵךְ in the Niphal conjugation or passive voice, instead of in Kal or the active voice: “He shall be delivered,” instead of “he shall deliver.” And with this view of the text there is no necessity either for altering the original reading, or supplying it with ideas that are not expressed.

## CHAP. XXIII.

Ver. 2. *And still is my complaint rebellion?*] גַּם הַיּוֹם “And still;” “even to this hour.” מָר is admitted, by most modern critics, to imply, in the present place, *rebellion* rather than *bitterness*. Heath, Schultens, Scott, Parkhurst, concur in this rendering. Junius and Tremellius give it “in earlier time.” *Exacerbatio*, which is the version of Arias Montanus, does not vary essentially from the idea now offered: all being derived from מָרָה “to resist, rise up (as in arms), to rebel against;” instead of from מָר “to be bitter or disagreeable to the taste.” Reiske, very unnecessarily, attempts to correct the text, as though erroneous.

Ver. 3. *My stroke* —] In the original יָדִי, which may either mean “my stroke” or “my hand;” *i. e.* the instrument producing a stroke. Dr. Stock takes the last sense,

“My hand lieth heavy upon my sighs.”

The Syriac, Arabic, and Septuagint, take the same; but then, to make a meaning of it, they forcibly alter the pronoun, and read יָדוֹ “his hand.” There is no necessity for this variation, either from the common reading or the common version.

Ver. 6. — *would he concede* —] With this rendering there is no necessity for the gratuitous supply of the term *strength*, as in our received

received version. Nor is this an unfrequent meaning of the Hebrew נָתַן. Thus, 1 Sam. ii. 20, "The Lord yield, grant, or concede to thee seed of this woman, &c." In like manner Gen. xlv. 7. "And God sent me before you, to *grant* or *concede* to you a posterity in the earth, &c."

Ver. 7. *There may the righteous argue with him.*] This verse is rendered by St. Jerom, "Proponat æquitatem contra me, et perveniat ad victoriam judicium meum," "He would set up equity against me, and lead on my cause to victory." As several of the terms here employed have different meanings in the original, it is possible to offer such a sense by way of paraphrase; but by no contrivance can this be reduced to a literal rendering: and I only follow it in giving the sense of *in victoriam*, *victoriously*, *triumphantly*, to לְנֶצֶחַ, instead of *for ever*, both senses being equally common to it, but the former appearing to me the most conspicuous and appropriate in the present place.

Ver. 9. *I feel for him*—] In the original בְּעֵשְׁתוֹ, in which the first letter is generally regarded as an adverb of place בְּ-עֵשְׁתוֹ; leaving us עֵשְׁתוֹ alone for the verb, which, from עָשָׂה, means "to act, work, or do." But even in this case the verb is in the first and not in the third person, and refers obviously to the speaker, and not to the Creator; and hence the Septuagint, more accurately, Ἀριστερὰ ποιήσαντος αὐτοῦ. But ποιήσαντος does not give the real meaning of בְּעֵשְׁתוֹ, or rather of בְּעֵשְׁתִּי, which is one word with its subjoined pronoun, and not a verb and an adverb. בְּעֵשְׁתוֹ is in reality Arabic (بِهَشْتَه) from بِهَش, and imports, as Golius has justly rendered it, *apprehendere*, vel *apprehendere velle*, *nec capere aut retinere rem*; *Extendere manum ad aliquid capiendum*; "To lay hold of, or to strive to lay hold of a thing, without being able to grasp it: to stretch out the hand to grasp at any thing." Reiske is the only commentator I have met with who enters into the complete spirit of the passage; and he renders it, as above, "*Ich hasche ihn, oder ich greiffe, nach ihm.*" It is to this passage, and to this explanation of it, St. Paul seems to refer, Acts xvii. 27, "That they should seek after the Lord, if haply, while *feeling after him*, they might find him." Εἰ ἄρα γε ψηλαφήσειαν αὐτὸν καὶ εὑροῖεν.

The latter period of the verse is more emphatically rendered "he enshroudeth the right hand," or "he wrappeth it up in darkness,"  
than

than “ he hideth himself ;” and is a happy continuation of the preceding figure. The Hebrew term *הטע*, in its primary signification, refers to the garments by which our limbs are covered or concealed ; and hence, secondarily, implies to *cloke*, *muffle* or *enshroud*. In this instance, the Spanish exposition of Luis de Leon gives us the true sense, though it fails in interpreting the former member of the verse : “ Si à la izquierda, que haré ? no le asiré : si à la derecha vuelvo o le veré à él. O como el original à la letra : Izquierdo en obrar suyo, y no le oteraré ; en cubrir derecha, y no le veré.”

Ver. 9. —*I cannot see him.*] Or, still more literally, “ I see nothing.” The whole passage is only varied, with a true poetical anaphora, from ch. ix. 11. ; on the frequency of which figure among poets, see Note to the writer’s translation of Lucretius, b. iv. ver. 1.

Ver. 11. *In his steps will I rivet my feet.*] I have here preserved the order and the tenses of the original, which last are not sufficiently attended to in our common version ; upon much of which, however, the force and beauty of the passage depend. The translators have followed Arias Montanus, and some other Latin interpreters, in deriving *אחוז* from *אחז*, instead of from *חזה*, and have hence made this verb (“ to hold fast or rivet”) agree with *foot* or *feet*, in the third person preter, instead of in the first person future. The verb *אחז* is here in the future as well as *אחוז*, and is merely a contraction, from *אחז*. I do not know any English word that will so correctly express the idea of *חזה* as *rivet* : the Hebrew implies “ to fix or fasten immoveably,” and sometimes “ to be complicated or inter-twined with.” The image it conveys is sufficiently naturalized among our best writers, for its introduction in the present place. So Locke observes ; “ Thus hath God not only *riveted* the notion of himself into our natures, but likewise made the belief of his being necessary to the peace of our minds.” So Shakspeare in his *Cymbeline*,

“ Why should I write this down, that’s *riveted*,  
Screw’d to my memory ?”

Ver. 12. *From the voice of his lips—*] In this verse I have also been studious to preserve the order as well as the literal rendering. If the rendering of our common version, “ from the *commandment*,”

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be admitted, the original should be ממֹת; instead of which, however, the מ is single, the admitted reading being מִצֹּת. There can be no doubt, however, that this single מ is a particle (*from*); which being admitted, the צֹת is direct Arabic, and the ה radical, מִן صوت *a voce*—"from the voice," rather than "from the commandment."

Ver. 12. *In my bosom have I stored up—*] Such is the order. In the original מחקי צִפְנָתִי. The passage will admit of various renderings. If חק be the origin of חקי, it may be translated (as Piscator, the authors of our established version, and several others have done) "more than my sufficiency or necessary food," or, as Arias Montanus and De Pineda, "in my resolves," or "foremost of my resolves." If we derive חקי from חקָה, the passage will then import, as rendered in the present version, "in my bosom." This appears to be the most obvious rendering, and is that given by the Septuagint, St. Jerom, Tyndal, and Reiske. I do not know any authority for translating צִפְנָתִי "I have esteemed," the radical צִפֵּן meaning "to store or treasure up," "to lay by" or "reserve."

Ver. 13. *But he is above us—*] I do not think the sense of this passage in the original has been hitherto elicited by any of the critics, though few have excited more attention, or provoked more research. In the compound בְּאֶחָד I cannot consent, with the greater number, that the preposition ב is a mere expletive: it means *above* or *over*, as in 1 Sam. viii. 11, and various other places: while אֶחָד (in Arabic אחדًا אחד) is here synonymous, as Mr. Parkhurst has observed on another occasion (see יָחַד sect. iii.) with the French *on*, used indefinitely "he is above one;" "above us;" "above mankind at large."

The term is not generally allowed in our own language, but is nevertheless sometimes used by established writers. Thus Mr. Gray, in one of his letters to Dr. Wharton, "It is a foolish thing that without money *one* cannot either live as *one* pleases, or where and with whom *one* pleases:"—and again, in the same letter, "He has abundance of fine, uncommon things, which makes him (Aristotle) well with the pains he gives *one*."

Reiske, unable to make any sense of the common reading, follows his usual plan upon such occasions, and for בְּאֶחָד reads בְּאֶחָד; "but he denies *this*," *i. e.* "that I have stored up the words of his mouth, &c." I trust the rendering I have offered will remove every difficulty

difficulty.—For “As his will listeth,” Dr. Stock translates “What his fancy desireth;” but this is too familiar a phrase, besides that ו is an adverb, and not a pronoun.

Ver. 14. *Behold! he fulfilleth my lot.*] So Calvin, truly: “Ecce, scio, de me actum est. Quod de me constituit, id perficietur; nihil proficiam, etiamsi responsem, aut expostulam cum eo:” “Behold! I know that it is decreed for me. What he hath allotted me, that will he fulfil. It will profit me nothing, should I even reply to or expostulate with him.”

Ver. 16. — *hath made my heart faint.*] The Hebrew רק imports “to render flaccid, flabby or soft; to unstring, unnerve, unsinew, make faint.” In this sense it occurs Deut. xx. 3. Lev. xxvi. 36.

Ver. 17. *O, why can I not—*] This beautiful apostrophe has only been understood by Reiske, who thus renders it, “O! quod non texui tanquam calyptram tenebras super vultum meum:” “O why have I not drawn darkness over my face like a veil.” The original נצמתי is an Arabic term, in which language it exists under the form of نظم and نظم, and implies, “ordinare, certa serie conjungere, componere, disponere;” “to array, arrange, dispose in order, to draw forth, or draw out in order of battle:” whence the same term, as a substantive, implies a thick and numerous flock of locusts.

Ver. 17. — *cover my face.*] “Thick darkness,” אפל, is here the substantive governing the verb, and not governed of it. The מ in מפני is merely formative: if regarded as a preposition, the rendering would then be “Why may not thick darkness cover my face over,” “overspread or overcover my face.”

#### CHAP. XXIV.

Ver. 1. *Wherefore are not doomsdays kept—*] The whole phrase is forensic, and uniformly regarded so by modern commentators. עתים is “regular, stated periods,” *stata tempora*, as rendered by Schultens; “*stated times*,” as translated by Dr. Stock: and hence, literally, in a forensic sense, *term times*, which I should have chosen, but am afraid it is too colloquial. צפן imports “to keep, hold, reserve, hide, or lay up;” and hence its direct signification must be determined

determined by the context, which evidently gives it as now offered to the public.

Ver. 1. *So that his offenders may eye his periods.*] Different as this version is from the general interpretation, it is rendered literally. This difference depends not upon any change of letters, but merely upon a different division of the words. The common division is as follows :

ו-ידעו לא חזו ימיו

which is thus rendered literally by Dr. Stock,

“So that those who know him see not his days.”

I confess, I do not understand the meaning of this: nor is it pretended to be intelligible, without regarding the phrase “those who know him” as implying the wicked, “those who disobey him,” “those who look for him and dread him:” and various passages of scripture are quoted in justification of this sense. Yet, after all, the obvious sense of “*those who know God*” is directly opposite to this idea. Divided as follows, the passage is perfectly perspicuous :

ו-ידעו לאחזו ימיו

which is literally, as rendered above,

“So that his offenders may eye his periods.”

The holy patriarch has uniformly admitted, that in the aggregate scale of providence, the just are rewarded, and the wicked punished, for their respective deeds, in some period or other of their lives. But he has contended in various places, and especially in ch. xxi. 7—13. that the exceptions to this general rule are numerous: so numerous indeed, as, though they never can drive him altogether from his confidence and allegiance, they are sufficient to render the whole scheme of a providential interposition perfectly mysterious and incomprehensible, chap. xxiii. 8—12.

——— Behold! I go forward, and he is not there;

And backward, but I cannot perceive him, &c.

So in the passage before us, “If the retribution ye speak of as universal, and which I am ready to admit to a certain extent, be true and unquestionable, I not only ask, Why do the just ever suffer in the midst of their righteousness? but, Why do not the wicked see such retribution displayed before their eyes by stated judgments, so that they may at one and the same time know and tremble?”

לאחזו is here, therefore, a substantive with its possessive pronoun, *rei ejus, delinquentes ejus*, from אחז “to apprehend,” “lay hold of” or “arrest,” as a culprit: the ל being merely redundant, or its formative

mative as a noun. Reiske, inclining to the same general sense, proposes לֹאֲשׁוֹנֵי *offenders*, indefinitely, and in the plural, without the pronoun. But there is no necessity for altering the text: לֹאֲשׁוֹנֵי is a noun of number, and hence, though itself in the singular, requires a verb plural: it implies, strictly, a “tribe of offenders,” “an offending tribe.” This sense of the term, moreover, is not more requisite for the meaning of the verse before us, than for that of the verse ensuing, which pre-supposes offenders or wicked persons; and which, without the rendering now offered, is obliged to be introduced by the gratuitous supply of *some*, or a noun answering the same purpose.

To the same effect Filicaja, the most exquisite devotional lyric of all the poets of Italy, in the opening of the most powerful and popular ode he ever composed, written upon the siege of Venice by the Turks:

E fino a quanto inulti  
 Fian, Signore, i tuoi servi? E fino a quanto  
 De i Barbarici insulti,  
 Orgogliosa n' andrà l'empio baldanza?  
 Dov' è, dov' è, gran Dio! l'antico vanto  
 Di tu' alta possanza?  
 Su' campi tuoi, su' campi tuoi più culti  
 Semina stragi, e morti  
 Barbaro ferro, e te destar non ponno  
 Da sì profondo sonno  
 Le gravi antiche offese, e i nuovi torti?  
 E tu'l vedi, e'l comporti,  
 E la destra di folgori non armi,  
 Or pur le avventi agl' insensati marmi?

How long, O LORD! how long  
 Shall yet thy servants cry for vengeance? yet,  
 Hear the Barbarians breathe  
 Their impious insults, blasphemies and pride?  
 Where, where is fled, great God! the ancient boast  
 Of thy dread power?—  
 O'er all thy fields, thy richest, fairest fields,  
 The barbarous sword sows ravages and deaths.—  
 And, from this sleep profound,  
 Shall past, shall present wrongs, then, not suffice  
 To wake thee?—But thou sees't—  
 Thou see'st them, and allow'st.  
 Thy red right arm its fury yet restrains,  
 Nor yet thy thunder strews them o'er the plains.

Ver. 2. *They remove land-marks.*] This appears to have been, for ages afterwards, a frequent act of injustice among those who had the power of committing it. It is repeatedly referred to in subsequent parts of Holy Writ, and especially in the Proverbs: see ch. xxii 28. and ch. xxiii. 10.

Ver. 2. —*and destroy flocks.*] The verb ירעו is usually derived from רעה, “to feed or nourish;” but I think very improperly, and that its real root is רע “to break in pieces,” “rend,” “destroy.” The term, in this sense, is peculiarly applicable to a flock of sheep. Reiske commences this verse with the last word of verse 1, which he regards as a verb of nearly the same meaning as ישיגו; but the general import of the passage is not altered, and the variation is not necessary.

Ver. 5. *Behold! as wild-asses of the desert.*] The passage refers, evidently, not to the proud and haughty tyrants themselves, but to the oppressed and needy wretches, the Bedoweens and other plundering tribes, whom their extortion and violence had driven from society, and compelled in a body to seek for subsistence by public robbery and pillage. In this sense the description is admirably forcible and characteristic.

Ver. 5. *Rising early for the pillage of the wilderness.*] The sense has never yet been understood by any commentator: and hence Reiske has thought proper to alter the text in almost every word, in order to extract a meaning of some kind. The common error has resulted from a mere mis-division of the words, which, in the usual reading, run thus:

משחרר לטרף •  
ערבה לו לחם לנערים •

In the language of our common version, which is that of most others:

Rising betimes for a prey:

The wilderness *yielding* food for them *and* for *their* children.

The word ערבה (*wilderness*), however, evidently belongs to the first line of this distich, and is governed of לטרף (*prey or pillage*), which  
is



is *in regimine*. With this trifling change of position, the whole stands thus, and is comprehensible to every one :

משחרי לטרף עובה  
לו לחם לנערים

Rising early for the pillage of the wilderness :

The bread of themselves—of *their* children.

The pronoun *י* in לו is here plural, as in Exod. xxiii. 23. and many other places.

Ver. 6. —*they cut down his corn.*] The pronoun *י* (*his*), in בלילו, obviously refers to the substantive *oppressor* in the *ensuing* part of the couplet. It is, as Reiske has observed, a genuine Orientalism ; yet the same mode of phrasing is not unfrequent among our own poets. Thus Young, in his *Night Thoughts*, in which the substantive to *him* is placed at a distance of not less than six lines below it :

“ Where shall I find HIM ?—angels, tell me where !  
You know him ;—he is near you : point him out ;—  
Shall I see glories beaming from his brow ?  
Or trace his footsteps by the rising flowers ?  
Your golden wings, now hov’ring o’er him, shed  
Protection, now are waving in applause  
To—THAT BLEST SON OF FORESIGHT ! LORD OF FATE !  
THAT AWFUL INDEPENDANT ON TO-MORROW !  
Whose work is done ; who triumphs in the past ;  
Whose yesterdays look backwards with a smile,  
Nor, like the Parthian, wound him as they fly.”

For want of a due attention to this fact, the translators, and interpreters, have been generally puzzled as to the meaning of the passage : and the Chaldee, several of the Latin translators, Mr. Scott, and even Mr. Parkhurst, propose to divide בלילו into two words, בלי לו, which will then make “ *not his own*,” “ They reap *every one* in a field *not his own*.” but even then they require the gratuitous supply of *every one*, to make any sort of sense of it. Understood as above, there is no necessity either for gratuitous supply or alteration of the text.

Ver. 8. *Drenched are they with the mountain-torrents.*] Our common version, “ They are wet with the showers of the mountains,” gives the original neither literally, nor with sufficient spirit, nor in perfect accordance with the natural history of the country. The mountain-torrents here referred to are well known to every traveller through

through Syria, and the part of Arabia before us, and have been already described in the present poem, ch. vi. 15—20. So Is. i. 7 :

Your land, before your eyes strangers devour it ;  
And it is desolate, as from the overflow of torrents :

for so ought this passage to be rendered : so is it understood by Schultens, in his comment upon the verse before us ; and so is it actually rendered by Dr. Stock, who has subjoined a very valuable explanatory note in justification of such rendering. On this account I am very much surprised that he should not have given the same rendering to the verse in question ; and that he should have preferred the more frigid term of *mountain-showers* to *mountain-torrents*. רטב means “to drench or saturate with moisture,” rather than merely “to moisten or make wet.”

Ver. 9. *They steal the fatherless—*] The description of the poor wretches that are driven into a state of confederate depredation closes with the preceding verse ; and the poet here returns to several new features in the character of the opulent and unfeeling tyrants of the land. “THEY steal” or “carry away forcibly, and into slavery,” means, therefore, the offenders against God specified in v. 1. and called oppressors in v. 6. The verse before us should begin a new paragraph.

Ver. 11. —*they make them toil at noon-day.*] The Hebrew צָהַר, which implies primarily “to be clear or transparent,” equally imports, in a secondary and substantive sense, “transparent oil, and the transparency of noon-day ;” and hence in Hiphil it may equally signify, “to make to labour in obtaining oil,” or “to make to labour beneath the scorching rays of the noon-day.” In the latter sense the verb is used very generally among the Arabians to the present hour, and is highly descriptive of the oppressive sweltering endured in those hot Eastern countries, at noon-day, during the summer season. It is to this severe labour our Saviour refers, Matth. xx. 12. It is highly probable, indeed, that the Hebrew verb, as here employed, is a genuine Arabic term. It offers at least, in this sense of it, a more powerful idea than that of pressing out oil ; and is, therefore, embraced by almost all the modern commentators and translators: Heath, Schultens, Scott, Parkhurst, and Reiske. Luther renders the passage “*auf ihren eigenen mühlen* ;” “in their own MILLS,” i. e. oil-MILLS.

Ver. 12. *In the city—*] Thus far the poet has confined his view of extortion and rapacity to those that reside in the country. He now proceeds to draw a picture of the more multiplied evils that infest the city; and which seem adverse to the doctrine of a continually superintending providence. The whole remainder of the chapter is supposed to be of very difficult interpretation; but it is only so because its general drift has not been understood, nor its different breakings or paragraphs attended to.

Ver. 12. *But God regardeth not the supplication.*] So Macduff, in *Macbeth*, act iv.

——“ Did Heaven look on,  
And would not take their part ?”

Ver. 13. *They are indignant of the light.*] The original, here translated *indignant*, is generally, but erroneously, understood as two distinct terms, *ב-מורי*, and hence rendered “ they are *amongst* the indignant,” or, as our common version has it, “ they are *of those* that rebel.” *במורי*, however, is only one word, and that an Arabic term; *بماردي* *impotentes*, “incapable of bearing,” or *بماردي* *rebellantes, refractarii*, “rebellious, indignant.” Either sense will answer; but I have preferred the latter, as most coincident with the general conception of the passage.

Ver. 14. *Distrest and destitute, he sheddeth blood.*] The passage has not been understood: the adjectives *עני ואביון*, “distrest and destitute,” refer unquestionably to the murderer himself, and not to those who fall a sacrifice to his poverty and violence. The common translation, “killeth or sheddeth the blood of the poor and the needy,” conveys no satisfactory idea; for these, of all ranks of society whatever, are those whom the lawless bandit would be least disposed to murder, as not affording him any plunder.

Ver. 14. — *the thieving tribe.*] In the original *כננב*, in which the *כ* is not an adverb of similitude, but a generic prefix, “the thievish, or thief-like,” “the thieving or pilfering tribe,” those restraining themselves to *larceny*. It is a term of far less criminality than *רוצח* “the murderer,” and is purposely contrasted with it. Compare *Jeremiah* xlix. 9. and our Saviour’s comparison of the day of the  
Lord

Lord to a *thief in the night*. Thus Milton, describing Satan prowling amidst the shades of the garden of Eden, Par. Lost, IX. 179.

“ So saying, through each thicket dank or dry,  
Like a black mist low creeping, he held on  
His midnight search.”

Ver. 16. *He wormeth—*] Such seems to be the real meaning of the Hebrew חָתַר, “ he diggeth or breaketh through imperceptibly.” The verb is in the singular number, though in our common version put in the plural: and I concur with most of the expositors in believing it to refer to the progress of the adulterer, rather than to house-breakers, as another tribe of criminals belonging to the city.

Ver. 16. — *they seal themselves up.*] So Schultens rightly: *semet sigillant*, “ they shut or seal themselves up,” rather than “ *which* they had marked or sealed (put a mark or seal upon) for themselves,” as in our common version. Thus the Septuagint, *ἡμέρας ἐσφραγίσαν ἑαυτοῦς*. So Job ix. 7.

Who commandeth the sun, and he riseth not,  
And setteth his seal upon the stars.

Ver. 17. — *they reckon—*] The term יָחַד is not here an adverb, *even as*, though so rendered in our common version, but a verb; in Arabic يَكْدُوا from חָר Heb. and حَد Arab. “ *judicare, assignare, &c.*” “ to judge,” “ determine,” “ reckon,” “ account.” So Reiske, “ *Nam reputant sibi auroram pro caligine.*”

Ver. 17. — *as it returneth.*] In the original בִּי יָבִי, literally as here rendered; the verb יָבִי being derived from בָּר, which is itself an Arabic root كَر signifying “ *regredi, recurrere, iterare, repetere,*” “ to turn, turn round, or return, to revolve, or make a circuit;” and not, as commonly rendered, from חָבַר “ to know again, call to mind, or recollect.” For want of this explanation, the passage has never yet been understood, and always rendered paraphrastically. The following quotation from St. Paul may form an admirable comment upon the general description, and may perhaps have been intended as such, 1 Thess. v. 4, 5. “ But ye, brethren, are not *in darkness*, that that day should overtake you as a thief: ye are all *children of the light*, and *children of the day*: we are not of the night, nor of darkness.”

The

The reader may with this passage compare the following beautiful couplet of Amralkeis :

الا ايها الليل الطويل الا انتجلي  
نصبح و ما الا صباح صـنـك بأصل  
“O night ! before the morning never flee !  
For ne’er shall morn so grateful prove to me.”

The following well-known apostrophe of Macbeth is admirably in point :

——“Come, feeling NIGHT!  
Swarf up the tender eye of pitiful day,  
And, with thy bloody and invisible hand,  
Cancel and tear to pieces that great bond  
Which keeps me pale!”

Ver. 18. *Miserable is this man*—.] From this verse to the end of v. 24. it is agreed by all the translators, that there is much difficulty and perplexity. “Non nimium, (says Le Clerc) quam hac periodo se obscurius quicquam in sanctis scripturis,” “There is hardly any passage in the Holy Scriptures more obscure than the present :” and Schultens fully concurs in the observation. Hence there are no two interpreters, perhaps, who have translated it in precisely the same way, or understood it in the same manner. By many the text has been suspected to be erroneous in several instances; and a sense has been attempted to be extorted by pretended amendments of it. Reiske, here, as on all other occasions, is by far the boldest emendator; there is scarcely a verse into which he has not introduced some alteration, and in some verses an alteration amounting to nearly half the original text.

It would be in vain to investigate these numerous renderings, of which no one appears to me to be more perspicuous than another, or to propose a clearer sense than that contained in our common version, obscure and in many parts unintelligible as it is allowed to be. Without dwelling, therefore, upon the misconceptions of my predecessors, I shall at once offer to the reader’s attention, with much diffidence, a new interpretation of this contested passage, founded upon a different view of the writer’s general scope and intention: and in doing this, while I adhere to the original text without any amendment, the reader will find, I trust, that I shall be able to extract a very obvious meaning from it, even by such strict and literal rendering

What



What is the grand point of controversy between the pious patriarch and his too severe companions? I have been compelled to advert to it on various occasions, and especially in the Note on chap. xxi. 16. which contains the patriarch's preceding reply. Job is, from first to last, accused by his friends of being an enormous transgressor, because it had pleased the Almighty to visit him with a severe affliction: and when he at first denied his being such a transgressor, he was immediately taxed with gross and open hypocrisy. He defends himself, in several of his subsequent answers, from this cruel and unfounded charge, and ably and completely refutes the very ground of the argument, by observing, in chap. xxi. that although it be true that the righteous are often, and for the most part, rewarded sooner or later, in this life, with prosperity, and the wicked punished as they deserve; yet that, in the mystery of providence, the rule by no means holds universally; for that the wicked also are often allowed to be prosperous, even to the latest period of their existence, and the upright to endure an uninterrupted series of pain and affliction.

In chapter xxii. the original charge is again, however, advanced against the patriarch by Eliphaz, who once more advises him to repent of his misdeeds, in order that he might be restored to his former prosperity, and ascribes his vindication of himself to a spirit of obstinacy and rebellion. In the chapter before us, Job reverts to the argument so forcibly opened in his preceding reply: and in enlarging upon it, observes not only that the conduct of providence is inscrutable to us in regard to its dealings with the righteous and the wicked, but in regard to all the different classes of mankind, all the different modes of life they pursue, and all the different events that accompany them. In every scene we behold evil, moral or physical, permitted; in the retirement of the country, and in the crowded city; by sea and by land: it commences in the womb itself, and accompanies man through every stage of his being. We know nothing of the laws of providence; the Almighty often appears to be labouring in vain; and vice and virtue, the righteous and the wicked, to be almost equally, and almost promiscuously, the subject of prosperity and of affliction. The corollary is clear and unanswerable: "How absurd then is it to accuse me of being more a sinner than the rest of mankind, from the mere circumstance of my being a severer sufferer than others."

Solomon, after perhaps as extensive a survey as ever was made by  
man

man, sums up the whole of his research in words that have a striking resemblance to this general deduction : Eccles. ix. 2, 11, 12.

All things come alike to all :

There is one event to the righteous and to the wicked :

To the good, and the pure, and to the impure ;

To him that sacrificeth, and to him that sacrificeth not.

As is the good, so is the sinner ;

And he that sweareth as he that feareth an oath.

I considered ; and saw under the sun

That the race is not to the swift,

Nor the battle to the strong ;

Nor bread to the wise ;

Nor yet riches to men of understanding ;

Nor yet favour to men of skill :

But time and chance happen to them all.

Behold, man knoweth not his time !

As fishes taken in an evil net,

And as birds caught in the snare,

So are the sons of men snared in an evil time ;

So falleth it suddenly upon them.

קל, here rendered *miserable*, is more generally translated *swift* or *light*. It may import either of these ideas ; but as there is no doubt of the meaning of תקלל in the ensuing line, which is uniformly rendered *wretched*, *accursed*, or *miserable*, there can be little doubt that something of the same import ought to be ascribed to קל. In reality, these two adjectives, derived from the same source, constitute one common and beautiful climax ; the second duplicating its radical letters merely to import a superlative degree of whatever quality or idea is designated by the first. If, therefore, קל mean *swift* or *light*, as it is equally rendered by preceding translators, תקלל must necessarily import *more* or *very swift*, or *light* : while, if the latter signify *deeply wretched*, *miserable*, or *cursed*, as given in our common version, the former must necessarily imply the same idea in a positive or subordinate degree. In Arabic we meet with the same term in nearly the sense now offered ; قَلَّ *deficere*, paucum et imminutum esse : as a substantive, *tremor* ; whence قَلِيل *paucus*, *tremulus*, *vilis*, *miser*, *miserabilis*.

Reiske, Schultens, and of course Grey, concur in thinking the only means of extracting any sense out of the passage before us, from the present verse to the end of v. 24, is, by adapting the whole to the

the character and practice of the adulterer, adverted to in v. 15, 16. I trust the version now offered will shew that this supposition is altogether unfounded; and free the passage from the inconsistency of descanting at an immoderate length upon a crime which has no more cogent claim for being given in detail than any other crime, and which assuredly has no particular relation either to the parties speaking or the subject spoken of.

Ver. 18. — *is interrupted.*] Literally (יִפְנֶה), “Does not look towards, or face us,” “Does not go straight forwards;” or, if the verb be understood in Niphal, “Is viewless or unperceived.”—וַיֵּךְ, which means “way,” “advance,” “progress,” is here the substantive governing and not governed of the verb.

Ver. 19. — *carry off the snow-waters.*] Literally, “ransack or plunder them.” The reference is to those dykes, tanks, or reservoirs of water, which in Eastern countries are always carefully filled during the periodical exundations of the large rivers, as the Nile, Indus, and Ganges, and preserved to fertilize the soil by occasional irrigations through the rest of year, and without which there can be no harvest. So Isaiah xxxvi. 16.

Make ye peace with me, and come out to me,  
And eat ye, every one of his vine, and every one of his fig-tree;  
And drink ye, every one, of the waters of his own cistern (*tank*).

And Jeremiah, still more at large,

And their nobles sent their little ones to the waters;  
They came to the pits (*tanks*)—they found no water;  
They returned with their vessels empty;  
They were ashamed and confounded, and covered their heads.  
Behold! chapt was the ground, for there had been no rain on the earth;  
The ploughmen were ashamed, they covered their heads.

These exundations were uniformly ascribed, and with great reason, to heavy periodical rains, and sudden thawings of the immense masses of snow deposited in the colder months on the summits of the loftier mountains, and especially of that vast and winding chain of rocks which, under the name of Caucasus and Imaus, runs, in almost every direction, from the eastern verge of Europe to the southern extremity of India.

Lucretius adverts to this circumstance, in very beautiful language,

as to one of the causes of the periodical overflow of the Nile, *Rer. Nat. vi. 729.*

Fit, quoque, utei pluviae forsā magis ad caput ejus  
 Tempore eo fiant, quo Etesia flabra aquilonum,  
 Nubila conjiciunt in eas tunc omnia parteis.  
 Scilicet ad mediam regionem ejecta diei  
 Quom convenerunt, ibi ad altos denique monteis  
 Contrusæ nubes coguntur, vique premuntur.  
 Forsit an Æthiopum penitus de montibus altis  
 Crescat ubi in campos albas descendere nungues  
 Tabificis subigit radiis sol, omnia lustrans.

Or, towards its fountain, ampler rains, perchance,  
 Fall, as th' ETESIAN fans, now wide unfurl'd,  
 Ply the big clouds perpetual from the north,  
 Far o'er the red equator ; where, condens'd,  
 Pond'rous, and low, against the hills they strike,  
 And shed their treasures o'er the rising flood.  
 Or, from the ETHIOP-mountains, the bright sun,  
 Now full matur'd, with deep-dissolving ray,  
 May melt th' agglomerate snows, and down the plains  
 Drive them, augmenting, hence, th' incipient stream.

The two physical evils here adverted to, therefore, are amongst the severest scourges ever inflicted upon man,—the failure of the vintage and of the harvest.

Ver. 19. *They fail to their lowest depth.*] In the original,

שָׂאוּל חֲטָאוֹ.

which is literally as rendered above ; though usually, and, as I conceive, without any meaning whatever, and obviously with much circumlocution and supply of words, given, as in our common version, “ *so doth the grave those that have sinned.*” חֲטָאוֹ unquestionably implies *to sin*, but only in a secondary sense ; for its primary meaning is “ to miss or fail of an object :” and hence the direct and literal version of the term is as here rendered, “ they fail.” שָׂאוּל in like manner may import, if the context requires it, “ the grave,” “ hell,” “ the invisible state of the dead.” But it is well observed, both by Bate and Parkhurst, that the same term may be used for “ a great depth under ground,” “ a reservoir or receptacle,” without any reference to the dead : and such unquestionably is the meaning of the term in the present instance, in which it admirably describes the

the lowest part of those vast tanks or reservoirs of snow and rain-water alluded to in the preceding line of the couplet.

Ver. 20. *Of this one, ע'c.—*] A new and inscrutable evil permitted in the mysteries of providence is here glanced at, and briefly noticed in true poetic language. I have rendered this passage also literally; its genuine meaning has never hitherto been understood.

Ver. 20. *But the shoot shall be broken off as a tree.*] The comparison is peculiarly elegant; upon which, however, it is necessary for me to observe, that עולה appears to be employed in the sense of עלה, which means uniformly, as here rendered, “a twig, shoot, or sucker.” The more common import of עולה, however, I am very ready to acknowledge, is “a burden or yoke;” and hence “iniquity,” “oppression,” “injustice,” under one of which words it is usually rendered in the present instance: nor have I any great objection, though the expression “as a tree” seems clearly to point out the immediate idea in the mind of the writer at the time of employing the term. If the common sense be adopted, the rendering will then be “But the burden (*abortive* fruit, and hence, poetically, *iniquity* of the womb) shall be broken off, as a tree.”

Ver. 21. *He nourisheth to no purpose the unproductive.*] Another of the mysterious evils of life is here opened upon us, and contrasted immediately afterwards with a new evil of an opposite description. For what reason our common translators have rendered רעה “he evil entreateth,” I know not. It implies specially “to feed, nourish, tend, or take care of;” and is never used, that I am acquainted with, in a bad sense. The expression in our common version “the barren *that* beareth not,” rendered literally, is “*abortively* (to no purpose) the unfruitful.” In our common translation, and indeed in almost all the translations, this verse is supposed to continue the subject of the preceding. But it makes a clearer and much better sense, if separated from it, and allowed to constitute a new subject.

Ver. 22. *The aspirer—*] In the original יקום, which is here used as a substantive, and not a verb, as in our common version; “the man of ambition,” “the revolter,” “the upriser” or “leader of an insurrection;” from קם, “to rise up,” and often in a hostile manner. In Hiph. “to raise or stir up.”

Ver. 24.



Ver. 24. — *they are blighted as grain.*] Literally, “they are shrivelled up as grain-kernels;” obviously implying when they are suddenly blasted with a mildew. So Reiske, “*Ut gramen distringuntur, et ut arista uredine tacta, quasi ambusti et cinericii caput dejiunt.*”

## CHAP. XXV.

Ver. 2. *He worketh absolutely in his heights.*] The original will bear the version given in our common translation, “He maketh peace in his high places;” but neither so directly, nor in such concordance with the general drift of the preceding chapter, as the version now offered. *וַיַּשֵּׂה* means “to make,” “to work,” “do,” “perform:” *שָׁלוֹם* “to complete,” “perfect,” “make absolute.” It means, secondarily, “to make up a difference,” “to make peace.” *שָׁלוֹם* or *שָׁלוֹם* is here used, if I mistake not, as an adverb, “absolutely,” “despotically;” if as a substantive, the sense would be, “he worketh or practiseth absoluteness or despotism in his heights or sublime abodes.”

Ver. 3. *And where—*] Literally (*וְעַל מַה*) “And upon what—,” or, as more commonly rendered, “And upon whom—.” The former appears to me more concordant with the poet’s general scope.

Ver. 5. — *and it abideth not*] “And it shrinketh from his view:” “and it vanisheth before him.” The figure is exquisitely bold and beautiful, and peculiarly adapted to the perpetually shifting appearance of this luminary. *אָדָּל* never means “to shine,” that I know of; but “to abide,” “to tabernacle,” “to pitch a tent,” “to take up an abode.”

Ver. 5. *And the stars are not pure in his sight.*] Unquestionably the MORNING-STARS, the angelic hosts, often so denominated in the sacred scriptures, and particularly in this very poem, ch. xxxviii. 7. The passage indeed is only an anaphora, or slightly varied iteration from ch. iv. 18. and ch. xv. 15. in which last place it runs:

And the HEAVENS are not clean in his sight;

the word *heavens* being rendered *ἀστέρα*, STARS, in this very passage in the Alexandrine Greek version. The burden or conclusion to the general piece, which refers to the greater imperfection and impurity of man, is the same in all the collateral passages.

CHAP.

## CHAP. XXVI.

Ver. 3. —*in controversy* ] In the original לָרֵב, from רָב, “to strive or controvert;” and not, as in the generality of translations, “in plenty” or “plentifully,” from רָבָה “to increase, multiply, or become many.”

Ver. 4. —*hast thou pillaged*—] The expositors have generally, but erroneously, derived the verb הִגְדַּת from גָּדַד, with an omissible ג. The context clearly proves its genuine root to be גָּר, “to assault,” “invade,” “ransack,” “pillage.” Hence the Chaldee גָּר, “to hack,” or “cut down.”

The retort is peculiarly severe; and refers immediately to the proverbial sayings which, in several of the preceding answers, have been adduced against the irritated sufferer; for which see ch. viii. 11—19. and ch. xv. 20—35: and some of which he has already complained of, as in ch. xii. 3. and following. I concur most fully, therefore, with Dr. Stock, in regarding the remainder of this chapter as “a sample ironically exhibited by Job of the harangues on the power and greatness of God, which he supposeth his friends to have taken out of the mouths of other men, to deck their speeches with borrowed lustre. Only in descanting on the same subject, he shows how much he himself can go beyond them in eloquence and sublimity.”

Ver. 5. —*the MIGHTY DEAD*—] *Rephaim* (רִפְּאִים), “the shades of the heroes of former times,” “the gigantic spectres,” “the mighty or enormous dead.” Isaiah has imitated the entire passage in his triumphant but severe satire upon Belshazar, after his death, chap. xiv. 9.

The lowermost HELL is in motion for thee,

To congratulate thine arrival :

For thee arouseth he the MIGHTY DEAD,

All the chieftains of the earth.

The spectres of deified heroes were conceived, in the first ages of the world, to be of vast and more than mortal stature, as we learn from the following of Lucretius, to the writer's Note upon which passage the reader is referred, for a still further illustration of the text before us, *Rer. Nat.* v. 1168.

Quippe et enim jam tum divùm mortalia secla  
Egregias animo facies vigilante videbant ;  
Et magis in somnis, *mirando corporis auctu*.

For the first mortals effigies of gods  
Oft trac'd awake, when mus'd the mind profound ;  
Yet, mid their dreams, still offer, and *in shape*  
*Most vast and wondrous.*

Ver. 7. *He spreadeth forth, &c.*—] In this couplet, which has never hitherto been sufficiently explained, we have one of the doctrines of the earliest Idumæan or Arabian cosmology ; and which, issuing perhaps from this quarter, was propagated in every direction, and received as a popular tenet, in subsequent ages, throughout Greece and Rome. The north, or north-pole, is here used synecdochally for the heavens at large ; the inhabitants of Idumæa knowing nothing of the south, but believing it to be altogether uninhabited and uninhabitable ; and, in the language of Ovid,

— ponderibus librata suis.

— self-pois'd and balanc'd.

By what means it was, in their opinion, thus self-poised and hung upon nothing, we find amply explained in Lucretius, V. 535.

Terraque ut in mediâ mundi regione quiescat,  
Evanescere paullatim, et decrescere, pondus  
Convenit ; atque aliam naturam subter habere,  
Ex ineunte ævo conjunctam atque uniter aptam  
Partibus aëriis mundi, quibus insita vivit  
Propterea, non est oneri, neque deprimit auras ;  
Ut sua quoque homini nullo sunt pondere membra,  
Nec caput est oneri collo, nec denique totum  
Corporis in pedibus pondus sentimus inesse.

But that this mass terrene might hold unmov'd  
The world's mid regions, its excess of weight,  
From its own centre downward, gradual ceas'd ;  
And all below a different power assum'd,  
From earliest birth, a nature more attun'd  
To the pure air, on which it safe repos'd.  
Hence earth to air no burden proves, nor deep  
Grinds it with pressure ; as the limbs no load  
Feel to the body, to the neck no weight  
Th' incumbent head, nor e'en the total form  
Minutest labour to the feet below.

Whence,

Whence, in another part of his poem, II. 602, the same elaborate writer, again adverting to the earth, tells us, in a description verbally corresponding with this before us, that,

Aëris in spatîo magnam pendere——

Tellurêm, neque posse in terrâ sistere terram.

——in ether pois'd, she hangs,

Unpropt by aught beneath.

For a more minute account, the writer begs to refer to the Notes on these two passages subjoined to his translation of Lucretius; in one of which (II. 602.) he will be found to have translated תהו, here rendered *space*, by the term *chaos*. In effect it may be rendered either way; the word signifying equally, as Parkhurst has already given it, “confusion, loose, unconnected, without form or order;” the *rudis indigestaque moles* of Ovid; or “a waste, inanity, vacuum or space.” Upon fuller consideration, however, the latter appears to me the most correct meaning, and I have accordingly so rendered it: “the north-pole *looking towards* (or facing) space.”

Ver. 8. *He driveth together, &c.*] The Hebrew צר means “to thicken or make dense,” rather than “to bind up,” as in our common version. But the term in the text is not simply צר, but צרר, and of course imports the same idea in an augmented degree, “to impact,” “coacervate,” “heap up,” “drive together.” עב signifies rather the web or woven veil, which constitutes the boundary of the cloud, than the water it contains within. I must once more take leave to explain the passage by a quotation from the admirably descriptive poet I have just cited: VI. 475.

Præterea fluvîis ex omnibus, et simul ipsâ  
Surgere de terrâ, *nebulas, æstumque* videmus;  
Quæ, velut halitus, hinc ita sursum expressa feruntur,  
Subfunduntque suâ cælum caligine, et altas  
Subficiunt nubeis paullatim conveniundo:  
Urguet enim quoque signiferi super ætheris æstus,  
*Et, quasi densendo, subtexit cœrula nimbis.*

Thus from each river, e'en from earth itself,  
We trace th' ascending moisture, and the mist,  
Like vital breath, borne upwards; which, when once  
Firmly condens'd, and congregated close,  
Veil all the heavens with clouds, and darkness deep:  
While tides of rushing ether closer still  
*Drive the light woof, and weave a thicker shade.*

So Agar, Prov. xxx. 4.

Who hath gathered the winds in his hands ?

Who hath driven together the waters into a web ?

Ver. 9. —*the face of his throne.*] A bold and sublime image for the pure serene face of heaven. So Isaiah lxvi. 1.

Thus saith the Lord, Heaven is my throne,

And the earth my footstool.

Ver. 10. *He setteth a bow, &c.*] I have given this couplet verbally, and I trust with its real meaning, which has hitherto been overlooked by every commentator ; and has hence been regarded as a passage of extreme difficulty, and of course been explained in a vast multiplicity of ways. The waters referred to are not those of the sea, or which are under the firmament, but those which constitute the clouds, and are above ; the waters which the poet has just told us, v. 8, God “ driveth together into his dense clouds.” The whole passage is confined to a description of the phænomena of the heavens ; and the part of it immediately before us has a direct and most beautiful reference to the fact recorded in Gen. ix. 12, 13. “ And God said, This is the token of the covenant which I make between me and you, and every living creature that is with you, FOR PERPETUAL GENERATIONS. I SET MY BOW IN THE CLOUD ; and it shall be for a token of a covenant between me and the earth.” Our common version has paraphrased the passage, as indeed have most of the versions, instead of giving it literally. חֹק does not mean a *bound*, but “ a circle or circular line ; an arch, arc or bow ; and חָק, instead of “ to compass,” means to “ describe, trace out, or set down.” The Syriac, but not the Arabic, has given it correctly, ܡܫܬܪܝܢܐ ܕܚܝܬܐ ܕܡܝܐ : ܡܫܬܪܝܢܐ “ *circulum super facie aquarum.*” It is also given literally enough by Dr. Stock, but the historic fact referred to is lost sight of:

“ He hath described a circle on the face of the waters.”

Ver. 12. —*he maketh the waters flash.*] In the original יִגַּע הַיָּם, “ he maketh these waters (the waters of which I am speaking) flash.” Certainly, therefore, the waters of the heavens, first noticed in v. 8. and adhered to throughout the description. But the commentators and translators, having uniformly lost sight of the first reference, have also uniformly, as in v. 10. applied the expression to the waters of the ocean ; and hence translated הַיָּם, instead of “ these waters,”



or "waters" generally—*τὴν θάλασσαν, mare, the sea.* In our established version, which follows the greater number of the Latin translations, רגע is rendered "he divided." Why it should have been thus rendered, except from a mistaken idea that the passage has an historical reference to the division of the Red Sea or of the Jordan, I know not; and fully concur with Mr. Parkhurst, in affirming that for such a sense there is no sufficient authority. Another and a much better meaning ascribed to רגע is, "to still," "quiet," "tranquillize;" which is that given to the passage by Mr. Parkhurst, Dr. Stock, and indirectly by Dr. Lowth, in his *Note de Sacra Poesi*, p. 78. 4to. The more immediate idea, however, offered by רגע is, to "flash or vibrate," "to cut or divide space or time into infinitesimally minute parts:" "Notat (says Dr. Lowth) *momentaneum quiddam; et cessationem etiam motus sive quietem subitam, ut cum volucris super arbore sidit.*" Hence Schultens, Grey, and Reiske, in identical terms, *robore suo CONVIBRAT mare*, "with his strength he maketh the sea vibrate;" "*ut chordam instrumenti musici percussam,*" observes Reiske, "as a musical chord when stricken." This, however, is a mistaken image, and only results from applying the term רע to the *sea*, or rather "the waters of the sea," instead of to "the waters of the clouds." The *vibration, coruscation, or flash*, alluded to, is evidently that of *lightning*, as is almost incontestable from the subsequent period of the verse, "And by his skill he cleaveth the tempest:" *i. e.* "By his might he kindleth up the thunder-storm, the electric flash darteth from quarter to quarter, the tempest is cloven in every direction, the clouds are disburdened of their waters; (v. 13.) the garnished heavens appear in all their brilliancy, the glorious sun is beheld traversing the serpentine ecliptic."

Ver. 12. —*the tempest.*] In the original רעב, importing primarily, as a verb, "to excite, stir up, inflate;" and hence, as a substance, whatever is "excited, stirred up, swollen or inflated;" "a storm or tempest, a stormy or tempestuous temper;" and hence "pride or haughtiness." Our common version, after St. Jerom, has adopted this last idea; but, unquestionably, incorrectly. The greater number of the Latin versions embrace the former, though, from a mistake of a general image, they apply it to the waters of the sea, instead of to those of the clouds. Thus Junius and Tremellius render it *pelagus*, "the boisterous ocean;" and Piscator *superbos fluctus*,  
" the

“the tumultuous surges.” The Septuagint gives a still different reading, τὸ κῆτος, “the whale,” meaning perhaps “the leviathan,” “the stormy monster of the main.” After this explanation the reader will be at no loss to understand the writer’s real meaning.

Ver. 13. — *hath he garnished* —] Our common version is here admirable, and I readily adhere to it. The primary meaning of שָׁפַר, whence שִׁפְרָה (hath he garnished), is “goodly, beautiful, or ornamental:” the word is hence sometimes used to express “the beautiful serenity of the heavens,” and on this account is employed in the same sense by many of our best commentators and translators in the present place, as Arias Montanus, Schultens, and Parkhurst; but I think with far less spirit and perspicuity. Luther is peculiarly unfortunate in his rendering, which is “*Am himmel wird schön durch seinem wind*,” “To the heaven it becometh fair by his wind.” שִׁפְרָה should be undoubtedly *machts schön*, even in this sense of the passage.

The following is perhaps the best description of a similar kind that occurs in the Alcoran and I quote it to show, that though intrinsically excellent, it falls far short of the inimitable force and beauty of the text. It occurs in the beginning of sura xiii: “It is God that raised the heavens without visible pillars, and then ascended his throne; and compelled the sun and the moon to perform their services. Every one of the heavenly bodies runneth an appointed course. He ordaineth all things. He showeth his signs distinctly, that ye may be convinced ye must meet your Lord at the last day. It is he who hath stretched abroad the earth, and placed over it the steadfast mountains and the rivers. He causeth the night to cover the day.”

Ver. 13. — *incurvated the flying serpent*.] Nothing can be more forcible or exquisite: “His hand bent into curves that serpentine track which we behold the sun pursuing through the zodiac, the moment the thunder-storm is cleft in twain, the clouds unloaded and dissipated, and the heavens once more developed in all their ornamental excellence.” This admirable and appropriate personification of the ecliptic is in the best style of Oriental poetry: the original is נָחַשׁ בָּרוּךְ, literally *draco volans*, “the flying or aerial serpent,” or, as Arias Montanus has equivalently rendered it, *serpens fugax*. The term *crooked*, as rendered in our common version, is

not quite correct; for ברה means almost any thing rather than crooked, and it will in some degree excite the surprise of the English reader to be informed that Mr. Parkhurst has translated this word, in the place before us, by *straight* instead of by *crooked*: see his Lexicon, ברה 111. The primary and real meaning, however, is as rendered in the present text, *flying*; for ברה, in its first sense, imports “to flee,” “fly,” or “shoot along as an arrow:” and hence, indeed, in a secondary sense, it imports “a straight line,” or any thing of the same figure as “a bar of iron.” Dr. Stock renders it “the mailed serpent,” and explains it as alluding to the crocodile, from the common mistake perhaps of referring a part of the general description to the waters of the sea, the element of the crocodile, instead of to the waters of the clouds. This indeed is the more common explanation; but it is not in unison with the general grandeur and sublimity of the rest of the scenery: the subject sinks, and exhibits a sad anti-climax, by passing from the lustre and constellations of the heavens, to the whale. Hence other commentators, and even translators, have given another explanation; and referred it to the arch-serpent Satan. Thus Schultens, whom Grey sedulously follows:

Prosternit manus ipsius serpentem ominosum.

His hand prostrateth the mischievous serpent.

But this is rather to paraphrase than to translate. The Septuagint, however, gives nearly the same idea, ἑρᾶκοντα ἀποστάρην, “the apostate serpent;” and hence Tyndal, “With his hand hath he wounded the rebellyous serpent.” Sandys appears to have been the only translator who has had a glance into the real meaning of the couplet, which he thus renders generally:

*His hand th’ adorned firmament display’d,*

*Those serpentine yet constant motions made.*

He seems to have read נחש as an adjective, and ברה as a substantive, instead of inversely, as it is generally and more correctly understood: and in this mode of construing it, the expression may be translated, literally, “the serpentine flight or track:” but the idea hereby communicated is far less animated, and of far less Oriental complexion.

The term הלל, usually translated “formed,” should doubtless be rendered, in the present place, “curved,” “incurvated,” or “bent into curves;” scooped out or scalloped. The primary meaning of  
לח

לִּל is “a hollow,” “excavation,” or “curve;” and it only imports procreation, production, or the act of forming, from the *cavity* of the womb, in which the new-formed being is deposited and acquires growth. The Latin *uterus* is applied to the same organ from the same cause. The Alcoran has a passage much in point, and which has possibly a reference to the present. It occurs in ch. xv. 16. “We have placed the twelve signs in the heaven, and have set them out in various figures for the observation of beholders.”

The author, in the Note on b. v. ver. 712. of his translation of Lucretius, has given somewhat of a detailed history of the constellations and zodiacs of different nations; has examined the assertions which have of late been advanced by several infidel philosophers on the continent, concerning the zodiacs lately discovered in the two temples at Tentyra and Esne in Egypt; and has endeavoured to disprove the conclusions to which they are intended to lead, *viz.* that these zodiacs must have been invented at least *fifteen thousand two hundred years* anterior to the Christian era; and, consequently, that the Mosaic chronology is false, and its history all a forgery. It would occupy too much space to re-copy the argument, and the reader is therefore referred to the above Note for its subject-matter.

The great body of fixt stars, as surveyed in the heavens, have been immemorially divided into distinct clusters or constellations. These clusters amount, in the whole, to between forty and fifty, and take their names from an imagined resemblance to different animals or other figures we are acquainted with on earth. The zodiac consists of twelve of these signs or clusters of stars; or, in other words, the sun passes, in a *tortuous* and *serpentine* direction, through twelve of them, in his annual path round the earth; and it takes him about a month to complete the space in the heavens occupied by each; and he is said to be in one of these signs, when he appears in that part of the celestial sphere in which such cluster of stars is situate.

All the zodiacs of the most ancient nations agree together so accurately, that there can be no doubt of their having originally issued from one quarter, though it may be difficult to fix upon the country. Greece probably derived it from India; but from what region did India derive it? or did it originate there? Sir Isaac Newton regards Egypt as the parental point; Sir W. Jones, Chaldæa; Mr. Montucla, ARABIA. Mr. Colebrooke, in the *Asiatic Researches*, vol. IX. art. vi. has sufficiently established that the Arabic and the Indian ecliptic is the same, but he seems doubtful which of the



two countries may lay claim to the invention. The passage before us, and especially as taken in conjunction with various others that refer to a division of the heavens, may perhaps be urged with chronological force (admitting the chronology of the poem to be established in the preceding Dissertation) in favour of the Arabian pretensions.

Ver. 14. —*the outlines*—] In the original, קצוות, “the marginal or boundary lines.” So Heath, Scott, and Dr. Stock. In Schultens and Reiske, *extremitates*.

Ver. 14. *And the mere whisper*—] The original is peculiarly forcible, ומה שמץ דבר; in which מה is not used interjectionally *how! how much!* or *how little!* but expletively or emphatically, in the sense of מו, from the same root, “*mere*,” “*very*.” שמץ דבר, literally “the muttered word or sound,” *i. e.* “the whisper,” is admirably opposed to רעם, “the thunder,” in the ensuing line; the full overwhelming crash of his power, irresistible and instantaneous. So the Scipios are called by Lucretius, and after him by Virgil, *fulmina belli*, “thunderbolts of war.”

In the following distichs of Hafiz, collected from different odes, and which, as Sir W. Jones observes, relate without doubt to the mystical theology of the Sufis, there is something of the same magnificence and elevated fire:

- “In eternity, without beginning, a ray of thy beauty began to gleam;  
when Love sprang into being, and cast flames over all nature.
- “On that day thy cheek sparkled even under thy veil; and all this beautiful imagery appeared on the mirror of our fancies.
- “Rise, my soul! that I may pour thee forth on the pencil of that Supreme Artist, who comprised in a turn of his compass all this wonderful scenery.”

#### CHAP. XXVII.

Ver. 2. —*he hath rejected*—] In the original, אֵל הַסִּיר, “God hath turned aside or away:” הַסִּיר is here in Hiphil, from סר “to turn aside, or out of the path:” but the passage has never been fully understood. Reiske, who approaches nearest to the present reading, gives us, “*Deus curvum fecit jus meum*,” “God hath made crooked my cause.” The whole of the language is forensic, and the word

*cause*



*cause* seems clearer and more applicable than *judgment*, which is commonly employed in its stead.

Ver. 5. —*that I should justify myself before you.*] Not “*justify you*,” as in the common versions; but אֲצַרִיק אֶתְכֶם, “*justify myself BEFORE you*,” “*in your presence*.” Thus Reiske, with a perfect sense of the general meaning; “*Sit mihi abominatio, si me justum jactem penes vos*,” “*Let me be accursed, if I boast myself just before you*.”

Ver. 5. *Yet, though I die—*] “*Till I die—*,” as the passage is usually rendered, gives no explicit sense. The original is עַד אָמוּת, literally “*Yet, let me die, will I not, &c.*” The meaning is clear: “*I am no hypocrite, as ye accuse me of being; God forbid that I should pretend to spotless purity, or boast myself to be perfectly just before you. But I have honestly endeavoured to discharge my duty; and, though I die, I will not relinquish my claim to integrity. Though not just, I am at least upright.*” The passage is in perfect parallelism with ch. ix. 20, 21.

Ver. 6. *To my righteousness I adhere—*] The common version, “*my righteousness I hold fast*,” is to the same effect: and I have only changed it because the text now offered is more literal, as admitting the preposition ל or *to*.

Ver. 6.—*my heart shall not be reproached—*] In all the renderings, “*my heart shall not reproach me*,” but in the Hebrew there is nothing to correspond with the pronoun *me*, nor is the sense very clear, even if this addition be allowed. חָרַף signifies primarily “*to strip, make naked, plunder, or ravage*,” and secondarily, “*to strip of honour, to reproach or disgrace*.” The verb is here used in its secondary sense; but in Niphal, or the passive voice, instead of in Kal, or the active. Thus explained, the meaning is too obvious for a comment: “*I may transgress through ignorance, or be turned from the line of duty by passion, but I will not transgress deliberately; my heart shall not share in the reproach.*”

Ver. 7. *Let mine adversary be reckoned—*] That הָיָה imports “*to be reckoned or reputed*,” as well as simply “*to be*,” I have already had occasion to observe in various passages.

Ver. 8.

Ver. 8. *Yet what is the hope of the wicked—*] The argument now entered upon is admirably forcible, and in point; it opposes the adverse party with their own weapons. "You accuse me of hypocrisy and of all wickedness, and you accuse me of thus acting from a love of gain. How absurd and irrational such a motive! what hope of prosperity can the wicked man indulge? what hope that God should grant him tranquillity?" v. 11. "I will teach you his lot by the hand of God himself. Ye yourselves know it, and have seen it." v. 13. "Behold! this is the portion of the wicked man, &c."

Ver. 8. —*that he should prosper?*] In the original כִּי יִבְרַח, "ut lucretur," as Reiske has well rendered it, consonantly with the present version.

Ver. 8. *That God should keep his soul in quiet?*] The general drift of the passage not having been understood by the commentators, there has been a great diversity of opinion among them as to the meaning of שָׁלֵם. It will be sufficient to enumerate the two more common explanations. If derived from נָשַׁל, it implies "to take away forcibly," which is the derivation adopted by Arias Montanus and Piscator, and from them copied into our established version. If its proper root be שָׁלַח, it imports "to be quiet, easy, secure;" or "to make or keep so:" and this is the derivation ascribed to it by Schultens, and most of the modern expositors, as well as by Tyndal, who translates the passage, "Though God geve hym ryches after hys hertes desyre." To the same effect Dr. Stock, "When God indulgeth his desire?"

Ver. 9. *Will God then listen—*] Our common version does not give sufficient spirit to the original, "Will God hear, &c." The Hebrew is הֲיִשְׁמַע אֱלֹהִים, literally "What! will God hear or listen, &c." or "Will God, then, hear or listen, &c."

There is a considerable resemblance in the sentiment of this passage to the following, in the tenth sura or chapter of the Alcoran: "If God afflict thee with hurt, there is none who can relieve thee from it, except himself; and if he willeth thee any good, there is none who can keep back his bounty: he will confer it on each of his servants as he pleaseth, and he is gracious and merciful. It is he who causeth the lightning to appear unto you, to strike terror and to raise hope; and who formeth the pregnant clouds. The thunder celebrateth

brateth his praise ; and the angels also, for awe of him. He sendeth his bolts, and striketh therewith whomsoever he pleaseth, while they are disputing concerning God : for he is mighty in power."

Ver. 10. *Doubtless—*] In the original **וְאֵל**, the translation of which is totally omitted in our established lection, and indeed in most of the versions, and unintelligibly slurred over in others, as **וְ** is in v. 9. The term, however, has here, and in many other places, an idiomatic meaning of great force and significance, and may be taken either affirmatively or negatively, according to the manner in which the general phrase is understood : for it may be either rendered as above, or " No, unless he delight himself, &c." Reiske, who has entered into the full meaning of the term, has chosen the latter sense: " An audiet Deus clamorem ejus in angustiis hærentis? NON : si in Deo se delectasset, audiret ipsum Deus omni tempore ;" " Will God listen to his cry when in straits? NO : if he delighted himself in God, God would hear him always." De Leon, in his Spanish version, has given it, on the contrary, in the affirmative, though conditionally, and with far less force than it deserves: " Por ventura escuchará su vocería Dios, quando viniere sobre él la apretura? Si se deleytará en el Poderoso, ò si le invojará en todo tiempo;" " Will God, then, hear his cry when trouble comes upon him?—If he delight himself in the Almighty, or if he call upon him continually." The whole of the comment of this excellent writer upon this passage is admirable, but too long for citation. We have a turn precisely similar in Is. xlix. 15.

Can a woman forget her sucking-child,  
That she should not have compassion on the son of her womb?  
YEA—they may forget :  
Yet will not I forget thee.

So Sarngarava to Dushmanta, in Sacontalá, or the Fatal Ring: " O king ! they who gather the fruits of devotion may command prosperity."

Ver. 11. *Concerning the dealings—*] There are already about twelve or fourteen different renderings of the original, which is **בַּיָּד**, but not one of them which appears to me to give the proper sense. I can glance at but a few. Our common reading is " by the hand," a reading sufficiently literal, but not, I think, sufficiently explicit: it is, however, the rendering of St. Jerom. The Chaldee paraphrase gives

gives “per prophetiam Dei,” “by the prophecy of God:” in the Syriac the entire couplet runs thus, <sup>7</sup>חֲפֹץ <sup>7</sup>אֵל <sup>7</sup>חֲפֹץ <sup>7</sup>חֵב, <sup>7</sup>חֲפֹץ <sup>7</sup>אֵל <sup>7</sup>חֲפֹץ <sup>7</sup>חֵב. “But I will deliver you into the hand of God, for your works are not hidden from him.” The Arabic follows the Syriac literally. The Septuagint offers a still different sense, Ἀλλὰ δὴ ἀναγγεῖλῶ ὑμῖν, τί ἐστὶν ἐν χειρὶ Κυρίου, “But I will tell you, what they are in the hands of the Lord.” Junius and Tremellius translate, “Doceo vos in plaga Dei fortis”—“I teach you by the scourge of the mighty God.” Tyndall, “I wyl teache you in the name of God.” Schultens, “Docebo vos de manu, &c.” “I will teach you out of the hand, &c.” Dr. Stock, “I will inform you what is at God’s hand.” Reiske, “Docebo vos coram Deo,” “I will teach you before, or in the presence of, God.”

To explain all these different interpretations, it is necessary the English reader should know that the Hebrew <sup>7</sup> is a word of very general and extensive signification. Its direct meaning is *hand*: and as the hand is the instrument of a great variety of operations, it also implies in Hebrew, as the word *hand* itself does in almost every other language, the different operations that are produced by it: hence *agency*, *dealings* or *operations* generally, as in the text now offered; hence “scourge or punishment,” as given, under different ideas, in the Syriac, Arabic, Greek, and that of Junius and Tremellius: and hence “approximation, or presence,” as given by Reiske, and as we ourselves imply, when we say “he has it *at hand*,” or “at his fingers’ ends:” concerning which, see the Note on ch. xi. 3.

After this general comment, I must leave the reader to select for himself which of the above senses he pleases: yet I am mistaken if he do not see that the sense now offered, for the first time, is the most perspicuous, and most in harmony with the context.

Ver. 12.—*babble babblings.*] I have given the original, not only literally, but alliterately, הַבֵּל תְּהַבֵּל (habal tahabalu) “Quare ergo φλυναρίας φλυναρεῖτε?” or, as it is admirably rendered by Junius and Tremellius, *Quare jam vanitate vanescitis?*

Ver. 14.—*for very ruin.*] In the original לְמוֹ חֲרָב, “for very ruin,” “for utter ruin,” “for ruin itself.” It may also mean “for the sword itself.”

Ver. 15.



Ver. 15. *His remains shall be entombed, &c.*] Nothing can be bolder, nothing more highly imbued with the spirit of Oriental poetry, than the entire couplet: "No sepulchre, no funeral dirge: corruption alone shall be his tomb: his own household shall not bewail him; not even the affectionate females of his haram, his bereft wives and concubines; those of his own rank, who brought with them a dowry upon marriage, and those selected on account of their personal charms, and who were married without dowries." See the author's Song of Songs, Idyl vii. Note 27.

"*Ohne gesang, ohne geclanck*," says Reiske. No honourable man was ever interred, in ancient times, and in Eastern nations, without the solemnity of public mourners in long procession, loud lamentations, and metrical dirges. But it is probable that the writer, in the present place, more immediately alludes to those shrieks of domestic grief which are so often to be met with in every quarter of the house, and especially among the females, upon the death of its master; and which is thus admirably described in the Iliad, upon the fall of Hector, X'. 405.

“Ὡς τοῦ μὲν κεκόνιτο κάρη ἅπαν’ ἡ δὲ νυ μήτηρ  
 Τίλλε κόμην, ἀπὸ δὲ λιπαρὴν ἔρριψε καλύπτρην  
 Τηλόσε’ κώκυσεν δὲ μάλα μέγα παῖδι ἐσιδοῦσα.  
 Ὀμῶξεν δ’ ἔλεεινὰ πατὴρ φίλος, ἀμφὶ δὲ λαοὶ  
 Κωχὺτῷ τ’ εἶκοντο καὶ οἰμωγῇ κατ’ ἄστυ  
 Τῷ δὲ μάλιστ’ ἄρ’ ἔην ἐναλίγχιον, ὥσει ἅπασα  
 Ἴλιος ὀφρυόεσσα πυρὶ σμύχσαστο κατ’ ἄρκης.

"The mother first beheld, with sad survey;  
 She rent her tresses venerably grey,  
 And cast far off the regal veil away.  
 With piercing shrieks his bitter fate she moans,  
 While the sad father answers groans with groans;  
 Tears after tears his mournful cheeks o'erflow,  
 And the whole city wears one face of woe.  
 No less than if the rage of hostile fires,  
 From her foundation curling to the spires,  
 O'er the proud citadel at length should rise,  
 And the last blaze send Ilion to the skies."

POPE.

The passage, however, has not been understood by any of the commentators or translators who have concurred in regarding שרידי as meaning the *remains of his house*, instead of the *remains of his person*;



person ; and hence our common version, "*those that remain of him*," instead of, literally, "*his remains*." Equally erroneous the common version, "shall be buried in death;" in which מוֹת, here rendered *death*, means also "mortality," "corruption," "pestilence;" *i. e.* "corruption alone shall be his tomb, or covering," as just explained above. Reiske, not knowing how to explain this expression upon the common interpretation, suspects, as usual, an error in the reading, and proposes a choice of three amendments; neither of which, however, it is necessary to particularize. The whole couplet has a striking resemblance to that beautiful and impressive passage, Jerem. xxii. 18, 19.

They shall not wail over him,  
 "Ah! my brother!" or "ah! sister!"  
 They shall not wail over him,  
 "Ah! lord!" or "ah! his glory!"  
 With the burial of an ass shall he be buried,  
 Drawn out and cast beyond the gates of Jerusalem.

There is a spirited Ode in the writings of Melendez which is evidently derived from the present poem. The whole is too long for quotation, but I will extract and translate a few verses from it :

Su gloria se deshizo : sus tesoros  
 Carbones se volviéron .  
 Sus hijos al abismo descendieron ;  
 Sus risos fueron lloros.

Del injusto opresor esta es la suerte !  
 No brillará su fuego ;  
 Y andará entre tinieblas como ciego  
 Sin que camino acierte.

La muerte le amenaza, los disgustos  
 Le esperan en el lecho :  
 Contino un áspid le devora el pecho :  
 Contino vive en sustos.

Dará huyendo del fuego en las espadas ;  
 El Ségnor le hará la guerra ;  
 Y caerán sus maldades á la tierra  
 Del cielo reveladas.

Porque del bien se apoderó inhumano  
 Del huérfano y viuda,  
 Le roerá las entrañas hambre aguda ;  
 Y huirá el pan de su mano.

In edad será marchita como el heno :  
 Su juventud florida ;  
 Caerá qual rosa del graniza herida  
 En medio el valle ameno.  
 His pride shall fade ; the gold for which he raves  
 Prove dust and ashes to his eyes :  
 His sons be hurl'd before him to their graves ;  
 His hollow laughter turn to sighs.  
 Such is the stern oppressor's fearful doom !  
 His lamp of life shall cease to burn :  
 As though stark-blind, in darkness shall he roam,  
 Nor path nor friendly guide discern.  
 Death deep dismays him ; every former sin  
 Haunts him at night, and robs his couch of rest ;  
 A cruel viper ever preys within ;  
 His life perpetual fears infest.  
 Flies he from fire ?— he rushes on the sword :—  
 'Tis God himself that takes the field.  
 Earth views his foulest deeds in all their hoard,  
 Full to his face, by heaven reveal'd.  
 Orphans and widows, since his harpy-claw  
 Remorseless robb'd of house and land,  
 Corrosive hunger shall his entrails gnaw,  
 And bread untasted flee his hand.  
 His age shall wither as the blade that blows ;  
 His youth in all its vigour fail.  
 So, struck by ruthless hail-storms, falls the rose,  
 A wreck amid the pictur'd vale.

Ver. 16. —*as mire.*] The Hebrew חמר means rather *mud* or *mire* than *clay*, as rendered usually : and the imagery is obviously derived from the common custom of sweeping together the dust and mud or mire of the street, into heaps.

Ver. 18.                      — *like the moth,*                      }  
                                     *Or like a shed*———

Feeble in its structure and materials, short in its duration, and equally incapable of resisting a thunder-storm or shower of rain. So ch. viii. 14.

“ Thus shall his support rot away,

And the BUILDING OF THE SPIDER be his reliance.”

The genus *phalæna*, or moth, is divided into plant-moths and cloth-moths ; and the latter have generally been supposed to be those immediately

immediately alluded to in the present place. I have some doubt of this, but the question is not of consequence; the house or building referred to is, assuredly, that provided by the insect in its larve or caterpillar-state, as a temporary residence during its wonderful change from a chrysalis to a winged or perfect insect. The slightness of this habitation is well known to every one who has attended to the curious operations of the silk-worm (*phalæna mori*), or the tribes indigenous to the plants of our own country, as *ph. pavonia*, or emperor moth; *ph. carya*, tiger-moth; *ph. vinula*, poplar, or willow-moth, &c. Of these, some construct a solitary dwelling; while others, as *ph. fuscicauda* or brown-tail moth, are gregarious, vast numbers residing together under one common web, marshalled with the most exact regularity. See Curtis's History of the Brown-tail Moth, Lond. 1783, 4to. The web of the cloth-moth, the principal of which is *ph. vestianella*, is formed of the very substance of the cloth on which it reposes, devoured for this purpose, and afterwards worked into a tubular case, with open extremities, and generally approaching to the colour of the cloth by which the moth-worm is nourished. The Alcoran, sur. xxiv. gives us, upon the same subject, a simile so beautiful, that I shall readily be excused for copying it, though it is probable Mahomet drew it from a very closely correspondent simile of the present poem, ch. vi. 17. "As to the unbelievers, their works are like the vapour on a plain, which the thirsty traveller thinketh to be water, till, as he cometh to it, he findeth it to be nothing."

The *keeper* or *watchman* referred to in the second part of the verse, is supposed by Schultens (and perhaps with reason) to be one of those who were usually employed to protect the vineyards from pillage, whence he renders it *custos vineæ*. The shed erected by these people was of the simplest kind, and merely intended to defend them, while on guard, from the intense heat of the sun; whence the Hebrew סכך is admirably rendered, in the Vulgate, *umbraculum*, literally *umbrella*, a little insignificant shade.

Mr. Southey opens the fifth part of his *Curse of Kehama* with a similar allusion, and in very beautiful and picturesque lines :

" Evening comes on : arising from the stream,  
Homeward the tall flamingo wings his flight ;  
And where he sails athwart the setting beam,  
His scarlet plumage glows with deeper light

" The

"The WATCHMAN, at the wish'd approach of night,  
Gladly forsakes the field, where he all day,  
To scare the winged plunderers from their prey,  
With shout and sling, on yonder clay-built height,  
Hath borne the sultry ray."

Ver. 19. *Let the rich man lie down, and care not.*] The only translator who has hitherto understood this passage is Reiske. The difficulty proceeds from the term *הָסַח* (*jaseph*), being an Arabic instead of a genuine Hebrew verb, which has never been attended to, except by this profound commentator; and consequently importing "to care or be anxious," instead of "to collect or gather together." See *أسف* in Meninski, who renders it *mœror*, *angor*, whether as a noun or a verb. The term *أسف* also imports "to be in bodily pain," *doleo*; and, in reality, this last is the immediate sense, in which Reiske has chosen to consider it in the present place, though I think erroneously. "Cubitus eat dives, (says he) *et non DOLEAT*, absque ullius doloris sensu;" or proverbially in the German language, "*Ohne dass ihm ein finger weh thuth*," "Without even so much as his finger aching." The reader must determine between us. But that the term *הָסַח* implies either mental or corporeal inquietude, and that the general passage refers to sleep at night, rather than to the sleep of death, as it is usually made to signify, is clear from the context both preceding and immediately subsequent; in which the wretchedness of the oppressor's life, however opulent and powerful, and the abruptness with which he is at last cut off, is painted in the most forcible colours. The passage is in this respect altogether parallel with ch. vii. 22.

Ver. 19. — *is nothing.*] So Schultens, "*אֵלֵּי nihil*, substantive, *οὐδὲν, τὸ μηδὲν*, et quidem, pro serie, *nihil* ratione felicitatis temporalis, et æternæ." "*אֵלֵּי nothing*, as a substantive, rather than *not* as a particle; *nothing* in regard either to temporal or eternal happiness:" to which he might have added, *nothing* in regard to physical existence. In like manner Sophocles, *Electra* :

Τὴν μηδὲν εἰς τὸ μηδὲν δέξαι.

Of nothing form'd, to nothing now return.

Ver. 21. *The levanter*—] In the original *דִּקְדִּיק*, the eastern whirlwind, or Euroclydon (*Εὐρόκλυδον*), as the Greeks denominate it,  
u
concerning

concerning the effects of which, see Acts xxvii. 14. and following. See also the Note on ch. xv. 2.

Ver. 23. *Every one clappeth*—] Literally “One clappeth, &c.” the Hebrew שֶׁפֶק being used impersonally. Dr. Stock regards the term קָרָה, or levanter, as the nominative case; and hence renders it,

“It clappeth over him its hands,  
And hisseth over him from its place;”

but I see no necessity for this deviation from the common rendering, though it gives us a bold and ingenious personification.

### CHAP. XXVIII.

Ver. 1. *Truly there is a mine, &c.*] Nothing can be more connected or admirable than the reflections contained in this chapter. How surely is man disquieted in vain! How comprehensive his ingenuity, yet how useless his pursuits! How little is he capable of finding what alone can render him happy! He can master the earth, and unfold it to the regions of darkness and death-shade; but how little does he know of wisdom! Where shall wisdom be found?

Ver. 2. *And the rock poureth forth copper.*] Our common version, for *copper* reads *brass*; but brass is a mixt metal, and never found in the bowels of the earth, and perhaps not even known at the period before us. The Latin versions are for the most part correct; for the usual rendering is *æs*, which is strictly copper, the term for brass being *aurichalcum*: see the author's Note to his translation of Lucretius, b. v. 1270. I have rendered the whole line literally, and in the order of the words.—צִוֶּק does not here mean “to be molten out of,” as usually translated, but “to pour forth,” as the same term is actually given in ch. xxix. 6. of our established lection: “et lapis fundit æs,” *ينزق الذكاس* as Reiske has excellently rendered it.

Ver. 3. *Man delveth into*—] Literally “He delveth into, &c.” “ONE delveth into, &c.” for the verb is given without a noun, which is of course understood, and in the same sense here as in v. 23. of the preceding chapter. The entire passage to v. 12. refers to the deep skill and ingenuity of mankind, which, therefore, though



though they enable him to turn the earth as it were inside out, are totally incompetent to direct him to the most important of all sciences, that of wisdom and real happiness. The passage, however, instead of being applied to man, has by most commentators been referred to the Deity; and thus the whole has been completely misunderstood, and what is perfectly clear, been regarded as inextricably perplex and mysterious. The two original terms *נחל וק*, here rendered "*Man delveth into the regions*," or "*He delveth into the regions*," may both of them be regarded either as substantives or verbs. In our common version, the former is contemplated as the substantive, and the latter as the verb: in the version now offered, the former as the verb, and the latter as the substantive; and hence chiefly the difference of the translation. It will be difficult to find a more detailed or beautiful description of the operations of mining than is contained in the passage, from the beginning of the chapter to v. 12.

Ver. 3.

——the region of darkness——

*The stones of darkness and death-shade.*

}

So the queen of the Subterranean Spirits, in Mr. Sargent's elegant dramatic poem, the Mine:

Ye gnomes, ye puissant spirits, who delight  
To range th' unfathomable depths of night,—  
Who these stupendous realms, undaunted, sway,  
To whom this cold is heat, this darkness day,—  
Speed through the earthy layers your fluid course,  
Loose the soft sand, the marle obstructive force.

Ver. 4. *He breaketh up the veins from the matrice, &c.*] This continuation of the passage has been a stumbling-block to all the critics, nor do I believe it has hitherto been rightly understood by any one of them. Reiske, as usual in cases of this kind, daringly, and to the extent of many words, alters the text: while those who endeavour to translate it as it is, for the most part eke out a meaning by interstitial terms of their own, and at the same time differ widely from each other in the various senses thus educed. The only error that I can trace (and it is an error not yet pointed out by any one), is in *נחל* (*nahal*), "a channel," "bed," "stratum" or "vein," in the singular, instead of *נחלים* (*nahalim*), "veins," "strata," &c. in the plural. The cause of this error, however, is clear; for the final *ל* has been accidentally dropped, in consequence of the next word

מַעַם beginning with the same letter; so that, in point of sound, the passage reads nearly alike both ways. And that it is an error, and that נַחַל ought to be נַחֲלִים (the plural instead of the singular), is clear, because otherwise there is no nominative case to the participle or the two verbs that follow; while at the same time these are all in the plural number, and require a plural noun.

It is necessary to state in addition, that נַחַל, which, in its primary sense, means "a channel, bed, or hollow, in a secondary sense imports "a flood or torrent," by which such channel or hollow is often formed; and that it is, on this account, rendered *flood* in our common version.

The term גַּר, here rendered *matrice*, is also liable to a similar variety of interpretation. If derived from גַּר, as the authors of our common version have derived it, it may mean, as they have actually rendered it, an *inhabitant*; if from גֵּרָה, the ה of which, though radical, is mutable or omissible, it will mean a *rude mass of matter*; "the *rubbish* of stones (as Mr. Parkhurst has explained it in the passage before us) broken off from the rocks, by miners, in searching for gold and silver ore;" or rather, as rendered in the present version, the rude base or material, the matrix, *matrice*, or *gangue*, as it is technically called, in which metals or precious stones are deposited.

Ver. 4. — *thought nothing of*, [עָצָה.] In the Hebrew בִּשְׁכַּחִים : from שכח "to forget," "not know," or "know nothing of," "not to own or acknowledge," "to reject." It is almost synonymous with the French *méconnaître*. The idea is equally obvious and beautiful: the metals and precious stones, which, in their ores and unpolished state, are accounted nothing of, or rejected *by* the foot (for so it may be rendered), or while *under* the foot, are drawn forth, and blazoned as ornaments, by mankind. נָעַר, rendered in our common version "*gone away*," implies indeed *motion*, but not motion of this kind. נָע, whence it is derived, imports rather "to move to and fro," "to vibrate," "to brandish or flourish," "to be borne or carried proudly and pompously." Schultens renders it *vagantur*, "move backwards and forwards," or rather "dangle about;" which is also a genuine sense.

Thus Goethe, in his drama entitled *Torquato Tasso*, founded on the attachment of the latter to the illustrious Leonora of Este, Act ii. 1.

So sucht man in dem weiten sand des meers  
Vergebens eine perle, die verborgen.  
In stillen schalen eingeschlossen ruht.

So, mid the sands of ocean, seek mankind,  
And vainly oft, the pearl that, hid from glare,  
Sleeps in the bosom of its secret shell.

Ver. 5. — *windeth a fiery region.*] The common punctuation of the original is wrong; and on this account the passage has never hitherto been understood. The word מקום “place or region,” which begins ver. 6, belongs to ver. 5, and should close it. I have given the whole, not only literally, but in the order of the Hebrew words. נהפך, usually rendered in Niphal, or passively, “is turned up,” means rather, in Kal, or actively, “meanders,” “turns or winds about.” כמאש, commonly rendered “as it were fire,” is rather to be regarded as an adjective, “fiery, or fire-like,” and is obviously connected, as I have just observed, with the word מקום, “place or region,” with which ver. 6. opens, in the general, but erroneous punctuation. So in Mr. Sargent’s Mine, just quoted :

Wheresoe’er our footsteps turn  
Rubies blush and diamonds burn; :  
Every rock and silver cave  
Streams of milk and amber lave.—  
From controlling seasons free,  
We labour our high alchymy,  
Nor borrow from the garish day  
One beam to light us on our way:  
Our torch the phosphorus; our ear  
The jacinth, or the emerald spar.

Ver. 7. *The eagle* —] The Hebrew עיט, though translated generally *fowl* in our common version, is properly restricted to a “bird of prey,” and peculiarly to the genus *falco*, the eagle, or falcon kind; as the contiguous term איה is applied to the vulture or condor. This tribe appears to be selected on account of the well-known strength of its sight; whence it is said to be able to face the summer sun at noon-day. The general meaning is, “the keenest-sighted bird cannot descry it.”

Ver. 8. — *nor the ravenous lion sprung upon it.*] i.e. as upon its prey :

prey : see ch. x. 16. in which שחל "ravenous lion," the term employed here, is employed there also. ערה, here translated *sprung upon*, is still retained in Arabic عدا, and used in the very same sense. Schultens has well rendered the passage, "*Non superbius se intulit super eam (scil. viam) leo.*"

Ver. 9. — *sparry ore* —] In Hebrew חלמיש, which is a compound term, precisely answering to the translation here given; such ores being found, in large quantities, in the mines of our own and of other countries. Michaelis renders the same term, in Deut. viii. 15. porphyry or red granite: but this does not often form a matrice for metals.

Ver. 10. *He cutteth out channels* —] In our common version, "he cutteth out rivers;" in one or two others, "canals." The exact meaning is, the *hollows* that are delved by miners in a metallic bed or mountain, often serving as passages to the central chamber. By cleaving such openings as these, the metallurgist may truly be stated, which he could not be in the usual rendering of "cutting out rivers," "to discover every precious gem."

Ver. 11. *He restraineth the waters from oozing*.] According to Reiske, "E fonticulo compellit in unum alveum," "He driveth them from their spring into a common reservoir." According to the more general interpretation, "He bindeth the floods from overflowing." The sense has not been fairly understood. Every one acquainted with mining knows, that, at different depths from the surface, the shaft, or aperture, is so apt to be overflowed with water from surrounding springs, that it is impossible to work it till the water is drawn off; the machinery to accomplish which is sometimes one of the most serious expenses incidental to working a mine. It is to the restraint of these waters, so perpetually *oozing* or *weeping* through every pore, that the writer alludes in the present passage.

Ver. 11. — *hidden gloom become radiance*.] The expression is peculiarly bold, but admirably correct. The Hebrew תעלמה is exquisitely forcible, as combining the two ideas of *concealment* and *opacity*, and cannot well be rendered otherwise than as above. Such is the natural disposition of the mineral substances here referred to, to coruscate and glitter, that the moment the audacious industry of man has

has forced a way to them through their depth of concealment, the opacity in which they have been hitherto buried disappears, and all is brilliance and splendour. This curious fact, as well as the preceding one, of the existence of springs (often extremely troublesome from their force and abundance), are thus pertinently adverted to in Mr. Sargent's Mine:

Of latent rills the bubbling fount unlock,  
And gem with crystal, every glistening rock:  
Each devious cleft, each secret cell, explore,  
And from its fissure draw the ductile ore:  
Through ponderous shades diffuse the golden rays,  
And bid th' imperial lord of metals blaze.

Ver. 12. *But, O! where*—] In the original והזכמה מאין I cannot consent to omit the emphatic ה (O!), as has been done by every preceding translator.

Ver. 13. *Man knoweth not its source.*] The writers of the Septuagint seem to have read ערבה instead of ארבה, and in the meaning of אורחה, for they have rendered the passage οὐκ οἶδε βρότος ὁδὸν ἀνθρώπου, “No man hath known its way.” Reiske translates ערבה *stabulum vel atrium*. In effect, few of the interpreters have been satisfied with the common rendering, *price*, as forming no answer to the question in the preceding verse, which refers not to *value*, but to *place*. The Syriac gives us ܠܐܣܬܝܠܐ ܐܝܬܐ. ܠܐܣܬܝܠܐ ܥܡܐ. ܫܡܝܢܐ ܐܝܬܐ. “Nescio homo thesaurum ejus, &c.” “Man knoweth not its treasure or treasury;” perhaps its “treasury-house”—an excellent version, if, as a *Hebrew* term, ערבה could be found to justify this meaning. Every difficulty, I apprehend, will vanish, when the reader is informed that ערך, instead of being a *Hebrew*, is, in this place, an *Arabic* term; عرق pl. عروق “origo, stirps, genus, radix arboris,” “source, stem, family, the root of a tree:” whence it also implies, “ramifications,” “veins and arteries,” as in the following passage, عرق ابوت و اسفاق و مودت حركته كلوب *vena paternitatis*, seu paterni affectus et amoris commota: “moved by a *vein* of paternal affection, or of fatherly feeling and love.” The term is peculiarly apposite in its present situation, and in the sense thus offered; referring immediately to the matrices or sources of the precious metals, with their numerous *veins* running in various directions;



directions; and which, deep as they usually lie, in the very bottom of mountains, the penetration and industry of man are still capable of detecting and bringing forth for use. But “O! where shall wisdom be found—yea, where is the dwelling-place of understanding? Man knoweth not its source—the *matrice* in which it lies deposited; he is unacquainted with its *veins* and *ramifications*; it is not to be found in the *soil* or land of the living.”

Ver. 15. *Solid gold*—] In the Hebrew סֹגֵר “condensed,” “beaten,” “concentrated gold.”

Ver. 16. —*ingot of Ophir*.] In the Hebrew כֶּתֶם אֹפִיר, the *tried and stamped gold* of Ophir: whence Tyndal, “wedges of golde of Ophir.” “Ingot of Ophir” is the elegant rendering of Dr. Stock.

Ver. 17. *The burnished gold and crystal*—] Alluding, unquestionably, to some peculiarly valuable ornament of crystal set in gold: perhaps the diamond is intended; for we are by no means certain of the exact signification of זֶכֶּיךָ, farther than that it denotes some perfectly transparent and hyaline gem. זָהָב implies gold in its most resplendent and burnished state; the term in its primary sense importing “splendour,” “lustre,” “radiancy.”

Ver. 17. *Nor its rival be jewels of pure gold*.] I have given the verse in the order in which it occurs in the original, and without the circumlocution with which it is generally rendered.

Ver. 18. *Talk not of corals or pearls*.] Or, in the direct order of the words in the original, “corals or pearls, let them not be talked of.” It is by no means certain what the words here rendered *corals* and *pearls*, and those immediately afterwards rendered *rubies* and *topaz*, really signified. Reiske has given up the inquiry, as either hopeless or useless; and Schultens has generally introduced the Hebrew words themselves, and left the reader of the translation to determine as he may. Our common version is, in the main, concurrent with most of the Oriental renderings, and I see no reason to deviate from it.

Ver. 18. *For the attraction of wisdom is beyond rubies*.] In no sense can מִשְׁךָ be fairly rendered, as in our established lection, *price*.

Its

Its exact meaning is, “tractio,” “attractio;” “drawing,” attraction,” “enticement,” “allurement.” Schultens takes it in the first sense, “the attraction of gravitation” or “draught of the balance,” by which the writer supposes it to outweigh the substances with which it is compared; and Dr. Stock has adopted this idea. Mr. Hutchinson translates it, distinctly, “attraction,” but supposes it to refer to the attraction of the *magnet*, for so he renders פניית; “the attraction of wisdom is beyond magnets.” That magnets, and the magnetic power, were known in Arabia at this early period, I have little doubt. Lucretius makes mention of both, lib. vi. 906, as facts common to every one in his day, and points out the country in which they were first ascertained:

Quod super-est, agere incipiam quo fœdere fiat  
Naturæ, lapis hic' ut ferrum ducere possit,  
Quem MAGNETA vocant patrio de nomine Graiei,  
Magnetum quia sit patriis in finibus ortus.

And next explain we by what curious law  
The stone, term'd MAGNET by the Greeks, attracts  
Th' obsequious iron; magnet term'd, since first,  
Mid the Magaetes, men its power descried.

Magnesia, the country of the Magnetes, was a region of Lydia; and from this quarter the Greeks perhaps first received this information: but the magnet was probably known for ages before, in different parts of Asia; since, on the first discovery of China, the inhabitants (who do not appear to have had any connection with Europe before the time of Justinian) were found not only to be acquainted with the magnet, but with its use, in the construction of the compass. See the writer's Note on Lucretius, translation, b. vi. ver. 933.

Yet, intelligible and elegant as such a version must be regarded, I cannot conscientiously admit it. I can find no place in the poem in which there is any decided reference to the magnet, as a stone known to exist; and in all the places in which the Hebrew פניית occurs, it refers rather to some gem or precious stone, attractive by its elegance rather than by any occult power: which is by far the most obvious idea in the present instance; and, if I mistake not, an idea quite as beautiful as that offered by the magnet: and far more beautiful than the idea of superior weight, suggested by Schultens and Dr. Stock. Arias Montanus gives the sense generally, as now rendered,

“*attractio*

“*attractio sapientiæ* ;” and it is thus explained in the Chaldee paraphrase.

Ver. 25. *When he made*—] In the original ל-עשות, in which ל is synonymous with ב in the beginning of ver. 26, and means *quum* “*when*,” as an adverb of time, and not *to*, as a preposition, the sense in which it is understood in our common version.

Ver. 26. *When he fixed a course*—] The original will bear either this version, or that of our established rendering, “*when he made a decree*,” with equal readiness: but as the rest of the general description paints the Almighty, not as ordaining decrees or laws, but as actually present and operative, I have preferred the former, as somewhat more coincident.

Ver. 26. — *lightning of the thunder-storm*.] The Hebrew חֲדָד, here rendered *lightning*, is strikingly emphatic; it is derived from חָדַד, to notch or jag, and immediately refers to the jagged or zig-zag figure which peculiarly characterizes the lightning of hot countries, as it flashes across the heavens. The entire passage as rendered by Tyndal is as follows, “*When he sett the rayne in ordre, and gave the mightie floudes a lawe*.” The characteristic feature of the thunder-storm, here immediately adverted to, is given so fully in the following admirable description of Lucretius, that the reader will not be displeased with my copying it on the present occasion; lib. vi. 276.

Insinuatus ibei vortex vorsatur in alto,  
 Et calidis acuit fulmen fornacibus intus.  
 Nam duplici ratione adcenditur; ipse suâ cum  
 Mobilitate calescit, et e contagibus ignis.  
 Inde, ubi percaluit gravior ventosus, et ignis  
 Inpetus incessit; maturum tum quasi fulmen  
 Percindit subito nubem, ferturque, coruscis,  
 Omnia luminibus lustrans loca, percitus ardor.  
 Quem gravis in sequitur sonitus, displosa repente  
 Obprimere ut cœli videantur templa superne.  
 Inde tremor terras graviter pertentat, et altum  
 Murmura percurrunt cœlum; nam tota fere tum  
 Tempestas concussa tremit, fremitusque moventur;  
 Quo de concussu sequitur gravis imber; et uber,

Omnis

Omnis utei videatur in imbrem vortier æther,  
 Atque ita præcipitans ad diluvium revocare,  
 Tantus discidio nubis, ventique procellâ,  
 Mittitur ardenti sonitus quom provolat ictu.

Then springs the fiery vortex, and within  
 Forges profound, and points its deadly darts,  
 Deeply enkindled, by the boist'rous air  
 Rapid convolv'd, and touch of fiery seeds :  
 Then springs and raves, and ripens, till at length,  
 Grown full mature, the shackling cloud it cleaves,  
 And down abrupt, with vibratory flash,  
 Diffus'd o'er all things, flings the missile fate.  
 Roars next the deep-ton'd clangour, as though heaven  
 Through all its walls were shatter'd; earth below  
 Shakes with the mighty shock, from cloud to cloud  
 Redoubling still through all th' infuriate vault :  
 While, loosen'd by the conflict, prone descends  
 Th' accumulated torrent, broad and deep,  
 As though all ether into floods were turn'd,  
 And a new deluge menac'd man and beast.  
 Such the vast uproar, when the red-hot storm  
 Bursts forth abrupt, and hurls its fiery bolts.

Ver. 27.—*and thoroughly proved it.*] In the original נִגַּח הַקֶּרֶן, πένυγε ἡκρίβωσε αὐτήν, “*accuratissime probavit illam.*” So, in very beautiful language, the Alcoran, sur. lvii. 1 — 4, &c.

سَبِّحَ لِلَّهِ صَا فِي السَّمَوَاتِ “*Whatever is in heaven and earth singeth praise unto God; and he is mighty and wise. His is the kingdom of heaven and earth; he giveth life, and he putteth to death; yea, he is the Almighty. He is the first and the last; the manifest and the mysterious, and he knoweth all things. It is he who created the heaven and the earth in six days, and then ascended his throne. He knoweth that which entereth into the earth, and that which issueth out of it; and that which cometh down from heaven, and that which ascendeth to it: and he is with you where-soever ye may be.*”

It seems to be to this principle, or high original being, that the Druidical bards, and especially Taliesin, applied the term *Mâth*, who was among the first created, and was chiefly concerned in the formation of the world.

A'm swymyseï MATH

Cym bûm diaered.

Mâth had mysteriously marked me

Before I became immortal.

“This Math (observes Mr. Davies, *Celtic Researches*, p. 285) I take to have been the universal genius of Nature, which *discriminated* all things, according to their various kinds or species: the same, perhaps, as the *Math* of the Egyptians, and the *Μῆτις* of the Orphic bards, which was of *all kinds*, and the author of *all things* :”

Ἀρσῆν μὲν καὶ θέλυσ ἐφ'ὅς πολυώνυμε ΜΗΤΙ.

Orph. Hymn. xxxi.

Καὶ ΜΗΤΙΣ πρῶτος γενέτωρ. Orph. Frag. 6.

A'm swynwys, i Sywydd

Sywedydd, cyn byd,

Fan vei gennys vi vot, &c.

“I was marked by THE SAGE

OF SAGES in the primitive world,

At which time I had a being.”

So the son of Sirach, in a passage evidently copied from the place before us, ch. i: 3, 4, 12.

Who can find out the height of heaven?

And the breadth of the earth?

And the deep, and WISDOM?

WISDOM was created before all things,

And the UNDERSTANDING of prudence from everlasting.

The fear of the Lord is the beginning of WISDOM;

And she was formed for the faithful, in the womb of things.

So again, in the sublime monologue uttered by WISDOM, ch. xxiv. 3, 4, 5, 9. of the same book:

I came forth from the mouth of the Most High,

And covered the earth as a *fruitful* cloud.

I dwelt in the heights, and my throne was a cloudy pillar.

I alone compassed the circuit of heaven,

And walked in the abyss of the deep.

HE created me in the beginning,

Before the world ;—and never shall I fail.

In like manner in the *Sette Giornate* of Torquato Tasso, unquestionably alluding to the present passage, or those immediately derived from it: *Giorn. i.*

Seeo



Seco era allor, ch' all' ocean profundo  
 Termine pose, e diè sue leggi all' onde ;  
 E quand' ei collocò del' ampia terra  
 I fondamenti era pur seco all' opre,  
 Seco'l tutto fornio di giorno in giorno,  
 Quasi scherzando.

Whence Milton, doubtless, in his description of Urania : Par. Lost, vii. 8.

“ Before the hills appear'd, or fountain flow'd,  
 Thou with eternal wisdom didst converse,  
 Wisdom thy sister, and with her didst play  
 In presence of th' almighty Father, pleas'd  
 With thy celestial song.”

## CHAP. XXIX.

Ver. 3. *When he suffered his lamp to shine upon my head.*] Not “ when his lamp shined,” for הָלַל is here in the conjugation Hiphil, “ when he caused or suffered his lamp, &c.” The reference is very probably to the mode by which the palaces and mansions of the great were illuminated in ancient times, of which we have an excellent description in the following verses of Lucretius, well known to have been afterwards closely copied by Virgil. De Rer. Nat. ii. 24.

Si non aurea sunt juvenum simulacra per ædeis \*  
*Lampadas igniferus* manibus retinentia dextris,  
 Lumina nocturnis epulis ut subpeditentur :  
 Nec domus argento fulget, auroque renidet,  
 Nec citharæ reboant laqueata aurataque templa ;  
 Quam tamen inter se, prostratei in gramine molli,  
 Propter aquæ rivum, sub ramis arboris altæ,  
 Non magnis opibus jocunde corpora curant.  
 Præsertim, quam tempestas adridet, et anni  
 Tempora conspargunt viridanteis floribus herbas.

What though the dome be wanting, whose proud walls  
*A thousand lamps* irradiate, propt sublime  
 By frolic forms of youths in massy gold,  
 Flinging their splendours o'er the midnight feast :  
 Though gold and silver blaze not o'er the board,  
 Nor music echo round the gaudy roof :  
 Yet, listless laid the velvet grass along,  
 Near gliding streams, by shadowy trees o'erarch'd,  
 Such pomps we need not : such still less, when Spring  
 Leads forth her laughing train, and the warm year  
 Paints the green meads with roseat flowers profuse.

Ver. 3.

Ver. 3. *And by its light I illumined*—] In our common version “and by its light I walked through;”—but the verb **אֶלֶךְ** in Hebrew, “to walk or proceed,” is perhaps rather to be taken in its Arabic sense **أَلَّقَ**, in which it imports *fulgere, splendere*, “to make bright or illumine,” whence **أَلَّقَ** (*illoek*) is often used in the sense of **مَنَّاَلَقَ** (*muteellyk*) part. “fulgens, rutilum, et coruscans fulmen.” *Gol.* for, at the period adverted to, there was probably no darkness whatever, but all unclouded illumination.

Ver. 4.—*in the days of my*—] In the original **בְּיָמֵי חֹרְפִי**; in which **חֹרְפִי** (*horpi*) is also an Arabic expression **حَرْفِي** (*horphi*), and imports “summitas mea,” “cacumen,” **ἀκμῆ**,—whence the literal rendering is, “in the days of my summit;” “of my topmost prosperity.” **حَرْف** is used in our own sense of a top, or extreme point, generally; and is equally applied to the summit of a mountain, and the point of a sword. So Reiske, most correctly, “in diebus acuminis mei,” **ἀκμῆς ἐμῆς**. Regarded as a mere Hebrew term, the commentators have been at a loss how to extract any sense from it; for as a genuine Hebrew root, **חָרַף** imports “to strip, or make naked;” and it would hence rather apply to the *winter* than to any other season; and in this sense it is actually made use of in almost every passage in which *season* of any kind is implied; the literal sense being “the stripping season,” as opposed (and we meet with it thus opposed in a great variety of texts, as *Gen.* viii. 22. *Zech.* xiv. 8.) to **יָקַע**, which imports “the awakening or productive season,” *i. e.* “the summer” generally. So *Jer.* xxxvi. 22, **בֵּית הַחֹרֶף** implies a “winter-house or palace;” and is so rendered in our common version. But this interpretation can afford no meaning in the present case, though it is actually adopted by Piscator and several others: and hence the commentators have been driven to invention, in order to extort a sense that will apply. Schultens has, with much elaborate learning, attempted to show, that by “the stripping season” was frequently meant *autumn* by the poets both of Arabia and of Greece; and that hence the passage means, “in the days of my productive season,” “of my happiness and prosperity.” Michaelis, dissatisfied with this rendering, observes, that the Hebrews and several other Eastern nations began their year from the autumn: and that hence the *autumn* of life was, in this view, the same

same with them as the *spring* of it is with us ;” and by this means he endeavours to justify St. Jerom’s version, “in diebus adolescentiæ,” “in the days of my youth,” which is the version followed in our common reading. Mr. Heath has turned it freely, and much better, “in the days of my prosperity ;” and Dr. Stock, “in the days of my pleasant season.” The real meaning is however, I trust, sufficiently obvious : regarded as an Arabic term, the whole is equally clear and forcible.

Ver. 4. *When God fortified*—] In the original בָּסֹר אֱלֹהִים, in which סֹר is an Arabic verb instead of a Hebrew substantive, and means سَد “firmare, munire, vallare,” “to make firm or secure,” “to fortify,” or “defend by bulwarks :” whence, as an Arabic substantive, سَد signifies, very generally, *propugnaculum*, “a fortress or bulwark ;” and sometimes “a guard of soldiers :” so سَد بَاب means “muro obstruere,” “to repair the breach in a wall ;” and thus سَد آهْنِيْب كَبِي اسْتَوَار اَوْ لَوْر is “portæ ferreæ instar firmum erit ;” “he will prove impregnable as a gate of iron.” The term is strictly military ; and affords a sense vastly clearer than the common rendering, “when the secret of God was upon my tabernacle.” In the version of Dr. Stock the same idea is approached, but the signification is not very definite,

“When God locked up my tabernacle over me.”

Reiske gives us “quum Deus adhuc sarciret meâ vice meum tentorium,” “when God sewed up my tent for me.” The Arabic سَد will bear this sense, *opplere hiatum*, but only remotely, and as branching out from the sense of “to repair a breach.”

Ver. 5. *When my strength was yet*—] In the original בְּעוֹר שְׁרִי, which may be rendered two ways. If שְׁרִי be pure genuine Hebrew, and only one word, the sense, which is that of our common version, will be “when the Almighty.” If an Arabic term, and two words, שְׁרִי (شَدِي), it will be, as now rendered, “when my strength — ;” שَد (شد), as a verb, importing “*stabilire, firmare*,” “to make strong” or “establish ;” and as a substantive, “*funis ; chorda ; validitas ; vigor ; robur*.” I have preferred the latter sense ; first, because, in the common rendering, the passage offers a mere repetition

repetition of the idea contained in the latter clause of the preceding verse ; and secondly, because *עירי* appears to be in apposition with *בעירי* (my children), in which the *י* is unquestionably a pronoun.

Ver. 6. *When my path flowed*—] In the original *ברחץ הליכי*, in which *רחץ* is governed of *הליך*, obviously of the masculine gender. So Tyndal rightly : “when my waies runne over wythe butter.” The riches of the Arab tribes consisted chiefly in their cattle, their olives, and their bees ; and hence we have perpetual references to their stores of butter, of oil, and of honey. See ch. xx. 17.

Ver. 7. *As I went forth, the city rejoiced at me.*] The passage in the original has not been understood ; and hence an infinite variety of renderings, not one of which, however, has hitherto given the real sense of the writer. The Hebrew text is as follows,

*בצאתי שער עלי קרת*

and our established version gives us

“When I went out to the gate through the city:”

for this Schultens reads “—above the city,” (*super urbi*,) situated upon an eminence. Dr. Stock renders it,

“When I went out to the gate, because of the meeting.”

The Syriac and Arabic,

When I went forth, I called at the gate.

The cause of this variation and the obscurity proceeds from not attending to the fact, that *שער* (in all the above, rendered *gate*) is the Arabic *شار* or *شهر* a city ; that *עלי* is two words instead of one, *על-י* *ad* or *super me* ; and that *קרת*, instead of being a Hebrew noun (*city*), is an Arabic verb *قرّة*, “*hilari alacrique oculo recreare ; refrigerare ; quiescere ; commorari* :” “to rejoice at, refresh, recreate itself, tarry or dwell upon me.”

Ver. 7. — *abroad.*] In the original *רחוב*, literally and idiomatically as here rendered. It may also be translated “in a broad place,” “a square,” or “market-place,” but not “a street,” as given in our common version. The Greek synonym is *ἀγορῆφι*. In Schultens, “atque in foro constituerem sedile meum.”

Ver. 8.—*ranged themselves about me.*] In the greater number of versions,

versions, "arose *and* stood up:" in the common text of the original עמדו קמו which Schultens, in order to avoid the tautology of the general translation, renders "stant *loqui* cessabant," "arose and stood *still*." There can be little doubt, however, that עמדו is a corruption of עמדי, and, of course, instead of being a verb plural, is a preposition with a pronoun personal: "ad me," "circum me." Thus Reiske, "stant circum me:" so Tyndal, "stode up unto me:" and thus Dr. Stock;

"And grey-beards rose up before me."

The interstitial copulative "*and* stood" becomes, in this view of the text, as unnecessary in a translation, as in the original. קם, here rendered "ranged themselves," *i.e.* "established themselves," "set themselves in order," may also, unquestionably, be rendered "arose or stood up;" but the version now offered gives a better contrast to the verb in the preceding part of the couplet, נחבאו "shrunk back" or "hid themselves."

Ver. 10. *The renowned*—] Doubtless "the renowned speakers," "the public and popular orators;" and not "the nobles," as rendered usually. Dr. Stock, for קול "voice," "speech," or "harangue," reads כול "totality;" and then translates the passage:

"The whole *body* of the nobles hid themselves;"

but the change of text is wholly unnecessary, and gives a less forcible and appropriate idea. The sense now offered is confirmed by the latter member of the couplet. Junius and Tremellius, indeed, have distinctly rendered the term נדיים, "orators or men of eloquence," "*eloquentes antecessores*."

Ver. 11. —*it hung upon me*.] No commentator appears hitherto to have entered into the real beauty of this expression. תעיר, from ער, in its primary sense, implies *continuity*, "to persevere," "continue," "to fix or fasten," "to hang or dwell upon." In a secondary sense, it imports "to testify or bear witness;" and for some reason with which I am not acquainted, almost all the commentators have mistaken this second and subordinate sense for the first: thus our common version, "When the eye saw *me*, it gave witness to *me*." The idea hence derived, however, is not very definite; and on this account Dr. Stock has varied it as follows:

"When the eye saw, it dressed me out,"

x

This



This is also a meaning the passage will bear ; but the idea is more indistinct, if I mistake not, than that of the common version. The sense now rendered is equally elegant and perspicuous ; and the image it conveys is common to every language. Thus Dryden :

—her accents *hung*,

And faltering died unfinish'd on her tongue.

So Lucretius; i. 35.

—suspiciens tereti cervice repôstâ,

Pascit amore avidos, inhians in te, Deâ, visus :

Eque tuo PENDET resupini spiritus ore.

—with uplifted gaze,

On thee he feeds his longing, lingering eyes,

And all his soul HANGS quivering from thy lips.

Or, to come still nearer to the point, thus St. Luke, ch. xix. 48. ὁ λαὸς γὰρ ἅπας ἑΞΕΚΡΕΜΑΤΟ αὐτοῦ ἀκούων, “ For all the people HUNG upon him, while listening to him.” Our common translation gives us, for “ *hung upon*,” “ *were very attentive to* ;” but, in the margin of several of the editions, the proper meaning is adverted to. The Greek theme is κρεμᾶω, *pendo, suspendo*.

Ver. 14. — *as a robe and turban.*] “ Covered me all over from head to foot, and exhibited an equal degree of gracefulness and dignity.” The general figure is common to the sacred writers ; and in most instances, perhaps, is borrowed from the present source. Thus Jeremiah, xliii. 12. \*

And I will kindle a fire

In the houses of the gods of Egypt ;

And he shall burn them, and carry them away captives.

And he shall array himself with the land of Egypt,

As a shepherd putteth on his garment.

So the Psalmist,

Who deckest thyself with light, as with a garment.

For *turban* (تurban) our common version gives *diadem*: but from the real meaning of the term, which is that of “ a circumvolution, a roll or wrapping round,” there can be no doubt, as Mr. Parkhurst has already observed, that the Oriental turban is here intended ; and of course, that this constituted a part of the dress of the Arabians as early as the era of Job. See also the Note on chap. xvi. 15.

The following Turkish verses, which I take from Sir W. Jones, are so much in point, and at the same time so intrinsically beautiful, that

I cannot

I cannot forbear inserting them. They were written upon the emperor Solymán, and may vie with the best eulogies of the Persian Muse :

كَمْ سَهْ اِيَا صَنْدَه اَتَمَزْ ياي دَن غَيْرِي فغان  
كَمْ سَهْ دُورَانْدَه كَمِ چَكَمِزْ اَنكَ اَلَا كَمَان  
يُوقُ زِصَانْدَه يَتِيم اَنكَ صَكْرِ دَرْ عَدَن  
يُوقَدِرْ اِيَا صَنْدَه خُونِين دَل مَكْرِ شَكْتِ خَتَن

During his reign, no sigh was heard, but that of the twanging bow :

During his reign, nothing was found crooked, but the bow itself :

While he was king, there was no other orphan than the *pearl* of Aden ;

While he was emperor, there was no bleeding heart but the *musk* of Khoten.

Ver. 16. —*of the unknown.*] “Of the stranger unacquainted with our laws; or of the lowly and obscure, who have no ready means of obtaining redress.” In the original *לֹא יָדַעְתִּי*: which is usually regarded as a verb and a negative, and rendered “I know not,” or “I was ignorant of,” an idea which offers no very obvious meaning when applied to a judge. Schmidt and Schultens have preceded me in clearing the difficulty, by pointing out that *לֹא יָדַעְתִּי* is here a noun instead of a verb, and governed of *רֶב* in *regimine*: “of the unknown or obscure;” “*litem ignotissimi*,” which is the rendering of Schultens, and gives us a striking feature in the character of an upright and impartial judge.

Ver. 17. —*tusks*—] In the original *מִתְלַעֵת*, a term derived from an Arabic root, *تَلَعَ* *promineo*; and hence meaning “projecting teeth or tusks.” Our common version is *jaws*, from Arias Montanus, who translates “*conterebam malas*;” the more general rendering, however, is *molares* or *molars*, “grinders:” tusks, however, is the proper term: whence Schultens, who correctly follows the Arabic radical, “*Confringebam caninos eminentes injusti*,” “I brake the *projecting dog-teeth* of the wicked.” It is to wild-boars, and other rapacious beasts armed in a similar manner, that the poet here boldly but beautifully compares the oppressors of the poor, who were permitted to flourish in his day.

The following passage, among the Extracts from Ancient Gaelic Poems, in the possession of the Committee of the Highland Society, breathes a similar spirit, and is well worthy of a comparison. It has

been copied by Mr. Macpherson; but the subjoined version is rendered literally by Dr. Donald Smith:

Oscair! claidhsa an treun armach,  
Thabhair ktearman do'n la'g-làmhach fheumach, &c.

Oscar! do thou bend the strong in arms;  
Protect the weak of hand, and the needy.

Be as a spring-tide-stream in winter,  
To resist the foes of the people of Fingal:  
But like the soft and gentle breeze of summer,  
To those who seek thine aid.

So lived the conquering Trenmor;  
Such, after him, was Trathal of victorious pursuits. †

Ver. 18. *I shall "die in my nest."*] A proverbial expression unquestionably, as are those that follow and are connected with it; implying, "I shall die peaceably and quietly at home, surrounded by my family and domestics." Our own proverbial expression "to feather one's nest" is derived from the same source, and, so far as it extends, is significative of the same idea. But the figure is peculiarly frequent amongst the Hebrew poets. Thus Jeremiah, xlix. 16, which is closely copied by Obadiah, v. 3, 4.

Thy terribleness, the pride of thine heart, hath deceived thee,  
O thou that dwellest in the clefts of the rocks,  
That possessest the height of the hill.  
Though thou make thy nest as lofty as the eagle,  
I will bring thee down from thence, saith the LORD.

See also the author's translation of the Song of Songs, Idyl III. Note 7.

Homer has a simile drawn from the same source, in his description of the wounded Diana, Il. Φ. 493.

Δακρυνόεσσα δ' ἔπειτα θεὰ φύγεν, ὥστε πέλεια,  
Ἥ ῥάθ' ὑπ' ἱρηνος κόλπην εἰσέπτато πέτρην,  
Χηραμόν' οὐδ' ἄρα τῇ γε αἰώμεναι αἰσιμον ἦεν.

As when the falcon wings her way above,  
To the cleft cavern speeds th' affrighted dove,  
Straight to her shelter thus the Goddess flew.

In like manner Spencer, Sonnet lxxvi.

"Fayre bosome! fraught with vertues richest trespure,  
The NEAST OF LOVE, the lodging of delight,  
The bowre of bliss, the paradise of pleasure," &c.

Ver. 18.

Ver. 18. —*shall multiply my days as the sand.*] This, as I have just observed, is also a proverbial expression of nearly similar import. Thus Gen. xxii. 17.

Blessing I will bless thee,  
And multiplying I will multiply thy seed,  
As the stars of the heavens,  
And as the sand upon the sea-shore.

In like manner Gen. xli. 49. “ And Joseph gathered corn as the sand of the sea, very much, until he left numbering; for it was numberless.

So the words of Apollo :

Οἷδ' ἐγὼ ψαμμον τ' ἀριθμὸν, καὶ μέτρα θαλάσσης.

The countless sand I know, and measure of the sea.

But still more directly to the present point, Ovid, Met. xiv. 135.

—Elige, ait, virgo Cumæa, quid optes :  
Optatis potiere tuis. Ego pulveris hausti,  
Ostendens cumulum, “ quot haberet corpora pulvis,  
“ Tot mihi natales contingere vana,” rogavi.  
Ask what thou wilt, Cumæan Fair! said he,  
Thou shalt enjoy thy wish, whate'er it be.  
I snatch'd a heap of sand, and said, untold,  
“ Give me a year for every grain I hold.”

Ver. 19. *My root shall spread abroad to the waters.*] This image is just as proverbial as either of the preceding. The opening of the first Psalm affords us an elegant and copious example. It is still common to every part of the East. Thus, in a highly-finished passage from an unknown writer: *کي اشجار جويبار سعدلت انک باران جود واحسانيلي طراوت بولمشدي وازها کلزار نظام صملکت اقطار امطار رافت وعاطفتي ايله سيران اولمسي*

“ Like trees that overshadow the banks of his justice, they flourish richly, watered by the floods of bounty and liberality; like flowers in the rose-garden of his empire, they are impearled with the rain-drops of his benevolence and condescension.”

To the same effect is the very ancient and exquisite Chinese ode, copied and literally translated into Latin by Sir W. Jones, in his Works, vol. II. p. 351. the original of which is to be found in the book of Confucius, entitled Tà Hio. The Latin version is as follows :

Vide

Vide illius aquæ rivum  
 Virides arundines jucundè luxuriant !  
*Sic* est decorus virtutibus PRINCEPS noster ;  
 Ceu qui secat, ceu qui limat ebur,  
 Ceu qui radit, ceu qui polit gemmas,  
 Elatus ! sagax ! celebris !  
 O quam verendus est decorus virtutibus Princeps !  
 In finem non *ejus* possumus oblivisci !

Of which the English reader may accept of the following vernacular translation, rendered with equal exactness :

Seest thou yon stream, around whose banks  
 The green reeds crowd in joyous ranks ?  
 In nutrient virtue and in grace,  
 Such is the PRINCE that rules our race.—  
 As the nice artist cuts the gem,  
 Or turns the ivory's polish'd stem,  
 Skilful ! and sage ! to aims refin'd  
 He moulds the heart, and forms the mind :  
 How throng the virtues round his state !  
 His name what deathless honours wait !

Ver. 20. *And my bow continue fresh—*] The ancient Arabs, as well as many other Eastern people, were accustomed to travel with their bow and quiver, as a defence against assaults : whence an allusion to this mode of protection became proverbial among them, as significative of strength or power. Schultens has quoted several passages in proof of this, from Hariri. The following is far more ancient, and is from the Sacontala or Fatal Ring, as translated by Sir W. Jones. It is thus the faithful Mádhavya bemoans the state of Prince Dushmanta, in Act II. “ Oh ! there he is—how changed !—he carries a bow, indeed, but wears for his diadem a garland of wood-flowers.” And again, Act V. in which the idea is employed metaphorically and proverbially : “ The hermitage has been rendered secure from evil by the mere sound of his bow-string.”

In like manner Filicaja, in his exquisite ode “ to the Divine Majesty :”

Volgomi a te, che sei del mio pensiero  
 Segno, saetta, e arciero.

To thee I turn ! who art of all my song  
 The scope, the shaft, the bowyer, and the bow.



In what may be called, comparatively, Modern Arabia, the same instrument was as generally in the hand, and as frequently made use of in a metaphorical and proverbial sense, as in ancient Arabia and Judæa. Thus, according to Asmai, the venerable Hareth, (whose most excellent verses close the Moallakat, and with deserved warmth chastises the haughty Amru, who had just recited his poem,) although a hundred years old, poured forth his couplets with so much vehemence, that, without perceiving it, he cut his hand with the *string of the bow, on which he was leaning*, while he spoke

Ver. 22. *After my words, they replied not.*] Or, as Reiske has given it, “They repeated not my words after me:” for the passage will bear either sense; “Postquam elocutus fuisset, non iterabant verba mea, ut faciunt aut dedignantur aliquid, aut irridentes.” In which case אָחַר־יָמַי is to be regarded as two words, אָחַר יָמַי. I have given the former rendering, not only because it is the more common, but because it affords a more agreeable meaning, and more coincident with what follows.

Ver. 22. —*dropped down upon them.*] Like honey or dew:—for both metaphors are equally common. Thus Deut. xxxiii. 28.

Then shall Israel dwell only in safety;  
The fountain of Jacob, in a land of corn and wine;  
And his heavens shall drop down dew.

In like manner Drayton, in his Cynthia:

The dew which on the tender grass  
The evening had distill'd,  
To pure rose-water turned was  
The shades with sweets that fill'd.

See for the rest, Parkhurst, חֶטֶן III. and the writer's Sacred Idyls.

So Homer, in describing the eloquence of Nestor, Iliad I. 249.

Τοῦ καὶ ἀπὸ γλώσσης μέλιτος γλυκίων ΠΕΕΝ ἀνδρή.

Words sweet as honey from his lips distill'd.

In like manner the repentant Mádhava to the angelic Rádhá, in the songs of Jayadéva: “O grant me a draught of honey from the lotos of thy mouth!”

The same figure is given with much spirit in the following (from a German bard of some celebrity, M. Stäudlin) Ode to Sappho:

Eine

Eine seele rann mit honig süsse,  
 Zärtliche ! aus jedem deiner küsse !  
 Der uermung wonne schien dein wesen,  
 Gluhend aufzulösen.

Through all his soul pure honey flow'd,  
 Voluptuous fair ! with every kiss ;  
 Nor less thyself with rapture glow'd,  
 Dissolv'd beneath th' ecstatic bliss.

Ver. 23. —*the harvest-rain.*] In the original למלקוש, from לקוש, "to crop, gather, or harvest." The rains peculiarly seasonable, and hence peculiarly desired by the inhabitants of Syria and Idumæa, were the spring or growing, and the harvest or swelling and perfecting rain. These rains are hence often denominated, in the Sacred Scriptures, the *early* and the *latter* rain : and the term "latter-rain" is generally employed, by most translators, in the present passage, in preference to the direct synonym "harvest-rain." But there is no reason why the precise idea should not be continued.

Ver. 24. —*and they were gay.*] Literally, "and they were not stiff, rigid, motionless, immoveable;" that is, "they were altogether the contrary to this character;" "they were active, lively, gay, playful:" for the negative is often employed with peculiar force in the poetry of all languages. In a similar sense the same term, יאמינו, is used, Job xxxix. 24. which see, as also the subjoined Note. יאמן means also, however, "to be sure, secure, or confident of a thing;" and hence "to believe;" which last is the sense understood by most of the translators in both these passages, but in both equally erroneously. Thus our common version, "*If* I laughed on them, they believed *it* not." But what is to be understood by such a rendering? Every critic has seen and admitted the difficulty, though none of them have yet adopted the sense now offered in its stead, which, if I mistake not, is the only correct sense. Tyndal gives us, "When I laughed, they knew wel it was not earnest." Schultens and Reiske, "Non securi fient," or "Non eo fiebant securi;" "I laughed at them, and they were not confident," *i. e.* not bold or audacious. Dr. Stock,

"*If* I smiled upon them, they were not serious."

The version of Diodati is as follows, "*Se io rideva loro, essi no'l credevano;*" similar to that of our established lection: and he thus

thus explains it : “ Tanta era la mia antorità, che appena potevano credere ch’ io usassi tanta dimestichezza con loro ;” “ Such was my authority, that they scarcely believed I would assent to so much familiarity with them.”

Ver. 24. *And rejected not the light of my countenance.*] In common language, “ availed themselves of my benevolent look.” Our standard version is in unison with this rendering, but gives the idea less clearly : “ The light of my countenance they cast not down.” Schultens and Reiske understand by it, “ They did not suffer my dignity or authority to decline ;” “ Neque serenitatem (auctoritatem) vultus mei cadere facient.” But this is a remote sense : it is nevertheless that commonly employed and explained. Thus Diodati, “ E non facevano scadere lachiarrezza della mia faccia ;” which he thus interprets, “ Non ardivano però morteggiarmi, o spregiarmi in alcuna maniera, onde io richevessi alluna vergogna, ovvero la mia dignità fosse avvilita ;” “ They did not dare to humiliate or slight me in any manner, by which I might be disgraced, or my dignity degraded.”

Ver. 25. *I scrutinized their ways, and rebuked the lofty.*] The equivocation of the original, (an equivocation arising from the generalization and simplicity of its language), admits of various renderings. The text is as follows :

אֶחָדָם דָּרָכָם וְאֶשְׁבֵּן רֹאשׁ

Our common version is derived from the Septuagint, Ἐξελέαμην ὁδὸν αὐτῶν, καὶ ἐκάθισα ἄρχων, which is also copied by Pagninus : “ Eligebam viam eorum et sedebam caput.” St. Jerom gives us, “ Si voluisset ire ad eos sedebam primus ;” “ If I chose to go among them, I sat chief ;” which is thus copied in the Spanish by Luis de Leon, “ Si caminaba à ellos, me sentaba en cabeza :” though he adds, “ O como el original à la letra, ‘ Elegia su camino dellos, y me sentaba en cabeza.’ ” In the Syriac and Arabic we have it, “ Et investigabo vias eorum, et revertar ;” “ And I will investigate their ways, and will go back ;” or “ investigated,” and “ went back.”

The rendering of Diodati, like that of De Leon, is copied from the Vulgate, “ Se m’aggradava d’andar con loro, io sedeva in capo.”

None of these appear to me to be perfectly adapted to the original : though the Syriac and Arabic make the nearest approach. But what

what are we *to go back to*? In the interpretation of Reiske, “to their beginnings, motives, or first conceptions:” for such he understands to be the meaning of ראש, which, in fact, is altogether omitted in the Syriac and Arabic. “Scrutabar (says he) ipsorum viam, mores, usque

AD FUNDUM EUNDO, recessus et plicas omnes excutiendo: انكر  
صنعاكهام.”

I am not quite satisfied with this interpretation. בחר, which in its first sense means “to behold or mark critically,” may mean also “to choose or select.” I have in this instance adopted its primary sense with the Syriac and Arabic, and with Reiske: but here I leave all the commentators. אשב, in the present translation rendered “I repressed,” is derivable either from שב or from ישב. If from שב, it may imply the idea expressed in the Syriac and Arabic, in Reiske, or in the present version; for it will then signify “to turn or turn over, to turn back, aside, or away;” and hence “to repulse, repress, rebuke, or reject;” which last is the direct meaning of the term in Arabic; and there can be little doubt that it is here used in an Arabic sense, or rather as an Arabic word; for شب is, literally, “conviciare,” “secare,” “resecare,” “maledicere;” “to rebuke, reproach, cut up, cut to the quick, or revile.” If the term be derived from ישב, it will import “to sit or take possession of a seat,” as in our common version. Of these senses every one, I think, must prefer the former, as offering a more distinct idea; while, as it has appeared to me that ראש, in direct connection with it, is intentionally opposed to נחם at the close of the verse, I have rather chosen to render it generally, “the lofty,” “uppermost,” “forward,” or “proud,” than individually “chief,” as in the greater number of the versions. ראש is also an Arabic word رأس (ras), and is used almost all over the East, and especially on both sides of the Arabian Gulph, where راس (ras) is well known to import “a man of eminence, a leader, ruler or governor.”

#### CHAP. XXX.

Ver. 1. —*mock at me.*] The Hebrew שחקו implies equally, “sneer, mock, or laugh at.” *Sneer* is the least significant of these, but nevertheless best agrees with the term בלה, “crabbed looks,” in the ensuing verse.

Ver. 1.

Ver. 1. —*dogs of my flock.*] So in the poem of Amru, the sixth of the Moallakat :

“ We were so disguised in our armour, that the dogs of the tribe snarled at us : yet we stripped the branches from every thorny tree (*every armed warrior*) that opposed us.”

In like manner Abner, 2 Sam. iii. 8. “ Am I a *dog's-head*, that thou chargest me to day with a fault concerning this woman ?”

Ver. 2. *Yet what to me is the value of their taunts* ] The Hebrew כֹּחַ (*coh*) is perfectly synonymous with the Latin *valor*, which we render equally “valour or value :” the latter, in the present case, is the most obvious meaning, though the former is that generally preferred by the translators, from their not having understood the author's real meaning. יָד is usually rendered *hands*, and will certainly bear such a rendering, if it would give us any sense. It only denotes *hands*, however, in a secondary and subordinate signification : for the radical יָד means “to cast, thrust or throw forth,” “to sally forth,” “to project ;” and hence, as a substantive, “a cast, throw, or sally,” “a gibe, scoff, or taunt,” which is doubtless the meaning of the term in the present place : “Of what weight or value to me are their *throws, sallies, or taunts, &c.*”

Ver. 2. *With whom crabbed looks are perpetual,*  
*From hunger and flinty famine?* }

Reiske is the only commentator who has entered into the real meaning of this couplet, which, instead of being Hebrew, is pure genuine Arabic, and can only give a clear meaning as Arabic : for though most of the terms are Hebrew or Arabic convertibly, several of them are Arabic alone ; and hence the supposed obscurity of the passage, and the prodigious varieties of its rendering.

In the Hebrew text it occurs thus :

עֲלִימוֹ אֶבֶר כֹּלֵחַ  
בְּחֶסֶר וּבְכַפֵּן גִּלְמוֹד

in all the renderings of which, except that of Reiske, the first mistake is that of separating the two lines of the distich from each other, and transferring the latter to the third verse. In this form it is rendered in our common lection, which is that of Piscator, and most of the translators :

In whom old age was perished.

2. For want and famine they were solitary.

In



In the same form, Schultens and Grey make it,

“Super ipsis periit decrepitus oris rictus.”

3. In vastitate, et inedia, durus silex.”

Upon them the decrepit wrinkling of the mouth had perished :

In desolation and want, a rigid flint.

The former part of which, Scott, understanding the passage in the same sense, explains by adding “who were grown old in profligacy,” *i. e.* “in whom old age is profligate.”

Diodati renders the whole passage thus, “E certo, che m'havrebbe giovata la forza delle loro mani? Essi non potevano diventar vecchi—3. Per cagione della necessita e della fame;” “And truly what would the strength of their hands have availed me? They are not able to grow old—3. By reason of necessity and hunger.”

The Syriac and Arabic give us, “Consumpta est omnis celsitudo,” “All loftiness is perished.” The Septuagint, not widely different, *Ἐπ' αὐτοὺς ἀπώλετο συντέλεια*, “In them all perfection has perished.” St. Jerom, “Vitâ ipsâ putabantur indigni,” “They are held unworthy of life itself.” De Dieu, “Super ipsis periit clamor,” *i. e.* “Frustra eos inclamâsem;” “Upon them exclamation has perished,” *i. e.* “In vain should I exclaim to them.” Lastly, Dr. Stock gives us,

“Over them old age had spread the wing.

3. Men who through want and through famine, &c.”

But it is useless to point out these variations any farther. It is only necessary to put the very same passage, almost without the alteration of a letter, into Arabic; when the obscurity, which such a prodigious variety of renderings shows clearly to exist, will at once vanish, and the whole become equally perspicuous and forcible :

عليهم ابد كاله  
بالحصر و جوع جلمود

The passage thus exhibited runs literally as above,

With whom crabbed looks are perpetual,

From hunger and flinty famine.

The chief difficulty among prior interpreters is, in not knowing the real import of *גזר* or *ابد*, which in Hebrew means “to perish or to be lost,” “to pervert or become corrupt:” but which in Arabic (*ابد* pro *اَبَد*) implies, as a verb, *æternare*, “to become permanent, perpetual, or eternal;” “to eternize:” as a substantive,

*æternitas*,

*eternitas, sæculum*; and as an adjective, *sempiternus*, “everlasting, perpetual.” Whence **אֵד אֶלְא בָּאד** (*ebedel àbad*) is the common phrase, even in the present day, for “*in sæcula sæculorum; in æternum*,” “from everlasting to everlasting.”

**כָּלָה** is altogether an Arabic word, and is no where to be found in the Hebrew scriptures, except in the book before us. In Arabic **כָּלָה** or **كَلَّاه** (*kulah*) is peculiarly forcible, and embraces the three ideas of wanness, crabbedness, and wrinkles; *luror*, *πελιδνότης*: and hence, as a substantive, it is often employed to express old age, and occasionally a barren year; while, as a verb, it imports “to be of a crabbed, wan, and wrinkled countenance;” “*austero et tetrico vultu esse*,” and in building, “to whiten or *pale-face* a wall.” In the passage before us, it means, obviously, “sour, wrinkled, and crabbed looks,” or “a crabbed and cynic face:” and directly refers to the act of mocking or *sneering*, mentioned in the preceding verse. The sarcasm is peculiarly strong and pungent; and especially if we conceive, as is highly probable, that many of the wretches alluded to were present at the time of its being uttered.

**גִּלְמוֹד**, or, in Arabic characters, **جِلْمُود** (*gelmed or gelmud*), is also a mere Arabic word, in which language it implies “a large stone or flint, a barren rock;” and figuratively, a miser, *vir durus*, “a hard or flinty man.” See Notes on ch. iii. 7, and xv. 34, in which the same term is made use of. The word is scarcely to be found, in the Hebrew Scriptures, out of the book of Job. In our common version it is rendered *solitary*, for which there is no authority. Scott and Dr. Stock regard it merely as a superlative adverb: hence the former translates the phrase **בְּכַף גִּלְמוֹד** “in extreme famine,” while the latter drops it altogether, and merely writes “*through famine*.”

Ver. 3. —*yesterday*—] **אָמֵשׁ**. So the Septuagint uniformly, *ἐχθές*; and so our common version, 2 Kings ix. 26. In the present passage, however, the same version gives “*in former time*,” far less forcibly as well as less correctly. Schmidt paraphrases the passage **אָמֵשׁ שׁוֹאָה** but not correctly, “*quibus nox præterita fuit inquieta &c.*”

Ver. 3. —*gnawers of the desert*.] Our standard lection renders the substantive **עֲרִיקִים** “fleeing into,” *i. e.* “who were fleers into;” but the real meaning is as here given, and as, indeed, it is in like manner given

given by all the modern translators. The word  $\text{רָעָע}$  is also Arabic, and is only to be met with in the present chapter, in which it occurs in v. 17, as well as in the passage before us. In Arabic, ( $\text{رَعِي}$ ) as Schultens has justly observed, it means expressly "to gnaw," "to-dere;" and the comparison is to famished ferocious beasts, voraciously gnawing whatever refuse they may chance to find in the desert.

Ver. 5. — *nettles* —] It is uncertain what is meant by the original term  $\text{רָעָע}$ : in Hebrew, in Chaldee, and in Syriac, the word implies a brackish or salt-tasted plant; for  $\text{רָעָע}$  in Hebrew,  $\text{רָעָע}$  in Chaldee, and  $\text{ܪܥܝܐ}$  in Syriac, are equally salt. Buxtorf, however, expressly tells us that  $\text{רָעָע}$  in Chaldee is *netica*, "a nettle;" and it is upon his authority, chiefly, that I have so rendered it. The real plant, however, is perhaps a species of *salsola* or *salt-wort*; and the term  $\alpha\lambda\upsilon\alpha$ , employed in the Greek versions, gives additional countenance to this conjecture. The *salsola*, saltwort, or kali, is, in modern botany, an extensive genus of plants, comprising not less than two or three and twenty different species, of which some are herbaceous, and others shrubby: several of them common to Asia, and not a few indigenous to a dry sandy soil. They have all a saline and bitter taste.

The general meaning may be compared with the following couplet of a free translator of Tibullus, lib. i. el. 5. in the Censor, vol. III. No. 88.

" May she the bitter pangs of hunger feel,  
Rob dog-kennels, and graves, to make a meal!"

Ver. 5. — *furze-roots* —] It is probable that the poet uses the terms "nettles or salt-worts, and furze-roots," as a metonymy, to import the meanest and most impoverished weeds of the waste.  $\text{רָעָע}$  (*retam*) is an Arabic term,  $\text{رَم}$ , and  $\text{رَمَام}$ , (*retam* and *retamish*), signifying generally those kinds of plants which in modern botany are known by the names of *spartium*, *genista*, *alex*; "broom, greenwood, furze, gorse, whin." In consequence of the settlement of one of the most powerful of the Arab dynasties in Spain, under the name of the Western Caliphate, this term, in conjunction with a great many others, has become incorporated into the Spanish tongue; and hence *retama* is still the general Spanish term for all this family of plants;

plants; as *retamal* is for a heath or sward that is overgrown with them. Some of these are low, and others much loftier shrubs: a few capable of affording a tolerable shade from the rays of the sun, by sitting under their branches.

The following passage from Lucan bears a striking resemblance to the present description, lib. vi.

———— cernit miserabile vulgus  
In pecudum cecidisse cibos, et carpere dumos,  
Et morsu spoliare nemus.

———— he marks the wretched throng,  
Seize food for cattle, crop the prickly briar,  
And fell the grove with gnawing.

Ver. 5. *They slunk away—*] In the original ירעו, in Arabic *subrepserunt*, “they slunk or stole away privily:” the term, as Reiske has already observed, is usually applied to this action in the fox, or other crafty animal. Thus Par. Lost:

“He, after Eve seduced, unminded slunk  
Into the wood fast by.”

The real meaning of the term has not been understood; and hence the period has been obliged to be cut off by a parenthesis, and still eked out by one or two interpolations. “They were driven forth from society, (they, *i. e. men*, cried after them, as *after* a thief,) to dwell, &c.” This awkwardness of translation proceeds from understanding ירעו as a Hebrew word, (in which language it unquestionably may import “they cried out,”) instead of as an Arabic term.

Ver. 6. *To dwell in the fearfulness of the steeps,* }  
*In dens of the ground, and in caverns.* }

I have given the couplet verbally and literally. For “fearfulness of the steeps,” the common reading is “cliffs of the valleys;” and a very general one, “cliffs of the torrents.” ערוץ has no such meaning as cliffs, otherwise than as such places are places of fear or terror. As a verb, ערץ means “to terrify, shake or agitate;” and hence, as a substance, “terror, fear, fearfulness,” and, perhaps, “place of fear or horror,” from depth or darkness. So Lucretius, III. 28.

Hiis ibi me rebus quædam divina VOLUPTAS  
Percipit atque HORROR: quod sic natura, tuâ vi  
Tam manifesta patens, ex omni parte relecta est.

———— On

——— On these vast themes,  
 As deep I ponder, a sublime delight,  
 A sacred HORROR sways me; Nature thus,  
 By thy keen skill, *through all her depths unveiled.*

This union of ideas is common among the Italian poets. Every reader knows the beautiful soliloquy of Guarini, that commences,

Care selvi beati,  
 E voi solinghi, e taciturni ORRORI,  
 Di riposo e di pace alberghi veri, &c.  
 Sweet, blissful shades!  
 And you, ye silent solitary HORRORS!  
 Of peace and rest true mansions.—

Not widely different Mr. Pope,

“ Her gloomy presence saddens all the scene,  
 Shades every flower, and darkens every green;  
 Deepens the murmur of the falling flood,  
 And breathes a browner HORROR o’er the wood.”

Schultens very judiciously translates the passage before us, “*IN TREMENDO vallium.*” But נחלם means something more than valleys; and rather denotes the precipitous hollows that are scooped in the earth by sudden and irresistible deluges. The whole passage admirably comports with the following of Addison: “We had on each side naked rocks, and mountains broken into a thousand irregular *steeps* and precipices.”

נפֿים, here rendered “caverns,” is usually rendered “rocks:” yet there is no authority for this last sense. נפֿה implies “to bend, curve or hollow out:” whence the substantive is always employed to express “caves, caverns, hollows.” Tyndal has given a spirited version of the passage: “Their dwelling was beside fowle brokes (נחלם *torrents*); yee, in the caves and DENNES of the erth.” The general passage may be compared with the following beit, with which the beautiful poem of Tarafa, the second of the Moallakat, commences:

“The mansion of KAULA is desolate; and its traces on the stony hills of TAHMED shine faintly.”

Ver. 7. *Under the briars did they huddle together.*] Such is the just and forcible rendering of Dr. Stock. Why Junius, and Tremellius, and Piscator, should translate חרול by “*urtica*,” and our own common lection, after them, by “nettle,” I know not.” In almost every other place in which the word occurs, it is uniformly rendered,



as it ought to be, "thorns," "brambles," "briars." See Prov. xxiv. 31. The version of Junius and Tremellius is doubly erroneous; for it not only gives us *urtica*, but "sub urticâ pungebantur," "they were stung under a nettle." In the Chaldee חֲרִיבִי. Noldius, *spina*, "thorn or bramble." To the same effect Aben-Ēzra, חוּר: nor widely different R. Levi, קוֹרִיב. The Zurich version gives "paliurus," *holly*. The German and Dutch as our own.

Ver. 8. *A breed of churls! yea, a breed of infamy,  
Scourged out of the land.* }

Such is the literal rendering. In Dr. Stock it occurs thus:

"Sons of confusion! yea, sons of the nameless!

They were whipped out of the country."

The latter verse of the couplet is correctly rendered, but somewhat too colloquially. "Sons of confusion" is only to be obtained by changing the text from בני חבל to בני נבל, as it occurs, indeed, in one copy: but the variation is unnecessary. "Sons of the nameless," or "a breed without a name," is literal: but as שם means not only "name," but "fame, renown, reputation," in a good sense; שם בלי, or שם with a negative, means rather, in the present place, "infamous," than "nameless:" and hence, in Schultens, is rendered "filii infames," and, in our common version, "children of base men." Ezek. xxxvi. 3. affords us a passage strikingly parallel:

Ye are taken up in the lips of talkers,

And are an infamy of the people.

Ver. 9. *But now am I become their song,  
And serve them for a bye-word.* }

Thus the Alcoran, probably copying the passage before us, Sur. lxxxiii. 18. "They who act wickedly, laugh the true believers to scorn; and when they turn aside to their companions, they turn aside making scurrilous jests."

Ver. 11. *Behold! they loosen—*] The supposed difficulty of this verse proceeds solely from the ו at the end of פתחו being misplaced, and united to the verb that follows, so as to make it a conjunction instead of a plural termination. The common reading runs thus:

כִּי יִתְּרוּ פֶתַח

וְיַעֲנֵנִי

instead of which it should run as follows, the plural ו in יַעֲנֵנִי being purposely dropped:

כִּי יִתְּרוּ פֶתַחוּ

יַעֲנֵנִי

y

Literally,

Literally,

Behold they loosen my curb, (my check-string,)  
They humble me.—

In consequence of this error in the common reading, the translators have not been able to settle to whom the verb relates; and while some have supplied the noun *Deus* (God), others (as Schultens and Grey) have supplied *quisque* (every one).

For “curb,” “check-string,” or “restraint,” Mr. Parkhurst proposes “*bow-string*,” *i. e.* “God hath loosened my bow-string;” while the Septuagint reads *quiver*, as follows :

Ἀνοίξας γὰρ φαρέτρην αὐτοῦ, ἐκακώσέ με,  
Καὶ χαλινὸν τοῦ προσώπου μου ἐξάπέστειλεν.

Whence St. Jerom, in the Vulgate,

Pharetram enim suam aperuit, et afflixit me,  
Et frænum posuit in os meum.

For opening his quiver, he hath afflicted me,  
And put a bridle in my mouth.

But this is to couple two distinct metaphors, between which there is a total want of congruity; as also to reduce, without any authority, the plural verb in the latter member of the sentence to a verb singular. Tyndal has freed himself from the first objection in the following manner, though the second still continues in force :

“For the Lord hath opened his quiver,  
He hath *HYTT* me, &c.”

Reiske, who is the only interpreter that has hitherto given the proper reading of the original, proposes,

Ecce funem meum laxæ fecerunt,  
Obversantur mihi infrenes.—  
Behold ! they have loosened my curb,  
They rush against me.—

The translators of our common version, in giving us “They also let loose the bridle,” seem to have read *וַיִּשְׁלַח* by mistake for *וַיִּשְׁלַח*.

The metaphor is common to every language. Thus Hariri, as quoted by Schultens, ii. 694.

Et funem habenæ meæ in gibbum rejiciens,  
Viam sequor nutantium in religione.  
And throwing wide the *bridle* of restraints,  
I follow men half sinners and half saints.

So in our own tongue,

— “with a strong and yet a gentle hand,  
You *bridle* faction, and our hearts command.” WALLER.

— “rash and *unbridled* boy!  
To fly the favours of so good a king.” SHAKESPEARE.

The general passage is closely copied by the Psalmist, lxix. 8—21.

Ver. 12. *On the right rise up the younglings.*] This verse has been supposed to be clogged with difficulties, and such as Reiske conceives can only be surmounted by altering almost every word in the entire triplet. The translation now offered is literal; and if perspicuous, as I trust it is, will show that these difficulties are merely ideal, and arise from a want of duly comprehending the original. The term “rush into,” (שלחו) in its primary sense, means “they cast or dart into.”—יסלך is literally “they heap up,” and is thus rendered by Schultens, “aggerarunt super me;” “they multiply or redouble” is perhaps rather more conspicuous, but the first may be employed, if the reader prefer it.—ארחות אידם, “their rude inroads,” is in our common version rendered “the ways of their destruction;” in Schultens, “their mischievous or pernicious ways,” “vias suas perniciosas.”—איר is certainly employed at times to signify *affliction* generally; but its primary sense, as Mr. Parkhurst has justly observed, is “violence or impetuosity;” whence, as an adjective, I prefer the signification of “rude, insolent, violent, impetuous,” in the present passage, to any other.

Ver. 13. *They tear up my pathway.*] In the original נתסו נתיבתי : in which נתסו (*netesu*), “they demolish,” is a term directly Arabic, though not hitherto pointed out as such by the commentators, and occurs no where else throughout the whole Hebrew scriptures. In Arabic it is found under two forms, نَتَخ (netech), and نَتَش (netes), both equally denoting “to tear up,” “pluck up,” or “tear to pieces;” and both peculiarly applying to the pulling to pieces of their meat by birds of prey : “*Trahere mordendo, ac vellere carnem; vellere et carpere accipitrem carnem rostro suo.*” Gol.

Ver. 13. *Not an adviser amongst them.*] Or, “Not a helper amongst them :” but this last is equivocal; for it may refer either to

the patriarch himself, or to the insolent rabble that assaulted him. In the first of these senses, the Vulgate seems to have rendered it,

Et non fuit qui ferret auxilium.

In the last sense, Junius and Tremellius, and Piscator :

Nemine opem ferente ipsis ;

or, in the paraphrastic translation of Tyndal, "It was so easy for them to do me harme, that they needed no helper." עֹוֹר, in its primary meaning of "to aid, help, or assist," may either mean "to further or forward," or "to succour or remedy," *ministro, administro* ; "to assist by counsel, or advise." Our own term "to abet" implies both these senses ; and though now only used in a bad signification, was formerly employed also in a good one. Thus Spencer, in his *Fairy Queen*, B. i.

"Then shall I soon, quoth he, return again,  
Abet this virgin's cause disconsolate,  
And shortly back return."

Ver. 14. -- *a tumultuous ruin.*] In the original, חֲרָחָה שָׂאָה: in which חֲרָחָה is not a preposition, "in the desolation," as rendered in our established version ; or "under the ruin," as given by Dr. Stock, but a substantive, of the same meaning as the univocal Arabic تَهْتِة *ruina*. In the common Spanish version, which is mere paraphrase, "*por mi calamidad*," "on account of my affliction." Luther gives, "*Sind ohne ordnung daher gefallen*," as widely from the mark. The Zurich translation, "*Irruunt ut latum flumen ruptis aggeribus, et impetu convolvunt se*;" "They rush on as a broad flood with broken banks, and impetuously roll together."

Ver. 15. *The turn is come.*] Literally, "It is turned round ;" i. e. "It is at last my turn." So ch. iv. 5.

But the turn is now thine own.

The reader may advantageously consult the Note upon this last passage, which will show the idea to be common, and even proverbial. The term in the original is הִדְבֵּךְ, a verb, signifying *rotation* or *a turning round*, and here used impersonally, as in Isaiah lvii. נוֹאֵשׁ "there is no hope," or "it is desperate." So Schultens, who is the only writer that has fairly entered into the grammatical construction of the passage: "Eversio facta—super me Diræ."

The

The common interpretation supposes בלחות, "destructions" or "terrors," to be the nominative both to ההפך "to turn round," and תרדף "to chase or pursue." But it is sufficient to observe, that while the substantive is a plural feminine, the first of the two verbs is a singular masculine, and the second a singular feminine; and although, according to the peculiar genius of the Arabic tongue, a feminine noun plural may concord with a verb singular, yet there seems to be no necessity for having recourse to this anomaly in the present instance; nor for suspecting, with Grey, an error in the first of the two verbs, and so reading ההפכו instead of ההפך; nor for altering the passage still more extensively, as Reiske has done. The sense and grammar are both perfect in the construction now offered.

Ver. 15. —*Destructions*—] The Hebrew בלחות is usually rendered "Terrors;" but this is not its fair meaning, the term (which is plural) signifying rather dissolutions or absolute annihilations, than terrors. Schultens, as I have just observed, translates it *Diræ*; but this term would perhaps rather apply to ממתים than to בלחות, the former of which terms occurs ch. xxxiii. 22. to the Note upon which the reader may turn.

Ver. 15. *My nobility*—] In the original נרבותי; for a further illustration of which, see Note on ch. xii. 21. "My noble nature, that dignified and exalted inspiration which I have received from the Almighty." In our common version it is rendered, but rather inferentially than directly, *my soul*; by Schultens, "*generosum meum spiritum*;" by Scott, my "princely dignity;" by Miss Smith, who has given the whole sentence very excellently:

"My dignity is chased away like the wind."

Nobility, however, is a term more true to the original than dignity. So Dryden:

"They thought it great their sovereign to controul,  
And nam'd their pride *nobility of soul*."

It is used in the same sense, though the sense is ludicrously applied, in Shakspeare,

"Betwixt the wind and his *nobility*."

Dr. Stock, for נרבותי, "my nobility," reads, after one or two MSS. נתיבות, "my paths;" but the authorities are not sufficient to justify such a change in the text; and one, moreover, which is altogether unnecessary.



unnecessary. חרף “is chased” is a feminine verb singular, and can in no sense agree with the plural בלחות, “terrors or destructions.” By regarding it in Niphal conjugation, or the passive voice, instead of in Kal, or the active, נרבת (*nobility*) becomes decisively its nominative case, and every difficulty is removed. Tyndal has well rendered the whole,

“Myne honoure vanysheth away more swyftly than wind;  
And my prosperite departeth hence, like as it were a cloude.”

Diodati gives us “perseguitano la mia MAGNIFICENZA come il vento;” explaining *magnificenza*, however, by the word *soul*: “L'anima mia,” says he, “così è chiamata l'anima, dell'huomo la gloria sua;” “The soul is here called *magnificence*, because it is the glory of man.”

Ver. 16. *Even now is my soul dissolved throughout me.*] Literally, “over me,” *i. e.* “all over me.” So Lucretius, elegantly, vi. 1154.

Atque animi prorsus vires totius, et omne  
Languēbat corpus, leti jam limine in ipso.

—————every power

Fail'd through the soul; the body—and alike  
Lay they liquescent at the gates of death.

Ver. 17. *My flesh*—] In the original עֲצָמִי, “the flesh, or substance of the body,” rather than the bones, as rendered in our common version.

Ver. 17. *My gnawings*—] Or, as Parkhurst proposes, “gnawing pains,” עֲרָקִי. The former is most literal, and perhaps most correct. The term occurs, and is rendered in the same sense, in v. 3. of the present chapter. It does not appear to mean the ὀστοκόποι or ὀστάλγαια, (*ostocopi—ostalgia*), “bone-pains,” or “bone-aches,” of nosologists, but bitings or corrosions of the skin, from the sharpness of the ichor secreted. In Chaldee and Syriac, עֲרָק, instead of “gnawing,” means *flying, wandering, fugitive*; in which sense the term might be rendered “my flying or wandering pains.” It is hence that the Septuagint has made it νεῦρα μου, “my sinews,” as it is copied into our English version; and Piscator, *arteriæ meæ*, “my arteries;” from the mazy and meandering course of these organs. But this is a very remote sense.

Ver. 18. *From the abundance of the acrimony*—] *i. e.* “of the fierce

fierce or acrimonious humour," ἀχῶρ, ἰχῶρ, sanies. כח, *impetus, violentia, force, fierceness, violence, acrimony*. So Lucretius, vi. 1266.

Languida semianimo cum corpore membra videres,  
Horrida pædore, et pannis cooperta, perire  
Corporis inluvie.—

Their languid limbs, already half extinct,  
Horrid with fætor, *stiff with blotches foul*,  
With rags obscene scarce covered.

So in the book before us, ch. vii. 5.

Worms and the imprisoning dust already cover my flesh,  
My skin is become *stiffened and corrupt*.

The entire image is directly Oriental. Thus in a very beautiful Persian poem quoted by Sir W. Jones, vol. I. p. 224. where the reader will meet with the original :

"MADNESS had fixed her abode on his head ; he was clothed, as with a vest, with the wounds of ulceration.

"His locks flowed, like a mantle, over his body : his only sandals were the callus of his feet.

"In his hair stuck a comb of Arabian thorns ; a robe of DUST from the desert covered his back."

The same figure is often used in an opposite sense. Thus, in Ebn Arabshah's beautiful and brilliant history of Timur :

نشر الجمال عليهم ثوب الدلال علي حبور

"Grace round them flung the vest of sport and joy."

But the real sense has not hitherto been understood ; and hence a variety of renderings has been offered, equally different from each other, and from the actual meaning. In our common lection it is given, "By the great force of my disease is my garment changed ;" which Diodati, adopting the same interpretation, thus explains : "La mia vesta ha mutato colore, essendo tutta sozza di sangue, e di marcia delle mie ulcere oride mi s'attaca addosso ;" "My garment is changed in colour, by being made foul with blood, and the discharge from my sores ; whence I am thrown on my back, without a power of motion." Here, however, חפש is not in Niphal, but in Hithpael, יתחפש, and hence implies not merely a passive signification, but reflected action : while רב is not an adnoun, but a substantive *in regimen* ; not "by great," but "by" or "from the greatness or abundance of." Mr. Parkhurst, giving a different turn to חפש, renders the passage,

passage, "With great force must my garment be stripped off," which conveys at best a very feeble idea; while Reiske, not being able to satisfy himself with any signification that occurred to him, according to his usual custom, has altered the original text: and for כח, here rendered *acrimony*, writes כחש, *atrophy, emaciation*, ברב כחשי "per magnitudinem maciei mei," "from the extent (abundance) of my emaciation." The reader, if I mistake not, will see that there is no necessity for a change so totally unauthorized.

Ver. 19. *It hath set me up for corruption,*

*And I am made a bye-word,* פ'c.—

}

The passage has never yet been understood. חמר, which means *mud or mire*, and is commonly rendered so in the present place, means "filth, foulness, dirt, or corruption of any kind." הרה, which in our common version, and indeed in most other versions, is rendered "to cast," (*projecit*, Pagn. and Schultens,) means "to raise or set up," "to elevate or make lofty;" whence הר, as a noun, implies "a hill, mountain, or barrow:" and it has only been made to signify *projicio*, or "to cast," in order to obtain a sense for the word *mud or mire*; for "he (or it) hath cast me into the mire" is certainly sense, though it is not a translation of the original text. Miss Smith has boldly given the term its proper meaning; but having continued the mistaken signification of חמר (*mud or mire*), though she has given a literal rendering, she has not given an obvious sense. Her translation is as follows:

"He hath set me upright in the mud."

The intention of the patriarch is clear; and it is put beyond all doubt by the latter member of the verse, "I am set up, as a monument of corruption; I am made a bye-word, like the common phrase '*dust and ashes*.'" So Dr. Young,

"Man's proudest story ends in '*here he lies*!'"

And '*dust to dust*' concludes his noblest song."

How it comes to pass that the verb אֶתְמַשֵּׁל (generally rendered *I am made*, or *I am become*—*factus sum*) should have been so little understood in the passage before us, I cannot account for. מַשֵּׁל is a frequent term, employed in the poem before us, and throughout the Hebrew scriptures generally, to express "a proverb," "parable," "bye-word," or "common saying;" and hence, as a verb in Hithpael, it must necessarily mean (not simply *I am made* or *I am become*, for this is in no respect the sense of the word, but) "*I am made or become*"

become a proverb or bye-word ;" "I am proverbialized or byeworded ;" "cessi in proverbium," as Reiske has rightly rendered it, though he has unnecessarily altered דרני into דדני, "Decurbavit me cum fragore, ut veterem ruinosum murum a fulmine tactum."

This declaration appears to have been predictive, perhaps prophetical ; for the dreadful disease with which the patriarch was afflicted, seems to have been referred to, either in a comparative or metaphorical sense, by most of the subsequent writers among the Hebrews. It is probable that the Psalmist had his eye directed to it when composing Ps. lxxvii. and especially xxxviii. 1—11. and xli. 7, 8, 9. So Isaiah i. 6.

From the sole of the foot, even unto the head,  
There is no soundness in it :  
But wounds, and bruises, and putrefying sores.

With the passage before us may be pertinently compared the following couplet, quoted by Tully from an ancient poet :

Quid petam præsidi, aut exequar ? quove nunc  
Applicem ? quo recedam ? arce et urbe orba sum.  
Where shall I hide ? to whom make known my lot ?  
What desert seek ? by God and man forgot.

Ver. 20. *I persevere, but thou lookest on upon me.*] I have given the original literally, and in its verbal order. עמר means "to persevere or continue," as it does also "to stay, stand, or subsist;" the former appears to me the more apposite sense. בגן, from בן, imports "to look at, or take notice of or consider;" and in Hithpael, as in the present place (ותבנן), "to deliberate, pause, or look on;" "to behold without acting;" "to be an idle or unconcerned spectator." "Tanquam territus aut iratus aut abominans, aliquot quasi passus retrocedis," as Reiske explains it ; "As though alarmed, angry, or abhorrent, thou recoilest a few steps, as it were." The translators, inattentive to the peculiar sense of the term in its actual modification, have been obliged to supply a negative to give the passage a meaning. Thus St. Jerom, "Sto, et *non* respicis me;" whence our own established version, "I stand up, and thou regardest me *not*." So the Spanish of De Leon, "Voccé, y no me respondiste ; estoy, y advertiste à mí." "Entiendese," (continues the commentator), "y no advertiste à mí ; *porque segun la costumbre de la lengua primera,*  
se

*se repite en el fin la negacion del principio ;*” “ Because, according to the custom of the primæval tongue, the negation of the beginning is repeated towards the close.”

For עמדתי, “ I stand or persevere,” the Arabic and Syriac read עמדת, “ thou standest or perseverest ;” which is also the lection of one Hebrew MS. Whence Dr. Stock, omitting the usually supplied negation :

“ Thou standest, and takest note of me :”

But I trust that the sense now given shows sufficiently that there is no reason for deviating from the common text. Schultens gives us, “ Insto, tu autem lentus inspicis in me ;” “ I persevere, but thou art slow in looking towards me.”

Ver. 21. —*thou breakest me to pieces.*] Such is the real meaning of תשטמני, in Arabic نصدمني : properly rendered by Reiske, “ Conquassas me, ut ollam fictilem,” “ Thou breakest me to pieces, as a potter’s vessel.” In the Spanish of De Leon, “ *Me haces guerra,*” “ Thou makest war against me.” But this is not the exact sense.

Miss Smith, ingeniously, but I think without sufficient reason, renders the present and the ensuing verse interrogatively .

“ Wilt thou turn to be cruel to me ?

In the strength of thy hand wilt thou oppose me ? &c.”

Ver. 22. *Thou tosses me into the whirlwind.*] The imagery of this verse is highly beautiful and appropriate. The patriarch compares himself to a straw or gossamer, or other light substance thrown into a whirlwind, driven about in every direction, and frittered away to nothing by its violence. The phrase “ to ride on the air,” or “ on the whirlwind,” is common to the poets of all countries. Thus Zephyr, in the Phœnissa of Euripides, is said,

—— ἰππεύειν ἐν οὐρανῷ.

—— to ride through ether.

In like manner Horace, Od. iv. 4.

——Eurus

Per Siculas equitavit undas.

——o’er the Sicilian waves

So Eurus rides.

And among our own poets, Milton :

“ They ride the air in whirlwind.”

Thus



Thus, too, in Mr. Addison's very admirable simile of the angel executing the commands of the Almighty :

“ Rides in the whirlwind, and directs the storm.”

To which I may add the following exquisitely bold and spirited imagery from the pen of Tabat Skerra :

يعروي ظهور الهالك

Unarm'd, he rode upon the back of RUIN.

Ver. 23. *Behold!*—] For this meaning of the Hebrew בִּי, see Note on ch. iii. 24.

Ver. 23. —*bring me to death.*] The passage may also be rendered, “ make me dwell in or inhabit death ;” or, “ bring death to or upon me ;” according as we derive מְשִׁיב from שָׁב or יָשַׁב, or make it govern the substantive *death*, or the pronoun *me*.

Ver. 24. —*into the sepulchre*—] In the original בְּעֵי, “ into the burial hillock, barrow, or excavated rock employed as a sepulchre.”

Ver. 24. *Surely, there, in its ruin, is freedom.*] Literally, but in the order of the words, “ Surely, in its ruin, there (*at least*) is freedom ;” or, if פִּיד be derived from פִּדּוֹ, instead of from פָּר, “ Surely there, in its boundary, is freedom.” The difference is not essential ; but the former sense is perhaps the most correct, and certainly the most forcible.

Yet the passage has never been understood ; and hence every commentator has given a different, and at the same time, if I mistake not, a wrong sense. Our common version is, “ though they cry in their destruction ;” which, although sanctioned by several of the Latin translations, offers no clear sense ; and at the same time suppresses a part of the text, for לָהֶן (in the present version rendered *there, illuc*) is totally omitted. To accommodate to the English reader the difference between the two versions, it is only necessary to observe, that the Hebrew שׁוּעַ, in the present, and various other translations, regarded as a noun, and in the established lection as a plural verb of the third person, in its original signification means “ to free, open, or liberate,” or “ freedom, liberation, or deliverance ;” and hence, in a secondary signification, “ freedom of voice,” or “ to have the voice free ;” and hence “ to cry out or vociferate.”

Several

Several of the translators, conceiving an obscurity where it really does not exist, have attempted to remove it, by changing לְהוֹן (*illuc, there*) into לָהֶם; others, by changing it into לְהוֹן. Among the last is Dr. Stock, whose rendering is,

“ Oh! while he destroyeth, *let there* be a cry FOR GRACE.”

Reiske alters more than half the verse, with a view of making sense of it; while Schultens, without altering it at all, but with a daring equally unnecessary and unwarranted, closely bordering on impiety, and, if I mistake not, contradicted by the import of the subsequent verse, gives us, “ Verum tamen non in tumultum laxat manum, si in exitio ejus illuc levamentum; ” “ Yet not even in the tomb would he withhold his hand, if, in its destruction, an alleviation were there.”

Mr. Parkhurst rather paraphrases than translates it, in the following rendering: “ But yet he will not stretch out his hand against the grave: surely, in his destruction *or* destroying (of me *namely*), לְהוֹן שָׁעַר, a shout (*would be*) to them; i.e. *to death and the grave*, before mentioned.” “ The sense,” continues he, “ of this violently pathetic and obscure passage, seems to be, that God would not extend Job’s punishment beyond the grave; and therefore, that even in death and the grave he would shout for joy, in being relieved from his present sufferings.” Whence Miss Smith, with a close copy,

“ Surely, in my destruction they would shout.”

In Diodati it runs thus, “ Pur non avventerà egli la mano nell’avello: *quelli che vi sono dentro* gridano essi quando egli conquide?” “ Yet not into the grave will he thrust his hand: *those who are there*—do they call out after he has subdued them?” But the modes in which the text has been altered or paraphrased, or differently and obscurely rendered, are almost infinite. I have only to adjoin, that the version now offered, if clear as I trust it is, is verbal and univocal, and sufficiently proves the competency and integrity of the original text in its admitted reading:—and how totally unnecessary is circumlocution or alteration of any kind.

Ver. 25. *Should I not then weep for the ruthless day.*] The meaning of the preceding verse having been generally misunderstood, that of the present, and, indeed, of the greater part of the remainder of the chapter, which follows concatenately, has been misunderstood also. The exquisite pathos of this interrogative must wind itself into  
the

the heart of every reader. The expression “for the ruthless day” is peculiarly forcible in the original, לַקֶּשֶׁה יוֹם, “for the stern, rigid, immoveable, pitiless, or inexorable day.”

Ver. 25.—*for the rock.*] Not “for the poor,” as given by all the translators. The term indeed (אֲבִיָּן) admits of both these senses; but the latter is obviously the true sense in the present place; and for want of attending to this circumstance, the meaning of the passage has been utterly lost: “Should not my soul pine for the marble tomb, or sepulchral rock,” in which it was usual to deposit the bodies of all those of higher rank and condition in life; “for the ROCK or STONY RECESS of darkness and death-shade,” as mentioned in ch. xxviii. 3. in which the same term is used, and rendered by every one in the sense now offered.

Ver. 27. *My bowels boil.*] A true Oriental figure. So Hafiz;

زسوز آتش سوداي عشقش

I rage with fire, with love my heart o'erboils.

Ver. 28.—*without protection.*] In our common version, “without the sun.” The original is בְּלֹא חֲמָה; in which חֲמָה will mean “sun,” if derived from חָם; but if from חָמָה, which is a true Arabic word to the present hour, it will mean “guardianship, protection, defence,” حَمِي: properly rendered by Reiske, “*absque satellitio, proprie absque tutelâ*,” probably in allusion to the general desertion of his person, stated in ch. xix. 13—16.; with which compare the attention and reverence formerly paid him, as recorded in ch. xxx. 7—10.; and the afflicted patriarch might well bemoan the wretched and desponding change he was now sustaining. Our established rendering, however, is that of most versions. Piscator gives *propter solem*, “on account of the sun:” Luther, “*Und brennet mich doch keine sonne nicht*,” “And I am burnt up, but not from the sun.”

Ver. 29.—*an associate with dragons.*] Literally, “with howlers or hisses;” from הָנָה, “to howl or hiss hoarsely;” whence the noun (תָּנִים) is often employed to denote dragons or monstrous serpents: and perhaps there is no term that agrees so well; for the word “dragons,” like תָּנִים, is altogether indefinite, and is sometimes used to express a reptile, and sometimes a mammalian animal. The only

only permanent idea conveyed by either is that of a tremendous scaly monster, whether of the woods or of the waters; for the same term here usually rendered *dragons* is translated *sea-monsters*, Lam. iv. 3. and is there characterized as mammalian. *אח* is usually, but I think less correctly, rendered *brother*; it means, primarily, "an associate of any kind," but is secondarily employed to denote a *family* relation, a cousin or brother.

Ver. 29. — *Ostriches*.] Literally, "the screeching tribe," or "daughters of screeching," *בנות יענה*, which is generally translated "ostriches," though sometimes, as in our established lection, "owls:" the former is certainly the more correct version. In Tyn-dal, the passage is given very accurately, "I am a companion of dragons, and a fellow of estriches."

The whole passage has a striking resemblance to the deeply impressive complaint of Ossian, "Report of the Committee of the Highland Society, &c." p. 63.

"And thou, Sëallama, house of my delight!  
Is this heap thine old ruin,  
Where now grows the thistle and the rank grass,  
Mourning under the drop of night?  
Around my grey locks  
The solitary owl flutters;  
And the roe starts from her bed,  
Without fearing the mournful Ossian."

## CHAP. XXXI.

Ver. 1. *I made a covenant*.] This chapter terminates the defence of Job, and in the most concise and artful manner sums up the whole of his case. He has hitherto vindicated himself generally, and controverted those arguments of his friends which, built upon constructive guilt alone, pretended to charge him, first, with being wicked, because he was suffered to be in affliction; and next, with being a hypocrite, because he would not confess his wickedness. He now takes an actual survey of his life and conduct, both domestic and public, as a husband, and father, as a master, and as a magistrate. He challenges the whole world to come forward and accuse him of want of chastity or conjugal fidelity; of partiality in the distribution of public justice; of contempt for the poor; of covet-

ousness;

ousness; of idolatry; of inhospitality to strangers; of hypocrisy. He demands to be publicly accused at the tribunal of the gate, if there be an individual who is capable of supporting any one of these charges; and voluntarily offers to submit to the severest disgrace and punishment, if the verdict be given against him. He concludes with maintaining, that so far from having ever exercised a tyrannical hand, or indulged a covetous disposition, he has been indulgent even to the very soil that he has cultivated; he has never exhausted it of its strength by overworking its furrows; while the husbandmen who superintended it have been always liberally rewarded for their labour, and allowed time for recreation and refreshment.

Ver. 1. *That I would not—*] In the original ומה, *ut ne*, or *ut non*: מה is here a negative, as in a variety of other places, and is thus rendered by the Greek versions, St. Ambrose and St. Jerom, as well as in several of the best modern translations. Thus the Spanish of Luis de Leon, “Concierto establecè à mis ojos, PARA NO pensar de doncella.” So Reiske, “*ideoque non contemplor.*” Schultens gives it interrogatively, agreeably with our established version, after Junius, Tremellius, and Piscator, “Why then should I?”

Ver. 2. *Yet what is the allotment of God.*] “Yet what is the allotment of God to me,” for this virtuous resolution? “What reward have I received from above, for my purity and temperance of heart?” The meaning of the passage has not been understood by the translators; and is hence given in a thousand different ways, and all of them equally wide of the mark. This appeal to the chastity of his life is continued, with very great force and beauty, to ver. 10.

Ver. 3. *Is it not the fate—*] In the original הלא איר, “Is it not the punishment, or, to speak more literally, the *out-casting*, *exile*, or *rejection* of the wicked?”—איר is evidently derived from ירה; the primary meaning of which is, “to cast, cast forth, cast out, or cast away;” “*abjicio*, *rejicio*.” Whence, in a secondary sense, it is used in a great variety of consecutive significations, as “fate, ruin, destruction, calamity, affliction, or evil of any kind.”

Ver. 4. *But doth not the Eternal—*] I have given it literally, הלא הוה. The particle ה, “But doth not,—” or “Doth not THEN—,” is generally but improperly omitted. הוה is usually regarded as a personal



personal pronoun, and rendered *he*: in the present place, however, it is rather one of the names of the Deity, as expressive of his eternal existence. See Note on ch. viii. 19.

Ver. 5: *With unfaithfulness.*] עם שוא ; literally, “with falsehood, or infidelity,” in breach of my plighted troth.

Ver. 5.—*hath rushed*—] Or if the Arabic sense be allowable, and תחזז be univocal with حشّ, i.e. تكشّ, “hath burnt concupiscently,” “avidè, cupidine incensa fuit; θερμὸς ἦν.

Ver. 7.—*towards this course.*] In the original, מני דררך, literally as now rendered; but the pronoun has been generally and unaccountably suppressed.

Ver. 7.—*a speck.*] In the original, מאום; the exact meaning of which is not precisely known. In Chaldee, it means “a blot, or blemish;” and is here supposed to be synonymous with, or derived from, the Hebrew מום, of the same signification. מאום however, and especially the feminine noun מאומה, is generally translated *minimum*, “the least thing, or any thing.” It is therefore, probably, whether in the masculine or feminine gender, a diminutive of מום, directly importing “a minute or the minutest blot imaginable, a mere spot or speck.” In this sense מאומה seems to be used, Gen. xxii. 12. which, in our common version, is rendered, “Lay not thine hand upon the lad, neither do thou ANY THING unto him;” i.e. “neither make thou the least mark (spot or speck) upon him.” Reiske supposes the reading to be an error for מאום, *abominabile, rejectaneum*, “any thing vile or refuse;” but this conjecture is altogether unnecessary.

Ver. 10. *May my wife be ground down.*] “Be opprest in the vilest and most abusive manner.” The verb is here in Niphal, and its sense is to be taken figuratively, and not literally: though even in this last sense, and in Kal, it has been generally understood, to adopt Mr. Parkhurst’s words, as “a decent expression for her committing adultery:”—*let my wife GRIND for another.* The expression as now rendered, is, if I mistake not, still more decent, and, if possible, still more humiliating.

Ver. 11.

Ver. 11.—*a premeditated crime.*] In the original זמה, from זם, “to premeditate, devise, or machinate;” whence Dr. Stock renders the passage,

“For this were malice forethought.”

Ver. 11.—*of the understanding.*] In the original בלילים; literally, “of the reasoning or judging powers:” whence it has been almost universally understood, “of the judges;” but as this rendering makes no sense of itself, it has been necessary to eke out a sense by a gratuitous supply of a few words; and hence the paraphrase offered in our common version, from Junius and Tremellius and Piscator, “an iniquity to be punished by the judges;” or, as Dr. Stock gives it, “punishable by the judges.” St. Jerom relinquishes the literal idea altogether, and translates “iniquitas maxima,” “the grossest iniquity.” Schultens, and Grey after him, “iniquitas vel apud quosvis arbitros,” “an iniquity, let who will be the umpires or deciders.” Diodati gives the whole passage, “Percioche quello è una sceleratezza, ed un iniquita criminale;” “For this is a great wickedness, and a criminal offence.” Reiske, dissatisfied with every previous attempt, understands בלילים in a somewhat different sense, as importing an act of separation or discerning, rather than of judging or discerning; and referring the term, as being in the plural, to both the antecedent substantives, gives us, “Sunt autem perrumpentes, omnem scilicet legem, et sepem, omnem honestatem, et reverentiam Dei;” “For these are utter infractions, namely, of every law and boundary, of all honesty, and reverence of God.”

I trust the sense I have now offered will render all such interstitial explanations unnecessary. The same phrase occurs again in ver. 28; and the present reading will be there found still more applicable and pertinent.

Ver. 13.—*with me.*] In the original, עמדי, “with me,” “together with me,” as correctly rendered in our common version; and not *before me*, as rendered by Miss Smith, or *circum me*, as by Reiske.

Ver. 14.—*ascendeth.*] Unquestionably, *the judgment-seat*; and hence the version of St. Jerom, “Quid enim faciam cum surrexerit ad judicandum Deus?” “What then shall I do, when God riseth up to judgment?” While in Tyndal we find it, “But seing God wyl syt in judgment, what shall I do?”

Ver. 15. — *make them?*] The *’* in *וַיַּעַשׂ* is here plural, as in many other passages.

Ver. 15. — *in a like organ?*] *וְכִי* *וְכִי*: but *וְכִי* may also mean *and* instead of *like*, and be the nominative case to the verb; though I prefer it in the sense and construction now offered, as most consistent with the order of the original text. Thus varied, the meaning will be, as given in our common version, “And did not one fashion us in the womb?” *וְכִי*, indeed, as well as *וְכִי*, in the preceding member of the verse, may mean womb, but it also means “a bowel, viscus, or organ of the belly generally;” and I have chosen the latter word, to keep up with the variety of the original.

Ver. 18. *Behold, from my youth calamity hath quickened me.*] There is a difficulty in both members of this verse, from the equivocal signification of several of the terms employed, which no acuteness of the translators has hitherto been able to clear up. Our common version gives us the following attempt, “For from my youth he was brought up *with* me, as *with* a father: and I have guided *him* from my mother’s womb.” But to whom do the *he* and the *him* refer? “The *he* and *she* in this verse,” says Dr. Stock, “relate to the orphan and widow mentioned before.” This indeed is the common explanation: but it is a sufficient answer, that the patriarch is speaking of orphans and widows *generally*, and not of an individual of either character: independently of which, the Hebrew verb is active, or in *Kal*, *וַיַּעַל*, “he brought me up,” and not “he was brought up with me.” *He*, says Reiske, refers in the present place to God: and the *him*, as it is commonly rendered, (*וְכִי* in *וְכִי*) is not a pronoun, but the mere termination of what is an individual word, and which is still found in Arabic, *أَنَاخَنِي*:

“Ecce, a pueritia mea inde sivit (Deus) me adolescere, ut pater, et ex utero matris fecit me procumbere in terram, ut camelus ad aquatorum, vel in mansione post absolutam iter:” “Behold, from my childhood hath be (God) known that I should grow up as a father; and from my mother’s womb hath he caused me to spread myself over the land, as a camel at a watering-place, or at home when the journey is finished.” But this gives us no connected sense with the context; nor is it necessary (as I shall presently show) that *וְכִי* should be regarded as an Arabic term. Tyndal paraphrases the passage,

passage, "For mercy grew up with me fro my youth, and compassion fro my mother's wombe." The version of Miss Smith is,

"When he brought me up as a father,  
And led me from my mother's womb."

But this, as Dr. Randolph (the learned editor of this version) acknowledges, is evidently an error; and confounds the person of the verb, in the first line of the couplet, with that in the second; the verb in the former being in the third, and, in the latter, in the first person, in the original.

The translation of Diodati is altogether a paraphrase; "Consciò sia cosa che dalla mia fanciullezza *gli orfini* sieno stati allevati meco, come *appresso* un padre: ed io habia dal ventre della madre mia retta *la vedona*;" "Surely from my infancy have *orphans* been brought up with me, *as though* a father: and from my mother's womb have I righted *the widow*."

The Vulgate, understanding כָּאֵב as one word, *miseratio* (pity or compassion), though generally understood as two, כָּ-אֵב, and translated "*as a father*," or "*as with a father*," gives us, "Quia ab infantiâ meâ crevit mecum *miseratio*, et de utero matris meæ egressa est mecum;" "For from my infancy pity grew up with me, and from my mother's womb hath kept a progress with me." Scott gives us, in words nearly similar, "For compassion grew up with me; I brought it from my mother's womb." It is a sufficient objection to both these, that כָּאֵב in no instance means *pity* or *compassion*, but *grief*, *misery*, *calamity*, *affliction* (see Job ii. 13. xvi. 6.); and also, that if it did, the first of these two versions would be erroneous, in translating the verb אָנַחְתָּהּ, which is in the first person, with a subjoined pronoun in the third, "it kept a progress with me;" while the second, though it properly enough attends to both these points, makes the pronoun it (*I brought it*), which in the present place in the Hebrew is feminine, agree with כָּאֵב (*compassion*), which is masculine. Mr. Scott, indeed, observes that כָּאֵב, though it has a masculine termination, was probably of the feminine, or else of the common gender. It is only necessary, however, to turn to ch. xvi. 6. in which the same noun is used with a verb masculine, to prove that the writer did not allow the term such an anomaly; and, consequently, that the הִיא (*it*) cannot agree with כָּאֵב, whatever may be the meaning of this latter.

In the version now offered, this false concord is entirely got rid of,



the feminine pronoun being joined with a feminine substantive, namely, פת (*morsel*), instead of with כאב (*compassion* or *calamity*). כאב, however, as I have already observed, does not in any instance imply *compassion*: and hence I have retained it in its common sense. Yet to do this, it is necessary to understand גרל as meaning not merely “to grow, sprout up, or increase,” but “to make to grow, to quicken, stimulate or rouse;” a sense it appears to have in many passages, and especially in ch. ii. 13. of the poem before us; where we find it directly connected with כאב, as in the present place, כי ראו כי גרל הכאב מאד, “For they saw that the AFFLICTION or GRIEF GREW vehement,” which may also be rendered “quickeneth or raged sorely.” So Isaiah, xlv. 14.

He planteth an ash, and the rain QUICKENETH it.

It is likewise necessary to observe, that the verb אנה, instead of being derived from נחה, “to guide, lead, or bring forward,” belongs rather to נח (*neh*), the chief significations of which are, “to fix or appropriate,” “to apply, present, offer, or distribute,” *tribuo, distribuo*; whence the derivative noun מנחה is the common term for “a gift, present, or oblation,” to God or man. The Arabic نه (*neh*), “*ponens, positor, applicator, distributor*,” is derived from the same root; the verb with the Arabic termination being نهادن (*neh-aden*), “*apponere, admove, applicare, distribuere*;” “to fix, advance, apply, distribute.”

Ver. 20. — *wool of my lambs.*] Literally, as now rendered, מני כבש, “the softest and tenderest, as well as the warmest covering I was in possession of, and that best adapted to his sickening and emaciated frame.” In the sweet and highly-polished poem of Lebeid, composed, like that before us, in Arabia, and constituting the third of the Moallakat, we have the following reference to the same kind of hospitality:

“The guest and the stranger, admitted to my board, seem to have alighted in the sweet vale of Tebaala, luxuriant with vernal blossoms.

“To the cords of my tent approacheth every needy matron, worn with fatigue, like a camel doomed to die at her master’s tomb, her vesture equally scanty and ragged.

“There, while the wintry winds contend with fierce blasts, they crown with meat a dish flowing like a rivulet, into which the famished orphans eagerly plunge.”

In



In like manner the elegant Sadi, in his Bustan :

چنان پهن حوان کوم گسترد  
که سیمرغ در فاف قسمت خورد

So spread the boundless banquet of his fare,  
That the wild griffin might have had his share.

Ver. 21. *If I have withdrawn my hand—*] “If I have not afforded protection, if I have not used the authority with which I was invested, as much in favour of the helpless as of the powerful.” פתה means directly “to withdraw,” “to draw back or aside;” and has still the same sense in the Arabic, أَحَنَفْتُ or حَنَفْتُ. Our common rendering, “If I have lift up my hand against—;” and that of Junius and Tremellius and Piscator, “If I have shaken my hand at—,” (“si agitavi manum meam,”) are both of far inferior force as well as correctness; and I am compelled to relinquish them, though the first is supported by the Septuagint and Pagninus, and the second copied by Schultens and Dr. Stock.

Ver. 21. *When I saw my authority in the gate.*] “The Gate of Judgment;” a term still common to the Arabians, to express a court of justice; and even introduced by the Saracens into Spain. “I had several times visited the Alhambra, the ancient palace and fortress of the Moorish kings: it is situated on the top of a hill overlooking the city, and is surrounded by a wall of great height and thickness. The entrance is through an arch-way, over which is carved a *key*, the symbol of the Mohammedan monarchs. This *gate*, called the GATE OF JUDGMENT, according to Eastern forms, was the place where the kings administered justice.”—Jacob’s Travels in Spain, Letter xli.

Ver. 23. *I was powerless—*] The passage is sublimely energetic. “I had neither power nor will of my own. I acted as strict justice demanded, and compelled me; and I dared not, I had no power to act otherwise before his awful majesty.” The verb אוּכַל is derived from כָּל, “to be able;” whence, with its negative, it imports precisely as above. It might perhaps be derived (but with a less forcible meaning) from נָכַל, “to deceive, contrive deceitfully, dissemble or impose upon:” and then the rendering would be, “For I could not dissemble before his majesty.” Miss Smith gives us,

“And by his majesty was I overawed;”

but

but this, though an elegant paraphrase, is no translation. יכל cannot fairly be interpreted "to awe or terrify," either with or without a negative.

Ver. 24. —*to the ingot*—] In the original כֶּתֶם, "stamped, impressed gold." See the Note on ch. xxviii. 16.

Ver. 26. *If I have looked at the sun as he shineth.*] At what time Sabeism or planetary worship was first introduced into the world, we know not. That it was invented at a very early period, we have historical evidence; for we have the actual practice and traditions of those very ancient people, the Guebres and Parsees, and the record of the Zend-avesta, ascribed with probability to the æra of Cyaxares I. of Persia, and supposed to be the work of the earlier of the two Zoroastres, who are now generally allowed to have existed; and the first of whom was probably the Heomo of the Zendish books, the Hom of the Palavi. Be this as it may, we have an evident allusion to this kind of idolatry in the passage before us; which consequently appears, even at this very early æra, (I am supposing Moses to be the author of the poem, and the patriarch whom it celebrates to have existed at an earlier epoch than his own,) to have travelled from Persia to Arabia, and to have been generally and fashionably embraced. At a much later period we find it spreading, together with a multitude of other idolatries, over the whole of Judæa; and so extensively imbibed, as to have been one of the causes of the overthrow of the Jewish government. The fact is related by Jeremiah, ch. viii. 1—3.

At that time they shall bring up, saith the Lord,  
The bones of the kings of Judah,  
And the bones of his princes,  
And the bones of the priests,  
And the bones of the prophets,  
And the bones of the inhabitants of Jerusalem,  
Out of their graves.

And they shall spread them before the sun and the moon,  
And all the host of heaven  
Whom they have loved,  
And whom they have served,  
And after whom they have walked;  
And whom they have sought,  
And whom they have worshipped.  
They shall not be gathered up nor buried, &c.

It is not, therefore, without some astonishment, that I perceive this passage, by Schultens, and after him by Mr. Grey, explained figuratively, as referring to splendid and exalted characters, who, on account of their brilliance and power, might aptly be compared to the sun shining at noon-day, and the bright refulgent moon.

Ver. 26. —*progressive in brightness.*] Not merely “walking in brightness,” as rendered in our common version, but “walking forward, advancing, increasing in brightness.” יקר הולך, literally “brightly or splendidly progressive.” The idea is obviously to the moon’s advancing to her full; to her waxing, as opposed to her waning alternations.

Ver. 27. *Or my hand hath borne a kiss to my mouth.*] This, which a common mode of paying compliments among ourselves in the present day, was the usual sign of adoration among the Eastern nations. Upon which the reader may consult Mr. Parkhurst, art. נשק sect. 11. So Minutius Felix, (De Sacrif. cap. 2. ad fin.) remarks, that when Cæcilius observed the statue of Serapis, “Ut vulgus supersticiosus solet, manum ori admovens, osculum labiis pressit;” “According to the custom of the superstitious vulgar, he moved his hand to his mouth, and kissed it with his lips.”

Ver. 28. *This also would be a profligacy of the understanding.*] A repetition from v. 11. הוא עון פלילי; the word פלילי being a mere gratuitous change for פלילים. See the Notes upon v. 11.

Ver. 30.

————— to transgress,  
By entreating evil————— }

The Hebrew חטא means rather “to deviate from, go astray or transgress,” than “to sin,” as this last is generally used. שאל is not “to wish,” but “to supplicate, pray, ask, entreat;” and in the present instance, “to imprecate or call down.” The version of the entire passage is thus given by Dr. Stock, with what appears to me an unnecessary deviation from the established sense:

“If I rejoiced at the destruction of him that hated me,  
And made a stir when evil had found him;  
And did not *rather* give up to error my taste,  
To the asking of a curse mine inclination.”

To justify the change of pronoun, נפשו for נפשי, (“my soul or inclination,” for “his soul or inclination,” he has recourse to various

various copies which read the former, but, if I mistake not, with a very unnecessary alteration of the common text.

Ver. 31. *Who hath longed for—?*] Literally, “Who hath longed for his meat unsatiated?” but the passage has not been sufficiently understood by the commentators. *נָתַן* is the common verb to express “longing, wishing, or desiring;” whence *מִי יִתֵּן* (the expression here made use of) is, “Who hath longed or willed—?” or “Who could long or will for—?” Whence also the same expression implies frequently, “Would that!” “Oh that!” and might even here be rendered in the same sense, “Who is there that would of—?” “Who hath ever said, Oh that! for—?” “Who hath ever longed or willed for—?” Schultens is the only translator who has made an approach towards the real meaning, “*Quis dabit de carne ejus non saturatum?*” “Who will allow that there hath been any one unfilled from his meat?”

Ver. 33. *If, like Adam, I have covered—*] In several other versions, “If, like a man, I have covered—;” by Miss Smith, “If, like a mean man—.” By Diodati, “Come *sogliono far gli huomini—* ;” “As mankind *are wont* to do—.” In all these the beauty of the immediate simile is lost—the endeavour of Adam to hide himself from the piercing eye of the Almighty, upon the first fatal transgression, thus feelingly described by Milton, *Par. Lost*, ix. 1080.

——“How shall I behold the face,

Henceforth, of God or angel, erst with joy  
And rapture so oft beheld? Those heavenly shapes  
Will dazzle now this earthly, with their blaze  
Insufferably bright. O might I here  
In solitude live savage, in some glade  
Obscur’d, where highest wood, impenetrable  
To star, or sun-light, spread their umbrage broad,  
And brown as evening! COVER me, ye pines!  
Ye cedars! with innumerable boughs,  
Hide me, where I may never see them more.”

Ver. 34. *Then let me be confounded before—*] Our common version does not give the sense of the original, which is literally as now rendered, and nearly in conformity with Schultens, Reiske, and Parkhurst. *עָרַע* means “to dread, to tremble, be terrified or agitated, at or in the presence of a thing,” and hence “to be confounded at or in the

the presence of;" which last seems to be the exact bearing of the term in the present instance.

Ver. 34. —*quash me.*] In the original יחחני; which may be derived either from חת or חתה: if from the former, the rendering will be as now given, for there is no word in the English language that so completely takes in all the attributes of the very forcible original term, which implies equally "to agitate violently, or terrify," "to shatter or break to pieces," "to crush," "to demolish." If from the latter, the sense would be, "Let the reproach of its families consume me;" for חתה implies "to burn or consume as by fire;" but I see no reason for deviating from the generally-received derivation, which is the former.

Ver. 35. *Who will consent to summon me?*] In the original,

מי יתן לי שמע לי :

and rendered, altogether literally, "Who will consent to me, to summon me?" It is a continuation of the forensic appeal in the preceding verse. But the entire passage, of this and the two ensuing verses, has never hitherto been understood, as it appears to me, by any of the commentators or translators. Whence, although we have a great variety of different and circuitous renderings and proposals for altering the text, or transposing its different periods, we have nothing that is clear or applicable. I have given the whole simply and verbally, and, if I mistake not, forcibly and perspicuously: and, without comparing the different explanations that have hitherto been offered, which would occupy too much space, I shall only endeavour to justify that now proposed.

For the present line, our established version reads, "O that one would hear me!" and it is the general mode of rendering the passage. Yet the former part of this expression, "O that one would!" can only thus be translated in a secondary sense; and still the pronoun לי is strangely superfluous, and cannot be introduced, even by implication. See, upon this subject, the note on ver. 31, above. The remaining part of the passage, "Hear me," is in the original, שמע לי; but שמע means not only "to hear," but "to call forth," "to call out," "to cite or summon;" and there can be no great difficulty, I apprehend, in conceiving which of the two senses is here referred to.

Several



Several of the Latin translators have rendered רָחַק, in the ensuing verse, by “*desiderium* ;” whence our common lection, *desire* ; but there is nothing to justify this sense ; the real meaning of the term being “ a mark, gage, pledge, or seal,” “ a legal security ” given to fulfil a contract ; whence Parkhurst, and after him Miss Smith, “ Behold my gage !” and Dr. Stock, “ There is my bail !” So Schul- tens, “ En signaturam meam !” all which are renderings synonymous, and consequently correct : but all which are equally incorrect, in making the Almighty a party in the proposed controversy, in the present place. “ Let the Almighty,” or, “ That the Almighty would answer me !” אָנֹכִי, here rendered “ answer,” means, also, “ to comment upon, observe upon, remark, take notice of ;” and in any of these senses the term may be translated with an obvious meaning, but not in the first ; Let the Almighty “ notice down, remark, or comment upon what I now say.”

Michaelis, and the German writers in general, carry the common explanation still farther ; or, rather, naturally connect in one common sense (admitting the usual translation) the latter period of this verse with the former, and hence apply the word *adversary* to the Deity himself, “ Let the Almighty answer me—yea, (or and) let my adversary write a book, charge, or memorial !” “ He challenges God,” says Michaelis, “ to come into judgment with him, and to give his reasons for treating him with such severity.” But this is impossible ; and hence again it seems sufficiently to prove the futility of the usual interpretation : for the term *adversary*, in the original, expressly and altogether applies to an adversary in a *human form* ; the compound term being אִישׁ-רִיבִי, literally, “ my foe-MAN,” “ the man my adversary ;” though the first is the better rendering, and would have been admitted into the present text, but that it is rather a military than a forensic expression. Scott has yielded to the German rendering : “ By his adversary,” says he, “ he must mean his *accuser*, that is, the Almighty, mentioned as such in the foregoing sentence.”

Ver. 35. — *the charge.*] In the original, סֵפֶר, “ a computation, or general statement,” “ an account or relation ;” in forensic language, “ a bill or indictment ;” “ the book or roll that contains the above.” The Septuagint translate it συγγραφή ; Grotius, *scripta accusatio* ; Michaelis, *adcusatio* simply, and most correctly.

Ver. 36. *I would wear it on my shoulder, &c.*] I would bear it about publickly and conspicuously, that I might publickly and conspicuously confute it; I would wear it as an ornament, convinced that it would be a source of honour to me, in the issue. The whole passage refers to the practice, among the Eastern nations, of having mottoes, or proverbial sentences, enwoven into the most ornamental and conspicuous parts of their dress, in the same manner as we now find similar mottoes enwoven into the insignia of the different orders of knighthood, in the different courts of Europe. Hence the beautiful passage in the Proverbs, ch. iii. 3.

“ Let not MERCY AND TRUTH forsake thee,  
Bind them about thy neck;  
Write them upon the tablet of thine heart.”

Unquestionably, “ Let not the phrase or motto, ‘ *Mercy and Truth*,’ forsake or be cast off from thee:” and hence the hypocritical Pharisees, in the time of our Saviour, had introduced the fashion of wearing broad phylacteries, that they might have inscribed upon them a greater number of mottoes and texts of Scripture.

The total passage, however, never having hitherto been translated as above, the explanation now offered, simple and obvious as it may perhaps appear, does not apply to the renderings already in use; and hence numerous explanations, and widely different from each other, have been suggested. “ The passage,” says Schultens, “ appears to allude to the ancient custom of suspending the sword from the shoulders, and especially among the Arabians; whence the ceremonial figure amongst them, *فَلَدَهُ السَّيْفَ*, “ He suspended the sword from his shoulder,” for, “ he made him a prince.” So the chief insignia of principality amongst them are, the sword and the crown.

Reiske, on the contrary, thus explains the passage: “ I would carry *him* upon my shoulders;—I would,” says he, “ commit to him all the secrets of my heart; I would have him as close to me as *نَجِيداً* (*negidah*), the noble, swift, strong, and active horse, which the Arabs call *صَقْرًا* a *ready agent*; which, even in the present day, they keep in their immediate vicinity, and will not allow to be put to any labour, nor to be turned to pasture with other cattle, nor to go away from their tents, or out of sight.”

Ver. 37. —*altogether as a witness.*] Thus, literally, in the original,

כמו נגד, or “as a very witness.” The sense is clear and obvious; but Dr. Stock is the only writer I am acquainted with, who has thus rendered נגד (*negid*); the usual translation being “as a prince,” which offers no meaning whatever; while, as I have observed in the preceding note, Reiske translates it in the Arabic signification of the same word, نجيداً (*negidah*), “as a horse.” — נגד, observes Dr. Stock most correctly, “is, properly, a person held up to view, whence it came to signify an eminent person, or prince. Here it implies only an *evidence*, brought forward to the observation of the court.”

Ver. 38. *If my own land*—] There is peculiar force and beauty in this closing part of the patriarch’s justification; in which he asserts that he has been a kind and indulgent master, even to the soil itself which he has cultivated; that he has allowed its furrows a due degree of fallow, has given liberal wages to his husbandmen, and has never exhausted them by labour. Heath and Scott seem to think this and the ensuing verse misplaced, and that they ought to be transferred to the end of ver. 23, or 25. whence the latter omits them in his version altogether. But the argument loses much of its beauty, and is even deprived of a proper close, by the adoption of such a change, independently of the evil consequence of thus fancifully transposing the sacred text.

Ver. 40.—*nightshade*.] The Hebrew term is באשה (*baseh*), which most of the commentators concur in translating *nightshade*, upon the authority of Hasselquist and other travellers, who offer various reasons for believing this to be the plant here referred to; a plant which, they add, is very common to Egypt, Palestine, and the East; and it must be observed, that the Arabic بيش (*bys*), which is one of the terms for nightshade, in some degree supports this opinion. If this be the plant, it is probably that species of *solanum* which is essentially denominated *pubescens* (hoary nightshade); though several other species of this genus are also indigenous to the East.

In other parts of the Bible, however, באשה appears to import a weed not only noxious, but of a *fetid smell*; which character hardly applies to any species of nightshade: and, in truth, the verb itself, באש, in its primary signification bears the same meaning, viz.

“to

“to stink.” The Septuagint translates it βάρτος, “the blackberry-bush;” Castalio, “ebulus, dwarf-elder;” Symmachus, ἀτελεσφόρητα, “plants of imperfect fruit;” the Chaldee, נזק, “noxious herbs” generally. The subjoined imprecation has a striking resemblance to the following of Œdipus. Οἰδίπ. Τυρ. 287.

Καὶ ταῦτα τοῖς μὴ δρωῶσιν, εὐχομαι θεοῦς

Μήτ' ἄροτον αὐτοῖς γῆν ἀνίεναι τινά.

—“O! if yet there are

Who will not join me in the pious deed,

From such may earth withhold her annual store!” FRANKLIN.

Ver. 40. *The arguments of Job closed.*] Dr. Stock takes this verse to be a part of Job's speech, “like the εἶρηκα and dixi of the Greeks and Latins;” but it is surely more obvious to regard it as the words of the writer of the poem himself, by which one division of the work is distinguished from another. This kind of closing remark to the speeches and episodes introduced into the body of a poem, are common to all writers, and peculiarly abound in the Iliad, the Æneid, and Paradise Lost. It is thus the genuine Carriethura closes, as given by the Highland Society:

Thog Ullin ger subhach an dàn;

Chual' Innis nan carn an cèd;

Bha lasair o'n daraig làn;

Chualas sgeul air clann nan seòd:

which is thus rendered in Mr. Macpherson's version, nearly literally: “Ullin raised the song of gladness. The hills of Innistore rejoiced. The flame of the oak arose:—AND THE TALES OF HEROES ARE TOLD.

## CHAP. XXXII.

Ver. 2. —Elihu, the son of Barachel,

A Buzite.—

}

We know nothing more of Elihu than is here mentioned. Buz was the second son of Nahor, the brother of Abraham; and the city of this name, probably derived from the same family, is mentioned Jer. xxv. 23 in conjunction with Dedan, which we know to have been in Idumæa. The Chaldee paraphrase upon this passage asserts Elihu to have been a relation of Abraham.

Ver. 2.—*his life before God.*] Such is the real meaning of the original;

original; for נַפְשׁוֹ is “his life, soul, or spirit,” though usually rendered *himself*, as if it were a mere pronoun; while מִלְּפָנֶיךָ is, more correctly, “*coram Deo*,” as the Vulgate justly renders it, “*in the presence of God*,” than “*præ Deo*,” “*rather than God*,” as it is usually rendered. Job had repeatedly called God to witness the truth of his assertions: he longed for an opportunity of pleading his innocence at the tribunal of the Almighty; but he no where impiously impeaches the moral character of the Deity, or represents himself more righteous than his Maker. Hence Tyndal gives a better rendering than our common version: “He was very sore displeased at Job, that he called himself just BEFORE God.” The Septuagint renders it still differently, ἐναντίον Κυρίου, “*in opposition to*,” or “*as the adverse party to the Lord*.”

Ver. 7.—*the controversy of years*—] In the original רַב שָׁנִים, which has hitherto been uniformly rendered “the multitude of years;” but I think erroneously. רַב (*rab*) may certainly be derived from רָבָה (*rabeh*), “to multiply or magnify,” which is the common derivation; but the more literal radical is רָב (*rab*), which, in every sense, means “to strive or contend;” and in almost every sense, “to strive, or contend by words;” “let the verbal dispute, the disputation, controversy or argument, the collision of years, teach wisdom.” We hence introduce into the text, not only a more direct and primary sense, but an additional and truly elegant idea, and one which completely corresponds with the general signification of the preceding line; for דָּבַר does not here mean simply *to speak*, though uniformly so rendered, but *to speak arguments*, “to reason, to controvert, to argue.” The radical רַב is again adverted to, and in the same sense, in ver. 9, on which see the Note.

Ver. 8.—*an afflation*.] I am compelled to use this word, in some degree against my consent; but there is no other that fully explains the meaning. The Hebrew רוּחַ, however, is so comprehensive in its general significations, as to allow of a great variety of renderings to this passage; for it implies “air, breath, emptiness, vanity, soul, and spirit,” as well as inspiration and afflation. Our common rendering gives us, “There is a spirit in man—.” Tyndal, “Every man no doute hath a mynde;” but this is rather to paraphrase than to translate. Michaelis explains it, “*Aber wahrhaftig auf den geist*”



*geist im menschen kommt es an;* “ But surely it cometh into the mind of men;” and it is a rendering approved by Vogel; yet this, also, is rather a paraphrase than a version. Reiske translates the passage, “ But surely with mankind is vanity;” thus regarding *רוח* as synonymous with *הבל*, and nearly so with *φλναρία*, and as forming a direct contrast with the second clause of the couplet. I was, at first, very much disposed to adopt this elegant idea; but was compelled to relinquish it, on reflecting that the very same passage is iterated in the ensuing chapter, ver. 4. in which it is impossible to apply this sense to the term. The direct meaning of the word, therefore, is *afflatus*; for which I have hence been obliged to use *afflation*; as *afflatus* is not only Latin, but unaltered in its Latin termination. *Spirit* does not answer to the idea; and *inspiration*, which comes nearest to it, is required for the second part of the couplet. *Influence*, or *divine influence*, may be used as a paraphrase; but it has far less force, and is a paraphrase only. Castalio's rendering is in perfect coincidence with that now offered: “ *Verum AFFLATU aguntur homines.*”

Upon this subject, I may be permitted to add the following highly beautiful verses of Filicaja, *Poesie Toscane*, canz. vi.

“ Dico, Signor, che qual da i fondi algosi

Saglie a fior d'acqua, e beve

Marina conca le ruggiade, ond' ella

Le perle a concepir sugo receve:

Tal' io la dolce e bella

Pioggia serena allor degli amorosi

Tuoi raggi a ber mi posi,

E n'empiei l'assetato arso desio.

Ma siccome del ciel la perla è figlia,

Non già di sa conchiglia;

Così lo stil, che mio

Sembra, mio non è già; gli accenti miei

Han da te suono, e tu l'autor ne sei.”

Of which the reader may accept of the following version:

As from its sedgy bed the ocean-shell  
Mounts to the surface, and the lucid dew  
Drinks,—thus transmitting to its inmost cell  
The fertile juice that rears the pearl to view—  
Fountain of life! so mounts my soul to thee!  
To drink the beams that from thy presence well,  
And quench its thirst in that celestial sea.—

But

But as the pearl, though in the shell it lies,  
 Springs from the light, fair daughter of the skies,  
 So are not mine these strains, though mine they seem;  
 'Tis thou inspir'st me—as I touch the theme,  
 Thou giv'st the accents sound—from thee alone they rise.

Ver. 9. *Controvertists*—] In the original רבים (*rabim*), unquestionably derived from the same root as רב (*rab*) in ver. 7, and intended to convey one common idea. רב, as I have there observed already, should be derived from the verb רב (*rab*), “to dispute, controvert, or argue;” and hence רבים (*rabim*), from the same source, should signify “disputants, controvertists:” yet, in both cases, the root usually referred to is רבה (*rabeh*), which imports “to multiply or magnify.” It is an additional proof, however, that this common derivation is wrong, that the generality of translators are compelled, in the former case, to take the first of these ideas, and, in the latter, the second. Thus רב (*rab*), in ver. 7 of our common lection, is a noun of *multitude*, “the MULTITUDE of years;” while רבים, in the verse before us, is a noun of *magnitude*, or rather of political rank;—“GREAT MEN are not *always* wise.” Admitting that we may take which root we please, we cannot thus apply two distinct ideas to what was unquestionably designed to convey but one. St. Jerom and Dr. Stock endeavour to get rid of the difficulty, by translating רבים *longævi, elders*, (i. e. *many in years*): but neither רב nor רבה will bear such an interpretation.

Ver. 11. *I suspended myself*—] In the original אָזַן, from אָזַן, “to weigh or suspend in a balance:” whence, in the present form, it implies “I kept myself weighed or suspended,” or “I suspended myself.” אָזַן, (probably, as Parkhurst conjectures, from its *weighing* sounds,) as a noun, signifies the *ear*: whence the translators have almost uniformly rendered it, “I gave ear,” “auscultavi;” but this is only a subordinate, and, in the present instance, a much feebler sense.

Ver. 12. —*a correcter*.] In the original מוֹכִיחַ; which is almost uniformly derived from יָכַח, “to show, or make manifest,” and hence rendered “a convincer,” or “one that convinceth;” sometimes “a reprehender, or one that reprehendeth or convicteth.” The real origin, however, of מוֹכִיחַ, is not יָכַח, but נָכַח, “to straighten, or make

make right, to rectify or correct;" whence the passage, as Reiske has justly observed, should be rendered as above, "a corrector," instead of "a convincer." The Arabians use the same term in the present day, in the same sense, <sup>ع م ا</sup> مناجح, in which the ن or د is retained, though suppressed in the Hebrew. The whole of this verse is rendered not only literally, but in the order in which the words run in the original.

Ver. 15. *They are dissipated, they no longer produce effect.*] I have given the passage literally; and it will hence, I apprehend, be obvious that the whole of the difficulty, which has been supposed to belong to this verse, has arisen from its not having been understood: the real nominative case to the verbs, or rather the real noun to the pronoun *they*, being the *speeches* of the patriarch's friends, and not his *friends themselves*. With this explanation, the passage is peculiarly forcible; and the contempt which Elihu expresses for these speeches, wonderfully severe and mortifying: they are no sooner delivered than they are dissipated, like clouds or vapours; they lose their effect instantaneously; every word flits from its allotted position in a different direction. So *Æneid* xi. 794.

Audiit, et voti Phœbus succedere partem

Mente dedit ; partem volueres dispersit in auras.

He said ; and Phœbus half vouchsaf'd his prayer,

And half *dispers'd amid the fleeting air.*

In like manner St. Paul, 1 Cor. xiv. 9. " So likewise you, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? FOR YE SHALL SPEAK INTO THE AIR."

Schultens has rightly translated the last part of the verse “*demi-grarunt ab illis sermones* ;” but, like the rest of the commentators, he has destroyed the real meaning of the passage, by referring the verb and the pronoun to the friends of Job, instead of to their speeches. Making *sermones* the nominative case to the verb, as it ought to be, the text now offered is a literal version of it. The rendering in our established lection, “they left off speaking,” is in no respect a translation ; and is in truth merely a paraphrase of a meaning that was misunderstood. Miss Smith’s rendering, “they put away words from them,” is more direct, but obviously labours under the common misconception of the nominative case.

The general subterfuge by which the difficulty, resulting from Elihu's adopting the third person plural instead of the second, is

*a a*

attempted

attempted to be overcome, is a supposition that the speaker, in the present passage, turns suddenly from the patriarchs before him, and addresses himself to a supposed company of bye-standers. This explanation, however, must now appear to be just as unnecessary as it is hypothetical : while others have supposed (and altogether as erroneously) that the present and ensuing verse form a kind of explanatory note to the general reader, and hence, increasing the series of errors, infer that Elihu was the author of the poem. As now rendered, the awkward supply, with which almost all the translators restore Elihu to the speakers before him, in the beginning of v. 17. (*I said, or Then said I,*) is altogether superfluous, and forms an additional proof of the existence of error in the common interpretation.

Ver. 16. *As I attended till nothing could be said to him.*] The original runs as follows :

והוחלתי כי לא ידברו  
כי עמדו לא ענו עוד

and I give it, that the Hebrew scholar may see with what verbal accuracy the text now offered is rendered ; and how little the original is amenable for that extreme and almost insuperable difficulty which attaches to all the translations hitherto attempted : which continue a part of the mistake of the preceding verse into the present ; and, after erroneously conceiving all the verbs, except the first, throughout the entire verse, to be in the third person plural, erroneously also conceive these verbs to apply to the friends of the patriarch, whom Elihu again addresses in the third person, instead of in the second—unless the preceding subterfuge be here also again had recourse to, and certain spectators of the controversy be introduced, as constituting a part of the *dramatis personæ*, and addressed instead of the preceding speakers.

It will be obvious, from the text now offered, that, instead of regarding these verbs as in the third person plural, I have considered them as in the third person singular, with the pronoun *י* or *him* subjoined. The term *לא* (*nothing*) is the nominative case to the first and last ; and the third (as in the text itself) is used impersonally. It is possible that the translation might be rendered with somewhat more ease and elegance : but, in consequence of the multiplicity of explanations which have been offered, to remove as many supposed perplexities in the original text, I have chosen to give it in its literal character, words, and order. *כי* (*ci*), which I have rendered *till* (*donec*),

(*donec*), instead of *for*, as in our common lection, and in almost all others, is the كى (*ci*) of the Arabians, which admits of the same sense. كى is so often used as a noun, (*nihil, τὸ μὴδὲν*), and especially in the book before us, that it is almost superfluous to give examples. The reader, however, may turn, if he choose, to *ch. vi. 21. viii. 9.*

Ver. 17. *I myself, also, will declare—*] This is a mere repetition of the latter part of the couplet constituting v. 10.; a figure so common to the poets of Greece, Rome, and Persia, as well as to those of Syria and Arabia, that it would be idle to offer instances. Among the Greeks, Theocritus appears to have been most attached to it; among the Romans, perhaps Lucretius,—though Virgil seems to have followed him nearly *æquis passibus*; among the Persians, Hafiz, and Jami.

Ver. 17. —*on my part.*] In the original חלקי: ἐν μέρος. The phrase is idiomatic, and expressly corresponds to our own idiom. Dr. Stock has thus rendered it correctly. So the Dutch, *op myn baart*.

Ver. 18. *Lo! I am overcharged—*] In the original כי מלתי. כי is here, as in a great variety of other places, a particle of interjection, and not of causation: “Lo! see! behold!” and not *for*, as usually rendered. מלתי from מלא, “to satiate, overload, surcharge, or overcharge.” The passage might be rendered actively, “I have loaded, heaped up, accumulated matter.” Reiske derives מלתי from מלח, synonymously with the Arabic مَلَّتْ and makes it *jactito, voluto argumenta*, “I revolve or regurgitate arguments.”

Ver. 19. —*my bosom—*] בטני: in our common version, “my belly;” and in the preceding line, (for it is the same word that occurs there,) “within me.” In both instances it ought to be rendered as in the present text. See the translator’s Note on the Song of Songs, ix. 5. p. 176.

Ver. 21.     *Nor will I now flatter men’s faces :*  
                  *I will neither keep silence nor compliment. }*

The whole of this, different as it is from our common reading, is rendered literally, and in the order of the original. It is necessary,



however, to notice more particularly the second line of the couplet, which in the Hebrew text is as follows :

וְאֵל אָדָם לֹא אֲכַנֶּה

And here אָדָם אֵל may be regarded as a preposition and a noun, implying to “*man* ;” in consequence of which the rendering will be,

And to man I will not pay a compliment ;

or, as a negative particle and a verb in the first person singular of the future tense, *nec tacebo*, in which case the rendering will be as now offered. The former is the sense in which the passage is generally understood : but I have followed Reiske in adopting the latter ; first, because it introduces an additional and highly appropriate idea ; and secondly, because the very same term, אֵל, is used as a negative particle in the preceding line of the couplet in every translation, “*nor* will I flatter,” or “*let me not* accept ;” and hence has a claim, from apposition, to be taken in the same sense in the line before us,—as also because אָדָם and אֲכַנֶּה (*a-dam*, and *a-canneh*) appear to be equally in apposition : and since there can be no doubt of the latter of these terms being a verb in the first person future tense, there can, I think, be but little doubt as to the former. In Diodati we have the general meaning, but rendered loosely : “*Già non m'avvenga d'haver riguardo alla qualità della persona d'alcuno ;*” “*For I will not suffer myself to pay respect to the personal quality of any one.*”

Ver. 22. —*should hold me in contempt.*] Such is the literal and most general rendering. Thus Schultens, “*Tanquam nullius pretii tolleret me Factor meus ;*” “*My Maker would hold me as of no value.*” So Dr. Stock,

“*For so should my Maker make very light of me.*”

The Vulgate gives us, “*Et si, post modicum, tollat me Factor meus ;*” “*Nor whether, after a little, my Maker may not take me away.*” Our common version follows this rendering nearly, “*For in so doing, my Maker would soon take me away.*” נִשָּׂא means, certainly, to *bear away* : but it also means, and more generally, “*to bear up, or hold up to view ;*” while מַעֲט, from a verb of the same characters, signifying “*to be despised, or of no value,*” is here used adverbially, “*nulli pretii, contemptim, et aspernanter.*”

## CHAP. XXXIII.

Ver. 3. —*shall find me words.*] The Hebrew *אמר* is, here, a verb, and not a substantive.

Ver. 3. —*pure knowledge.*] Literally, “thoroughly purged or purified,” *ברור*; free from all error: the reason is explained in the ensuing verse.

Ver. 4. *The afflation of God*—] *רוח אל*: literally, *afflatus numinis*. The greater part of the passage is iterated from v. 8. of the preceding chapter, and clearly explains in what sense the speaker then employed it.

Ver. 6. *Behold! I am thy fellow*—] The term here rendered “thy fellow or equal” is *כפיך* (*cepik*), in which *כפי* is a direct Arabic term, *كفو*, implying “fellow, equal, like;” *similis, par, compar*: whence the expression *بر بر يذنه كفو أولا* *unus alteri sit par*. It is found in no other book in the whole Jewish scriptures; and hence the commentators have been woefully puzzled for a meaning, and, to accomplish any thing of the kind, have been obliged to split the word into two parts, *כפי*, independently of the pronoun, *כפיך*, “as thy face, form, or person;” whence—conjoining the term *לאל*, “by, through, or to God,” to the same section of the couplet, instead of transferring it to the ensuing, to which, as Reiske well observes, it justly belongs—the usual rendering is, “I am as thy face to God,” “as thy person or appearance.” Thus Schultens, “Ego sicut os tuum ad Deum;” which he thus explains, “Ego sum ad Deum eadem ratione quæ tu;” “I am to God in the same degree of comparison as thou art:” or, as Dr. Stock renders it,

“I am what thou art, in regard to God.”

Such is the general sense derived from the older versions, and introduced into the more modern. But it is a rendering that has never been regarded as sufficiently clear or satisfactory. Hence Pagninus translated the passage, “Ecce ego, secundum os tuum, Deo;” and our common translation, copying him, “Behold I am, according to thy wish, in God’s stead:” but this rendering wanders still farther from a direct interpretation than the preceding. Symmachus translates the passage *ὄκ εἶμι Θεός*, “Behold! I am not God before thee!”

thee!" improperly altering לֹא אֵל into לֹא אֱלֹהִים. Luis de Leon translates, "Vesme aqui, segun tu boca, por Dios;" "Behold me here, according to thy mouth (call or demand), on the part of God."

This multiplicity of renderings shows, evidently, that the passage has never been understood; nor could it, while כִּפִּי was regarded as pure Hebrew. Contemplated in its Arabic sense, the difficulty immediately vanishes, and all is clear and luminous: "Behold! I am thy fellow or equal:—by God, was I too formed out of the clay." The passage has a direct reference to the observation of Job himself, x. 8—10.

Thy hands have wrought me, and moulded me;—  
O remember, that as clay thou hast moulded me.

Ver. 7. *Lo! my TERROR*, (ע'c.) This also is a quotation, and most forcibly introduced, of a passage previously made use of by the patriarch himself. See ch. xiii. 21.

*Withdraw far from me thy POWER,  
And let not thine AWEFULNESS dismay me.*

So again, ch. ix. 34.

*Would he withdraw from me his SUPREMACY,  
And not let his TERROR dismay me.*

Ver. 9. *I am clean—*] In the original הָיִיתִי אֲנֹכִי; in our common version, "I am innocent—" and, as an Arabic term, or used in an Arabic sense, either rendering is correct. The direct signification, however, of the term in Arabic (حَفَّ) is "Evulsis pilis glabram nitidamque faciem reddere;" "concinnare faciem;" "To make the face clear and shining, by extirpating the hairs or beard;" "to dress up the face." It is also applied to the feet; for حَفَّ is *nudus pedibus*, *clean-footed*.—If הָיִיתִי be translated as a Hebrew term, the rendering must be different, and, in order to make sense of it at all, circuitous: for, in this language, it imports, as a verb (הִפְדָּה), "to veil, cover, overspread," and hence, secondarily, "to shield or protect." Whence Mr. Parkhurst, and after him Miss Smith, renders the passage, "I am wrapped (*in innocence*); while Dr. Stock gives us, "Secure am I." The commentators, generally, concur in understanding the term in its Arabic import, which undoubtedly affords a clearer and more obvious idea.

Ver. 10.

Ver. 10. —*he hunteth out prettexts.*] The Hebrew תְּנוּחוֹת, from נָח, “to fail or come short of,” means “flaws, failings, deficiencies.” Whence the passage might be rendered, “he hunteth out or scrutinizeth failings;” or “he findeth out charges possessing flaws or failings,” “unfounded accusations,” against me. But our common translators have given the word, and I believe most correctly, an Arabic meaning; يَتَنَاهِي, *يَتَنَاهِي*, “occasions, or prettexts.” The Septuagint has pursued the same track, *πρόφασεις*. Diodati translates it thus, “Ecco! egli ritrovade modi per disperder mi;” “Behold! he seeketh out means to ruin me.” Job, observes the translator in his comment, has not actually made use of these words; but the sentiment they convey is to be found in ch. xiv. 16. as well as in various other places.

Ver. 11. *He putteth my feet into clogs.*] This charge is brought verbatim from ch. xiii. 27. The rest are rather quoted generally.

Ver. 12. *Behold! this thou hast not made good.*] Literally, “this thou hast not justified:” not “in this,” as given in most of the translations.

Ver. 13.           *Why dost thou dispute with him,*  
                          *Because, &c.—?*                                 }

Such is the division of the couplet by St. Jerom, and Junius and Tremellius; the first and second hemistich being united; giving a clearer sense than that of Piscator and Pagninus, which closes the interrogation with the first hemistich, and which has been copied into our common version. Dr. Stock translates the passage rather like a special pleader than a theologian:

“Why dost thou go to law with him?

Since in all his suits he putteth in no answer.”

The general purport of the remark is in perfect unison with the following of J. B. Rousseau:

“Et tu crois, ô mortel, qu’ à ton moindre soupçon,  
Aux pieds du tribunal qu’ érige ta raison,  
Ton maître obéissant doit venir te répondre?  
Accusateur aveugle! un mot va te confondre.  
Tu n’apperçois encore que le coin du tableau.  
Le reste t’ est caché sous un épais rideau?  
Et tu prétends déjà juger de tout l’ouvrage.”

Ver. 15.

Ver. 15. *When deep sleep falleth upon man.*] A line repeated verbally from ch. iv. 13. by a figure called by the rhetoricians *anaphora*, and of which the best poets, sacred and prophane, appear to have been very fond: see the author's translation of Lucretius, vol. II. p. 4. note.

Ver. 16. —*impresseth*—] As with a seal, יחתם: the whole passage is rendered verbally.

Ver. 17. —*the man of stratagem.*] In the original, אדם מעשה, literally as in the version; for מעשה is here evidently used in a bad sense.

Ver. 17. —*rooteth out*—] Not יכסה, from כסה “to hide,” as given without any clear meaning in our common version: but יכסה, from כסה “to uproot, extirpate, eradicate;” or, in its Arabic sense, (كشع) “to sweep or drive away.”

גוה is rather “contumacy, obstinacy, stubbornness,” in all the places in which it occurs, than “pride;” though this, if it were necessary, would form a clear reading.

Ver. 18. *He restraineth*—] He restraineth him when *firmly* or *obstinately* bent upon travelling in the road where the dangers, referred to, lie.

Ver. 18. —*from the pestilence.*] In the original מני שחת; literally, “from the pestilence,” “from contagion” or “corruption:” — and hence St. Jerom, following the Chaldee interpretation, “à corruptione;” Tyndal, “from destruction;” and the Septuagint, ἀπὸ θανάτου, “from death.” Most of the translators, however, have chosen to derive שחת from שח, “to stoop or bend” downwards,” and hence render the passage “from the pit.” The former is the more direct meaning, and offers a better opposite to שלח, “the arrow or javelin,” as it should rather be rendered than “the sword,” and as, in truth, it is rendered by most of the translators.

These seem to have formed, and still continue to form, the two chief dangers to which the Arabian traveller is exposed—the pestilence or *poisonous wind*, the (سام يلي) SAM-IEL, (*poisonous wind*, literally,) which mostly sweeps over the desert between Bagdat and Mecca,



Mecca, though often met with in other parts of the East, suffocating the lungs, and putrefying the blood almost instantaneously; and the dart or arrow of the hordes of wild Arabs that over-run the same inhospitable tract, and often strip and plunder caravans, as well as individuals. It is certainly to these two dangers, and probably to this individual verse, that the Psalmist refers, xci. 5, 6.

Thou shalt not be afraid for the terror by night,  
Nor for the ARROW that flieth by day:  
Nor for the PESTILENCE that walketh in darkness,  
Nor for the DESTRUCTION that wasteth at noon-day.

Ver. 19. — *the agitation of his bones be violent.*] Piscator, and Dr. Stock, appear to be the only translators who have rightly rendered this passage: “et lis ossium ejus vehemens;” or, according to the latter, “the contention of his bones is strong.” רב (*rob*) (the term here employed) means “strife, contention, agitation;” but רבה “multitude, magnitude, &c.” It is from this last word (but, I think, erroneously) the sense has been generally derived: thus, in our common version from Junius and Tremellius, “the multitude of his bones *with strong pain*,” in which a very licentious supply of words is necessarily introduced, to give the passage a signification: — while Mr. Scott, and after him Mr. Parkhurst and several others, render it, “When the multitude of his bones is yet strong;” a sense which the passage will certainly bear; — though I think, with the commentators in general, that the whole line is rather intended to be descriptive of the *disease* than of the *firm health* of the sufferer. רב (<sup>ע</sup>רַב) *rob*, is also an Arabic term, and implies *jelly*, or *rob* as we express it, in our own tongue, from the Arabic root itself. אֶתֶן (*eten*), “strong, violent, fierce,” may also be regarded as an Arabic word, under the form of أَتَنَ importing “olescit, fœtet;” whence Reiske translates the passage, “Quando (*rob*) medulla ossium ejus olescit;” “When the marrow of his bones is corrupted.” I have rendered אֶתֶן (*eten*), “violent,” instead of merely “strong or powerful;” because in the present instance, as well as in various others, it is used in a bad sense. אֶתֶן, and אֶתֶנָּה, (*Aten, At'na*) indeed, whether in Hebrew, Chaldee, or Syriac, import a “furnace,” and is so rendered, Gen. xix. 28.: and hence probably the name of Mount *Et'na*.

Ver. 20.

Ver. 20. —*nauseates*—] Or “makes nauseous to him;” והמתו from זהם, *sordeo*, *fæteo*.

Ver. 21. *His flesh is consumed, that it cannot be seen.*] Literally, “is consumed from the sight.” But I have chosen to retain our common version, not only because it gives the real meaning of the passage, as well, if not better than any other I have met with, but also because, in the repetition of the word *seen*, it offers a similar alliteration or jingle to that which occurs in the original, and to which the writer of this poem was peculiarly addicted:

יכל בשרו מראי  
ושפו עצמתיו לא ראו

Jicel besaro *ma-rui*,  
Vesuppu ozmatiu *la-ruy*.

Ver. 22. —*to the Destinies*.] In the original לממתי; literally, to the “ministers of Death;” *Parcæ*, *Destinies*; or, as our common version has rendered it, “to the DESTROYERS.” But the meaning of the term has not been understood, and hence a variety of other renderings have been attempted in its stead. Schultens translates it *perimentes*, to which, however, he affixes no pertinent or distinctive idea: at which I am the more surprised, since he has ventured to translate בלהות *Diræ*, a far bolder approach to Grecian mythology than the present.—Pineda gives “*ad moribundos*,” “to the dying;” the Septuagint and Luther, “*ad mortuos*,” “to the dead;” others, “*ad signa mortis instantis*,” “to the signs of immediate dissolution:” but the word does not directly lead us to any of these ideas, nor is it the appropriate term by which to express any of them. Reiske conjectures that לממתי should be written למחתי; — “to the regions of terror,” if חת be the root, or “to the regions or realms below,” if it be בחת; — a very elegant and ingenious conjecture, but unnecessary and inappropriate.

This patriarchal doctrine of *Destinies*, or powers appointed to execute the judgments of the Almighty, descended to almost all countries. The Greeks had their *Μοῖραι*, or *Mópai*; the Romans, their *Parcæ*; and the Goths, their FATAL SISTERS. In like manner, the Icelandic Scandinavians (a branch from the same quarter) denominated their destroying goddess, *HELA*, and feigned her the granddaughter of Odin, by his son Loke. Among the Arabians of modern times,

times, the power is of the male sex, and is denominated Azraël. He is supposed to belong to the first order of the celestial hierarchy, and to be coequal with Gabriel, Michael, and Israfil, the angel of Resurrection, or he whose office it will be to sound the trumpet at that solemn period. The function of Azraël is thus alluded to in the Alcoran, Sur. xxxii. "The Angel of death, that is set over you, shall cause you to die." That the same doctrine constituted an article in the Jewish creed, is fully established by one of the most exquisite narratives in the whole history of this people, 2 Sam. xxiv. 16, 17. "And when the angel stretched out his hand upon Jerusalem to destroy it, the Lord repented him of the evil, and said to the ANGEL THAT DESTROYED the people, 'It is enough: stay now thine hand.' And the angel of the Lord was by the threshing-place of Araunah the Jebusite. And David spake unto the Lord, as he saw the angel that smote the people, and said, 'Lo! I have sinned, and I have done wickedly: but these sheep, what have they done? Let thine hand, I pray thee, be against me, and against my father's house.'" The same is again recorded, 1 Chron. xxi. 15, 16.; and a reference to a similar fact is given 1 Cor. x. 10. "Neither murmur ye, as some of them also murmured, and were destroyed of THE DESTROYER." Upon which see the Introductory Dissertation, Part V.

It is farther in corroboration of the explanation now offered, that it gives a meaning to the command of the Almighty, in v. 24. which is otherwise unintelligible, as to the persons addressed.

Ver. 23. *Surely*—] The Hebrew  $\text{כִּי}$  is here evidently an affirmative, and not a conditional particle, as rendered by all the translations: not *if*, but *surely*.

Ver. 23. —*one of the thousand*.] Not "one of a thousand," as rendered by all the translators. It is evidently a character of definite dignity, and closes the sublime and beautiful climax, which runs through the verse: see the preceding Dissertation. "There shall be over him an *angel*"—but angels are ministers of judgment as well as of mercy; "There shall be over him an *angel of grace*; an intercessory angel, whose office is directly the reverse of the *Destinies* or ministers of Death; yea, one of the supreme chyliad, the pre-eminent thousand that shine at the top of the empyreal hierarchy, possessed of transcendent and exclusive powers, and confined to functions of the highest importance."

The

The passage, taken as a whole, gives us a curious and valuable insight into some parts of the patriarchal creed, concerning the Divine government, and the different orders and degrees that exist in the world of spirits. I must again refer to the Introductory Dissertation, Part V. The same doctrine runs through the whole of the Alcoran : thus, ch. ix. “ Be not grieved, for God is with us. And God sent down his security upon him, and strengthened him with *armies of angels*, whom ye saw not.” So again sur. xiii. speaking of man generally : “ Each of them hath angels mutually succeeding each other, before him and behind him ; they watch him by the command of God. Verily, God will not change his grace which is in man, until they change the disposition which is in their souls by sin. When God wilieth evil on a people, there shall be none to avert it ; neither shall they have any protection besides him.”

It is a doctrine common to all ages, and almost to all countries ; and certainly not, as suspected by Dr. Horsley, a mere Greek fiction, grafted upon the Christian system in the first ages of the church ; and unsupported by the revealed religion, either of Jews or Christians. The following verses of Voltaire give a correct view of the subject, as constituting a part of the general creed of mankind, derived from patriarchal tradition :

“ Devant lui sont ces dieux, ces brulans sérâphins,  
A qui de l'univers il commet les destins.  
Il parle, et de la terre il vont changer la face ;  
Des puissances du siècle ils retranchent la race.”

Ver. 23. — *his duty.*] The Hebrew may be rendered “ his righteousness or justice,” with a reference to the Almighty : but it may also be rendered “ his duty”—or, as Tyndal has admirably given it, “ the ryghte waye”—in reference to the sufferer himself ; and the whole context proves, clearly, that the last is the sense in which it ought to be understood.

Ver. 24. *Release him, &c.*] A command given unquestionably to the ממתים (*Memitim*), “ Destinies or Ministers of Death,” referred to in v. 22. and justifying the sense now given to the passage.

Ver. 25. — *shall fatten.*] The word, as usually written, is רשפש, which is a word in no language ; is altogether contrary to the genius of the Hebrew ; and which no commentator has been able fairly to explain. There can be no doubt that Reiske is correct in amending  
this

this to וַיִּשָּׁפ, *et impinguetur*; which gives us a clear sense, and a genuine Hebrew term, employed, in the meaning here offered, Ps. cxix. 70.—and which also occurs in the same signification, both in the Chaldee and Syriac: שָׁפַשׁ, “impinguari,” “pinguefieri,” “incrassari.”

Ver. 27. *But he hath not requited*—] Literally, “he hath not been even with me;” for the Hebrew שָׁוָה, in its primary sense, means “to smooth, level, or make even;” whence it implies, secondarily, “to weigh or balance; to compensate, requite, or retaliate.” I am not aware that it ever means *to profit*, as given in our common version. Schultens renders it “*Et nihil æquatum fuit mihi.*” We use the word “*even*” in the sense of “*requital*” in our own language, though in an idiom somewhat too colloquial for the present occasion.

Ver. 29. *Time after time*—] Literally, “Three times over,” שלש פעמים: but it has been rendered variously by the translators. The Septuagint gives ὁδὸς τρεῖς, “three ways;” Junius and Tremellius, Piscator and Schultens, “*bis terve*, or *dualus vicibus, tribus*,” “twice or thrice;” St. Jerom, “*vicibus per singulos*,” “by turns to every man;” Tyndal, “*always*.”

## CHAP. XXXIV.

Ver. 3.      *For the ear trieth words,*  
              *As the mouth tasteth foods.*      }

“Before you sit down to a book, TASTE it; examine the title-page, preface, contents, and index; then turn to the place where some important article is discussed: observe the writer’s diction, argument, method, and manner of treating it. And if, after two or three such trials, you find he is obscure, confused, pedantic, shallow, or trifling, depend upon it he is not worth your reading.” “*Student and Pastor, by the Rev. John Mason, A.M.*”—Nothing can better exemplify the comparison; and I have a pleasure in quoting from so excellent a man, and highly esteemed a relation. That the couplet in the text was a proverbial expression, is obvious, from its previous citation by Job himself, ch. xii. 11.

Ver. 4.



Ver. 4. *Let us search out for ourselves the right.*] Our common rendering hardly gives the real sense of the original; which is not “let us *chuse*,”—but “let us select,” “let us choose out,” “let us explore” or “investigate.” The Hebrew נבחרה is still retained in this sense in the Arabic نَبَّأَ. But the Arabic and Syriac text, for מְשַׁבֵּחַ, seem to have read מְשַׁבֵּחַ; since they give, “Let us select for ourselves a judge, that we may know among ourselves (*Syr.*) what is best.”

The following distich from a very excellent *kasida* (قصيدة) or idyl, of Abu Hanifa, quoted by Sir W. Jones, will form a valuable and beautiful comment upon the passage :

وغدت له في البحث كل طريقة  
نسبت الي التحقيق والا تقان

“In strife of words, be right alone your aim;  
The truth t’ unravel, and the false disclaim.”

Ver. 5.

——“*I am righteous,*”

*And “God hath rejected my cause.”* }

Elihu quotes verbally from the speech of Job, as given ch. xxvii. 6. 2. But he does not quote quite fairly; for he omits the connecting parts of the passages brought forward, and which are of great consequence to the argument.

Ver. 6. *Concerning my cause, I am slandered.*] In the original אֶכְזֹב, “I am belied, calumniated, or slandered.” The part referred to is probably ch. xvi. 8.

“Yet my calumniator riseth up against me,  
He chargeth me to the face.”

But the passage does not appear to have been understood by the commentators, and, hence, is given in almost a thousand different ways. I have translated it literally, and in the order of the original.

Ver. 6. *He hath reversed my lot without a trespass.*] The allusion is probably to ch. xix. 6. or ch. xxiii. 14.: but the passage has been by no means comprehended. “He hath reversed my lot,” is, in the original, אָנֹשׁ חֲצִי (*anus hexxi*); both which terms are either pure Hebrew, or pure Arabic: but they have not exactly the same meaning

meaning in the two languages; only, however, in consequence of that accidental change of signification which words are always undergoing in a long period of time, under different circumstances. **אָנש** (*anus*)—the original idea of which, in both languages, seems to be “to derange or disturb”—implies, in Hebrew, “to weaken, or make sick or infirm;” but in Arabic **عَنَش** (*anus*), either “to upturn, subvert, reverse, incurvate, make crooked,” (*inflectere, incurvare, exturbare*); or “to chase, or drive away,” (*propellere, abigere*). While **חֶצֶז** (*hex*), which, in Hebrew, means “an arrow,” in Arabic (**حِصَّة**) means “a lot, portion, or division.” There is no difficulty in tracing this difference; for the Hebrew verb itself, **חֶצַז** (*hexza*), signifies “to divide or part,”—whence the Hebrew substantive should rather signify, as the Arabic does, “a part, lot, or division:” instead of which, however, while the Arabic has thus adhered to the radical idea, the Hebrew has deserted it for that of the instrument by which the division is effected, “a shaft, or arrow.”

I am surprised that this difference of sense has never struck any of the translators, especially Reiske, Schultens, and Michaelis; considering the difficulty of obtaining any thing like an obvious signification from the terms, viewed as Hebrew, instead of as Arabic. In the version now offered, I have given the direct Arabic meaning, which, I trust, is clear and definite: restricted to a direct Hebrew meaning, the translation will be, “my arrow is weakened. (or “made infirm”) without a trespass.” But nobody has ever been able to make any sense of such a rendering: whence a great deal of paraphrase has been had recourse to, and a foreign sense has been attempted to be extracted from a plain obvious passage, by a circuitous process. “My arrow,” almost all the interpreters tell us, is “my plague, my disease, or my wound;” in other words, “my hurt from *thine* arrow,” or the arrow of the Almighty: while the Hebrew **אָנש**, which, in no fair sense, can mean more than “to be weak,” or “infirm,”—is stretched out in its signification, to import “to be mortal, deadly, incurable.” Thus Junius and Tremellius, and Piscator, “Mortifera est sagitta mea;” so Schultens, “Lethalis est mea sagitta;”—whence our common version, “My wound (*arrow*) is incurable.” Dr. Stock has attempted to make sense out of the literal meaning of the original,

“Mine arrow is weak for want of passage;”

believing

believing it to be a proverbial expression, for "I have a good cause, if I were allowed to plead it." While Miss Smith, with great ingenuity, regarding *אנוש* as a noun, instead of as a verb, translates it "man;" and, at the same time, regarding *חצי* as an adjective, instead of a noun and pronoun in conjunction, translates it "divided, "cut off:"

"A man cut off without transgression."

There appears to be no reason, however, for deviating from the common construction; and the instances of the introduction of Arabic terms are too numerous to require any remark upon an example, in the 'present case. Miss Smith, moreover, has no authority, that I am aware of, for ' being employed as a formative, in a participle derived from *חקה*.

Reiske, as usual, has altered the original text, in order to obtain a meaning: but it is not necessary to follow him.

Ver. 7. *He drinketh up derision like water.*] Another expression, and probably a proverbial one, quoted nearly verbatim, and with great severity, from his own speech. See ch. xv. 16. It is clear, from the ensuing verse, that the whole passage refers to the customs and manners of a caravan; and, of course, this part of it immediately to the large draughts of water drunk by the camels, on setting out.

In the following apostrophe of Sacontala to Dushmanta, we meet with a singular parallelism: "Oh! void of honour, thou measurest all the world by thine own wicked heart. What prince ever resembled, or ever will resemble, thee, who wearest the garb of religion and virtue, but, in truth, art a base deceiver; like a *deep well*, whose mouth is covered over with smiling plants."

Ver. 9. "*Behold!*" saith he—] The Hebrew *כי* is here an interjection, and not a particle of causation. *Behold!* and not *for*, as usually rendered. The remark probably refers to the whole of the patriarch's reasoning in ch. xxi.: but it is not altogether a fair conclusion from the argument there advanced,—in which the patriarch observes, that a wicked course of life does not *necessarily and constantly* produce misery, under the existing dispensation of things; nor a virtuous course of life happiness. Eliphaz had recourse to the same charge, in his reply; and met with a severe and deserved rebuke, in the rejoinder.

Ver.

Ver. 10. *A truce with wickedness towards God.*] I have translated the passage literally; חללה means “a cessation, intermission, breach, or breaking off.” The evident circumlocution of our common version proves it to be rather a paraphrase than a close rendering. But, independently of its looseness, it does not give the exact idea of the original; which is doubtless, “far be it from us to impute wickedness to God,” rather than “far be it from God that he should do wickedness.” So Schultens, “Longissimè Deo ab improbitate.”

Ver. 11. *According to a man's work.*] Not “for a man's work,” or “for the work of a man,” as rendered in our common version. כן is “according to,” here, as well as in the next line, in which our common version so renders it. In this view of the subject, we may well exclaim with Voltaire, upon another occasion :

“Jamais un parricide, un calumnieur  
N’a dit tranquillement dans le fond de son cœur;  
‘Qu’il est beau, qu’il est doux, d’accabler l’innocence,  
‘De déchirer le sein qui nous donna naissance!  
‘Dieu juste! Dieu parfait! que le crime a d’appas!’  
Voilà ce qu’en diroit, mortels, n’en douter pas,  
S’il n’étoit une loi terrible, universelle,  
Qui respecte le crime en s’élevant contre elle.”

Ver. 13. *Who inspecteth the earth over him?*] “Who revieweth, or scrutinizeth it over him, in order to rectify his errors?” “Where is his superior in the concerns of the earth?” I have given the passage literally. The Hebrew פקד means, primarily, “to inspect, review, superintend;” and, secondarily, “to give in charge, or trust.” The passage has been diversely rendered by almost all the translators; but, more generally, in the secondary sense, which does not appear to me to offer any very explicit signification; and which, if it could be applied at all, would make it, “Who hath given the earth a charge OVER HIM?” rather than as it is commonly rendered, “Who hath given him a charge OVER THE EARTH?” The phrase is repeated, and in the same sense, ch. xxxvi. 23. which see.

Ver. 16. *But, touching —*] In the original ואם, “but if of —” “but as to —” “but concerning —.”

Ver. 17. —*become a check.*] The passage refers to ver. 13. There

is no instance in which חַבֵּשׁ means strictly “to govern,” or “give laws,” as the passage has commonly been translated in our own country: it is merely “to gird or saddle a beast,” “to bind,” “restrain,” or “curb;” and this is the usual idea, given under different forms, by the different translators.

Ver. 17. *And wilt thou, forsooth, ע'c.]* Our common version omits the sarcastic אִם, “truly,” “marry,” “forsooth;” and translates כְּבִיר, “abundant,” “multiplied,” “unbounded,” by a mere sign of the superlative degree—“him that is most just.” I have given the passage literally; Schultens translates it, “Justum præpotentem condemnabis?” Dr. Stock, “the eminently just one?” But I prefer צַדִּיק, as an abstract term, “justice,” to a personal term, “a just one;” and “multiplied, or unbounded,” is more true to כְּבִיר, than either “almighty” or “eminent.”

Ver. 19. *Behold! all these, ע'c.]* The whole verse has been strangely misunderstood by all the translators; and the present line improperly connected with the preceding, instead of with the succeeding. The conclusion is striking and obvious: if respect be due to kings and potentates of the earth, how much rather to Him who has created them, and who can destroy both princes and people in a moment.

Ver. 22. *For the workers, ע'c.]* Literally and ordinally, “for to hide therein the workers of iniquity.”

Ver. 23. *Behold! not to man hath he entrusted the time.]* The preceding verses having been generally misunderstood, it is not to be wondered at that this verse should be misunderstood also; and there is not a passage in the Bible that has more severely tried the skill and ingenuity of the critics: none of whom, however, have given a clear rendering, nor often a rendering which has even proved satisfactory to themselves. Schultens offers four or five, and explains each at some length; and finally concludes as follows: “Vereor interim ne multa jaculatus necdum ferierim. Certè dubitatio mihi necdum dirempta;” “But I am afraid, though I have taken many aims, I have not yet hit the mark; certainly, some degree of doubt still remains with me.”

It would be a useless task to copy all the different renderings of this



this passage, or attempts at rendering it, that have been offered to the world, and which amount to at least forty. I shall only observe, that the version now presented is both literal, and in the very order of the words of the original. I should understand *ישם* rather as derived from *שם*, than from *שם*, whence it is usually derived; though the difference is not essential, and probably the former itself is derived from the latter. Both mean “to put, place, or depute;” but *שם* imports, still more emphatically, “to put, or place confidentially,” “to trust, or entrust;” in which sense it occurs Gen. i. 26. Jud. xii. 3.—*עור* is not, in this place, an adverb, “*amplius*,” “*still*, or *more*,” as usually rendered, but a noun; and, like *ער* and *סער*, means “time,” “day,” “period;” and, in this part of their rendering, Grotius and Reiske concur with the present.

Ver. 24.—*unawares*.] In the original *לֹא חָקַר*: literally, *inopinanter, improvisè; ἀπροσδοκήτως, ἀπροόπτως*; “unpreparedly, unexpectedly:” “without notice, without exactness.” It might also be rendered, “without inquest, without trial;” or, as Dr. Stock has rendered it, “without process.” So Pagninus, “Non investigatio:” but the first sense seems to agree best with the context. The direct paraphrase is given by our Saviour: “For the day of the Lord cometh as a thief in the night.” The only translator who appears to have preceded me in the rendering now offered, is Louis De Leon, whose version is, *desmenuzara grandes sin cuenta*. The following fine verses of Corneille are altogether in point upon this subject.

“Vous étalez en vain vos charmes impuissans;  
 Vous me montrez en vain, par tout ce vast empire,  
 Les ennemis de Dieu pompeux et florissans.  
 Il étale à son tour des revers équitables,  
 Par qui les grands sont confondus :  
 Les glaives qu’ il tient suspendus  
 Sur les plus fortunés coupables,  
 Sont d’ autant plus inévitables  
 Que leurs coups sont moins attendus.”

Ver. 24.—*And lifteth up the lowest into their place*.] So De Leon, once more, with the greatest correctness: “*Establará postremos en su lugar*.” “*Los*,” says he, “*que ellos no estimaban en nada*.” *Others* is not the direct meaning of the Hebrew *אחרים*, which is literally, “*the hindmost*,” from *אחר*, “*after*,” “*behind*.”

Ver. 25. *And rolleth round the night, and they are demolished.*] A beautiful synecdoche for “in a single turn, or revolution of the night, they are demolished.” So Diodati, nearly correctly, “Al voltar d’una notte sono conquisi;” “in the turn of a night they are destroyed.” Dr. Stock renders it in like manner,

“And with a change of the night they are trodden down:”

which is a good paraphrase, though it loses something of the spirit, as well as of the letter of the passage. In Miss Smith’s version, it is given thus:

“They are overturned in the night,—they are broken down.”

which, however, can by no means be justified as a literal translation, and is less imbued with the general sense. Tyndal offers a still bolder deviation from the letter; “For he knoweth their evel and darcke worckes; therefore shall they be destroyed.”

Ver. 26. *Down, culprits—*] I have given the order of the original, as well as the literal sense. The words are תחת רשעים, which are usually rendered “as wicked men;” or, as Miss Smith has it, “like culprits.” But תחת has no such meaning as “like or as,” even in a secondary sense. In the verbal and radical form נחת, it imports “to descend or go down;” and hence, as an adverb, “down, beneath, below.” And in this sense it is rendered by Schultens, Reiske, and Dr. Stock, in the place before us. But though these critics have given the true meaning of תחת, they have all of them mistaken the signification of the general passage. Schultens renders it, “Sub sceleratis explodit eos;” “Beneath the wicked, he driveth them away;” in which, *sub* or *beneath* is used in the sense of *before*, or *in the presence of*;—“*In the presence of the wicked themselves, he driveth them off the stage.*” But this version has not proved satisfactory. Reiske has hence conjectured a mistake in the original reading, and for רשעים proposes רפאים, “Silent are they below—he hath smitten them.”

Dr. Stock suspects a still greater error in the original text. “Here,” says he, “has been a remarkable interpolation from the margin. Some annotator, who found רשעים in his copy, where the context appeared to require ראים, wrote at the side ראים במקום רשעים, with some mark set upon the word in the text, רשעים; as if he had said, this word is *in place of* ראים, or *has thrust out of its place* the proper word. Negligence adopted the annotation as a part of the

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the text." Whence this learned writer compresses the two periods of the verse into one, and renders it,

"BENEATH the beholders doth he tumble them."

I trust that the rendering now offered will prove, very sufficiently, that there is no reason for disturbing the original text, in its usual reading, usual signification, or verbal order.

The general idea designed to be inculcated in this and the preceding verse, is thus elegantly expressed by Racine, in his *Athalie*:

"De tous ces vains plaisirs où leur âme se plonge,  
Que leur restera-t-il ?—Ce qui reste d'un SONGE.

A leur REVEIL (ô réveil plein d'horreur !)

Pendant que le pauvre à ta table

Goûtera de ta paix la douceur ineffable ;

Ils boiront dans la coupe affreuse, inépuisable,

Que tu présenteras au jour de ta fureur

A toute la race coupable."

Ver. 26. *In the public courts*—] The Hebrew is במקום : literally, as now rendered, "in the resorts, public courts, or other places." Our common version, "in the open sight," gives a good commentary, but not the verbal meaning.

Ver. 27. *Who purposely*—] In the Hebrew אשר על כן ; which is usually, but very incorrectly, rendered *because* ; in which על כן is altogether omitted. Schultens gives us, somewhat more properly, *quid pro certo*, "because for certain ;" and Dr. Stock, still nearer to the truth, "who for certain." אשר is here unquestionably a pronoun, and should be rendered *who* ; but אל כן means rather "purposely, deliberately, by previous preparation," than "for certain." The radical verb כן imports "to purpose, prepare, make ready ;" and the derivative, in the present instance, continues the radical meaning.

Ver. 27.—*all his dealings perverted*.] In our common version, "Would not consider any of his ways : " yet כל does not mean *any*, but *all*. שכל means rather "to act or behave wisely," than merely "to consider," and (in Hiphil, the conjugation here employed) "to make, or cause to be wise ;" whence, with the negative לא, "to make, or cause to be, not wise, or unwise ;" "to pervert ;" literally "to stultify." Schultens renders it, "Omnes vias ejus non maturè



Ver. 30. *To a corrupt king of mankind,*  
*Or the multitude of the people.* }

Literally, and in the order of the words,

To a king of mankind, corrupt,  
 To the multitude of the people.

But the word מלך was very early considered as a verb; and a colouring has, hence, been given to the passage, that has been seized hold of by every succeeding commentator: and though the renderings, in order to make any kind of sense of it, when thus distorted, have been varied almost to infinity, nothing satisfactory has been hitherto offered by any one. It is needless to run over these erroneous divarications. The passage has been uniformly misunderstood; and not only מלך (*a king*) has been regarded as a verb *to reign*, but מקשי, “a multitude,” or “the multitudes,” from קש, “to collect or assemble together,” has, in like manner, been interpreted as a verbal form, and derived from קש, “to entrap, or ensnare.” I shall only observe further, that the rendering of our common version, which is as follows, is derived from Junius and Tremellius, and Piscator; “That the hypocrite reign not, lest the people be ensnared;” only that it omits the word *homo* (*man*, *i.e.* hypocrite-man), introduced into the Latin translations, and correctly, as the original contains the same term. דחף may mean *hypocrite*, though this is not its general sense, which is that of *wicked* or *corrupt*, and which I have therefore given, in preference.

Ver. 31. *Therefore say thou unto God.*] The translators are here still more divided than in the preceding verse. The original, according to the common reading, runs thus,

כִּי אֵל אֵל הָאֵמֵר

in which the letter ה should terminate the third, instead of beginning the fourth word,

כִּי אֵל אֱלֹהִים אָמַר

and by this means we obtain the imperative, and, as I trust, the perspicuous phraseology now offered.

Ver. 31. *I have suffered,—I will not offend.*] This is the direct rendering of our common version, if we omit the unnecessary interpolations expressed in the Italic types: “I have borne *chastisement*,  
 I will



I will not offend *any more*." Nor is there any sense that I have met with that is so true to the original. Mr. Parkhurst understands the term אָחַבֵּל in the signification "to be bound, obligated, or obliged," instead of "to offend;" whence he renders the entire passage, "Is it to be said to God, I have suffered *what* I was not obliged to, or did not deserve?" And Miss Smith, as usual, has echoed this able writer's rendering.

Dr. Stock has given us as follows :

"Since, on God's part, I have taken up the word,  
I will not confine thee."

While Schultens, who denominates the passage, "Insuperabilis fermè scopus;" "An almost insuperable point," writes "Nam ad Deum sanè dixit, accepi *quod* non pigneratus eram;" "For he hath said to God, I have taken (*seized*), I have not borrowed;" as though with the irresistible force of a king.

Ver. 32. *Wherein* —] Such is evidently the meaning of אִם in this place, *siquidem*, *ἐπεὶ*, as in various other places in the Hebrew scriptures.

Ver. 33. *Then, in the presence of thy tribes.*] This very difficult passage I have also rendered verbally, and in the literal order of the original, excepting that the second period runs thus :

Shall he make it whole, according as thou art bruised :

יְשַׁלְּמֶנָּה כִּי מֵאֵסָה

I hope the passage thus rendered is clear, as well as literal; and if so, it is more than can be said of any hitherto offered, with all the latitude the writers have assumed, in order to obtain perspicuity. Mr. Parkhurst gives us, "Thy words he hath requited thee: but thou hast despised *his correction*. For thou choosest, and not I; and what thou knowest, say." He is followed by Miss Smith. Dr. Stock translates thus:

"Will he demand it of thee, because thou refusest?

Surely thou didst choose it, and not I.

Therefore, what thou knowest, speak."

Schultens renders it, "Ecce! de tuo rependit illud: namque subulceratus;" "Behold! he repayeth it out of thine own *coin*: for thou art full of sores."

Ver. 35.

Ver. 35. *Should Job answer—*] The meaning is perplexed in all the translations, by rendering this and the subsequent verbs in the present or preterite, instead of in the conditional tense, as they uniformly occur in the original. The proposition is that referred to in v. 33, and, concerning the justness of which, he expresses himself desirous of conferring in v. 34.

Ver. 36. *Verily—*] In the original **וַיֵּשֶׁב**, which, if a compound term from **שָׁב**, may mean “my father!” and is so rendered as an interjection, by Pagninus, St. Jerom, and Tyndal; but if a single term, it may be regarded as a particle of desire or of affirmation. It is understood in the first of these two senses, in the Chialdee, in our common version, and by Dr. Stock, who renders it “content! let Job be tried, &c.,” and in the second of these two senses, in the Syriac and Arabic, and in the Alexandrine Greek, “*vere*,” “*verum enim vero*.” This last I have preferred, as appearing to offer the plainest signification.

Ver. 36. — *even to conquest.*] **עַד נִצָּח**. As a verb, **נִצָּח** implies both “to overcome,” and “to be over.” Our common version has given the last sense to the substantive formed from this verb, “unto the end;” and it is perhaps the more common rendering. In Dr. Stock it occurs, “to the uttermost.” Junius and Tremellius, however, give us “victoriam,” “to victory or conquest.” Parkhurst approves this rendering, and I think there can be no doubt of its being the most forcible and explicit.

Ver. 36. — *like wicked men.*] Not “for wicked men.” The original is **בְּאִנְשֵׁי אָוֶן**: in which **ב** is an adverb of comparison; so the Septuagint, ὡςπερ οἱ ἄφρονες. So also Schultens, “*instar hominum vanissimorum*.”

Ver. 37. *Yea, he would tempest his words up to God.*] Nothing can exceed the force of this expression, if I have rightly apprehended it. **וַיִּבֶה**, “he would tempest,” is derived from **רִבָּה**, which implies, in its primary signification, “to grow great, swell forth or multiply:” and, in an improper sense, “to grow tumid,” or “inflated;” and hence, in a secondary signification, when applied to speech, “convitior,” “*jurgo*,” or **λοιδορέω**, as it is occasionally rendered by the Septuagint, “to talk big or with swelling words,”

“to

“to bluster,” “to storm or tempest.” Milton has used the verb “tempest” in the sense now offered, in that well-known passage :

— part huge of bulk,

Wallowing unwieldly, enormous in their gait,

*Tempest* the ocean.

לֹא cannot, except with a very constrained meaning, imply “AGAINST God,” as rendered by Piscator, and after him by the translators of our common version. The usual meaning is, “to,” “up to,” “unto,” “towards;” and in the one or the other of these senses it is rendered by almost all the interpreters, ancient and modern.

## CHAP. XXXV.

Ver. 3. *Behold! thou wouldst argue—*] The passage has been misunderstood: כִּי is here an interjection. תִּצְאָה is in the conditional tense, “thou wouldst branch out,” “launch out,” “harangue or argue,” not “thou didst or hast—.” The latter period of the verse, as rendered in our common lection, proves itself to be erroneous by the superadded and unnecessary phrase, “*if I be cleansed.*”—הִטָּאת imports “a deviation from the right,” “a transgression,” “an evil course” or “going astray.” The particle כִּי implies *præ, magis quàm*; and is so rendered by a variety of expositors in the present place. Thus Piscator, “*magis quàm ex peccato meo.*” So Schultens, “*præ peccato meo,*” which he explains “*præ quàm si peccator vixissem.*” So Dr. Stock correctly, but in equivalent, instead of in univocal terms :

“How am I better than if I had gone astray?”

The rest of the translators have given the passage in a great variety of ways, almost every one differing from the other. We do not exactly know what parts in the argument of Job are here referred to: perhaps ch. xiii. 18, 19. or xxiii. 4, 5.

Ver. 9. —*the oppressed—*] In the original עֲשׂוּקִים: in the present place a participle *paoul* or passive; and not a substantive, “oppressors” or “oppressions,” as usually rendered; it is the nominative to the verb that follows. The whole scope of the argument in this chapter is to prove that the only reason why God does not interfere at times in human calamities, is, because he is not properly applied to; but that he still beholds the actions of every one, and will hereafter regard or punish accordingly.

Ver. 10.

Ver. 10. *Who giveth songs in the night.*] An exquisitely beautiful image, and in the true spirit of Oriental poetry. Tyndal's rendering is a good paraphrase, though a bad version, "That shyneth upon us that we myght prayse him in the nyghte?" It might be rendered, "Who giveth pæans (triumphant songs) in the midst of darkness or oppression." The Septuagint is feeble, *κατατάσσων φυλακὰς νυκτερινὰς*, "Who superintendeth the watches of the night;" and the Syriac and Arabic, not much more powerful, and apparently reading *ומרת* by mistake for *ומירות*, "Who giveth thoughts, fancies, imaginations, in the night." Yet Miss Smith has copied this last rendering, and her learned commentator justifies it.

The best practical illustration of the common and correct reading is found in Acts xvi. 25, 26. "And *at midnight* Paul and Silas prayed, and *sang praises* unto God: and the prisoners heard them. And suddenly there was a great earthquake, &c."

Ver. 11. *Who teacheth us* —] מלפנו, a direct Arabic term, *ملفينا* from *لغى* "to learn, devise, or discover;" and hence, in Hiphil, "to make to learn," "to instruct, or endow with knowledge." For want of referring it to this source, the critics have been uniformly puzzled as to its derivation: it gives indeed a sense nearly similar if derived from *אלף*, but such a derivation is forced and ungrammatical, and at the same time altogether unnecessary.

Ver. 12. *Piteously* —] The whole verse has been conceived unintelligible, but only, as it appears to me, because it has been wrongly translated. שם, here rendered "miserably," from *שמה*, "desolation, waste, misery," has always hitherto been regarded as an adverb of place, to the utter confusion of the sense. There is a fine passage upon the same subject, of the general depravity, and, at the same time, the general impotency of man, in a Sanscrit poem, entitled *Môha Mudgara*, "the Mallet of Folly," inserted in Sir W. Jones's Works, vol. I. p. 207. from which I shall take leave to copy the two following distichs:

"How soon are we born! how soon dead! how long lying in the maternal womb! (of earth: see the same figure, Job i. 21.) How great is the prevalence of vice in this world! Wherefore, O man, hast thou pleasure below?"

"Day and night, morning and evening, winter and spring, depart and return. Time sports, life passes on;—yet the wind of expectation (the breath of confidence) continues unrestrained."

Ver. 12.

Ver. 12. *Notwithstanding the violence of the outcries.*] In the original,

מפני גאון רעים

which the Hebraist will at once see is rendered, as now proposed, not only perspicuously, but verbally and ordinally. The common renderings are, "Because of the pride of evil men," or, "In the face of the rising of evil men." מפני is literally "in the face of," "in opposition to," "in spite of," "notwithstanding," "*nihilominus*." Either of these significations would answer in the general sense given to the passage above; but I have preferred "*notwithstanding*," as being most accordant. גאון, from גאה, may be translated "swelling, rage, violence, elevation, pride;" the exact meaning must be determined by the context. And רעים, from רע, "to break or rend," means equally "renders or renderings of the air," "shouters or shoutings," and "renders or breakers of established right;" "wicked or evil men."

Ver. 14. "*Thou dost not behold us!*" In our common version, "Thou shalt not see him!" In the Hebrew השורנו, which may be rendered either of the above ways, the pronoun being equally the first person plural, or the third person singular: the former gives the best sense. I can in no respect, however, concur with those who would gratuitously alter the verb from the second to the third person, for this cannot be done without interfering with the characters and meaning of the text. It is so altered, however, by several of the translators, especially by St Jerom, who has copied the Chaldee version, as he has been copied in turn by Miss Smith. The Syriac and Arabic give us, equally erroneously, the first person, "Non laudabam," "I will not extol or give praise to him."

Ver. 14. — *and thou shalt abide it.*] In our common version, and that of most others, "trust thou in him." The Hebrew is תחולל. The pronoun may import *him* or *it*: the last appears to be most correct. The verb may be derived from יחל, "to abide, stay, wait, expect, hope;" or from נחל, "to inherit, possess, partake." If from the former, the sense will be, "and thou shalt abide it," or "by it;" if from the latter, "and thou shalt partake of it." Miss Smith renders it with the same error of person as in the preceding period of the verse, "and *HE* will execute it."

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The entire verse is thus given by Dr. Stock :

“ How much less when thou sayest, ‘ Thou dost not look to me ?’

The cause is before him, and thou dost act disrespectfully towards him.”

Ver. 15. —*because he hath not mustered up his wrath.*] Our common version is extremely clouded and perplexed. Mr. Parkhurst has endeavoured to correct it, by rendering the passage thus, “ And now because he (God) hath not visited his (Job’s) anger, and hath not taken notice of *his great* excess, or rather hath not taken severe notice of *his* excess.” This, however, is rather a paraphrase than a literal translation, and, as it appears to me, an erroneous paraphrase too. The rendering offered in the text, I venture to hope, as it is more literal, will also be found more perspicuous. פָּקַד imports “ to muster, marshal, or take a review of,” as well as “ to visit.” Diodati is at least as paraphrastic as Mr. Parkhurst, but somewhat more to the purpose, “ *Fallo pur’ hora : perciocche nulla è quello che l’ira sua ha fatto visitandoci, ed egli non ha atteso grandemente alla moltitudine de’ tuoi peccati.*”

#### CHAP. XXXVI.

Ver. 2. *Incline to me*—] In the original כָּתַר לִי. In our common version, “ suffer me ;” probably after St. Jerom, “ sustine me.” Dr. Stock, “ an audience for me.” Miss Smith, “ attend to me.” The real meaning of כָּתַר has not been understood. It imports “ to encompass, curve, bend, or incline.” Applied in the sense now offered, the spirit of the passage is peculiarly polite and modest. Montanus renders it, “ sta circum me ;” and Schultens, “ coronare mihi,” “ crown me,” or “ let me wear the crown.” These last have a reference to the idea of a curve conveyed by the Hebrew term, but they do not give the proper sense.

Ver. 3. *I will exert my knowledge to the utmost.*] So Reiske, not very differently, “ Je pousserai mes arguments au plus haut degré de l’evidence.”

Ver. 4. *Behold ! truth, without error*—] אֱמֶת, usually regarded as an adverb, and rendered *truly*, is a noun in the present place ; and by this general mistake the passage has lost half its force. The whole verse is here rendered strictly, literally, and in the order of the words.

Ver. 5.

Ver. 5. —*will not be despised.*] In the original ולא ימאם; in which מאם may be used actively, in the Arabic sense, “and will not relax.” Our common version proves at once its want of correctness by its circumlocution, “and will not despise *any*.” Mr. Parkhurst gives the entire passage, “Behold! God is abundant, and will not despise *any* ;” Schultens, “Ecce Deus præpotens, et non subulceratur;” “Behold! God is Almighty, and will not be wounded or injured.” The text will certainly bear this sense: though I prefer, by far, the common signification ascribed to מאם in the present instance, “to scorn or despise;” the error consists in understanding the term in the active voice or Kal, instead of in the passive or Niphal, as now rendered.

Ver. 5. *Mighty in strength of heart, he will not —*] Such ought to be the rendering, as well as the division; both of which are equally erroneous in most of the versions. Our established reading, “*he is mighty in strength and wisdom,*” shows at once its misconception by its Italic additions.

Ver. 5. —*he will not uphold —*] In the original חייה from יחיה, “to strengthen, uphold, or make vigorous.” Our common version, “he preserveth not the life,” is a most unnecessary circumlocution, and equally wanders from the sense and tense.

Ver. 6. —*from the judge.*] The common rendering is, “from the just or righteous *person*.” But the whole paragraph has been mistaken, and the only clue to the real meaning is the original itself. עדיק does not here signify “a possessor,” but “a dispenser of righteousness or justice,” “a judge” or “magistrate;” and with this rendering the whole is clear, though inextricably confused without it.

Ver. 7. *Nor even from kings —*] In the original ואת מלכים. I have given the passage literally. The preposition מ “from,” in the preceding line, is here understood; the ו is necessarily negative after the preceding לא; and את is emphatic, “even from kings,” “from very kings,” “from kings themselves.” Miss Smith makes a most extraordinary addition to this passage, in order to elicit a meaning from the usual sense, which she has adopted, without being otherwise able to understand it:

“But with kings on the throne doth he place them.”

Ver. 7.

Ver. 7. *For he returneth them in triumph—*] Usually rendered, “Yea, he doth establish them for ever” or “constantly.” The passage, considered apart from the context, will bear either of these versions; but it is obvious, from what immediately follows, that the latter sense cannot possibly be correct. The Septuagint will in some degree admit of the same double meaning; but the proper signification of the verb rather inclines it to that now offered, καθιῆ αὐτοὺς εἰς ῥῆκος. Reiske is obliged to *amend* (as he calls it) the original text; but, after all, he is by no means explicit. The real root of יָשַׁב, “he doth establish,” is שָׁב, “to turn or return,” and not שָׁבַע, “to seat, fix, or establish.”

Ver. 12. *They pass by, as an arrow,  
And die without remembrance.* }

Reiske is the only commentator who has hitherto understood the real meaning of this exquisite image, frequently as it has been made use of by subsequent poets. His commentary is, “Sed si non audiant, præteribunt, absque ut vestigium existentiae suæ relinquunt, quemadmodum telum per auras it; et expirabunt in ignobilitate, infamiâ, absque nominis celebritate, ut alii quidquam de ipsis nôrint;” “But if they listen not, they shall pass by, so that not a vestige of their being may be left, as an arrow passeth through the air; and they shall perish in ignominy, infamy, and void of fame, so that others shall know nothing of them.” The passage certainly may be rendered literally, “they pass away by the arrow;” but the preceding version is in every respect preferable. To the same effect Young, *Night Thoughts*, B. I.

“All men think all men mortal but themselves;  
Themselves, when some alarming shock of Fate  
Strikes through their wounded hearts the sudden dread:  
But their hearts wounded, *like the wounded air*,  
Soon close; *where pass’d the shaft, no trace is found*.  
So dies in human hearts the thought of death.”

Ver. 13. — *toss up the nose.*] I have literally retained the idiom; which, in truth, is nearly as common to our own tongue, as to the Hebrew and Arabic. Thus Shakspeare, conversely, in his *Timon*:

“*Down with the nose—  
Take the bridge quite away—  
Of him that, his particular to forefend,  
Smells from the general weal.*”

Ver. 13.

Ver. 13. *They shall not be liberated*—] In the original לא ישועו. In our established version, and, I believe, in every other, except Reiske's, "they cry not, or 'shall not cry.'" שוע implies, in its primary sense, "to open, enlarge," or "make free;" and hence, in a secondary signification, "to open or enlarge the mouth," "to cry out or vociferate." There can be no doubt that the primary sense is intended in the present passage: it gives the best explanation, and is that expressly demanded by its opposite in the same line, אסר "to fetter." So Racine,

"Nulle paix pour l'impie. Il la cherche, elle fuit :  
Et le calme en son cœur ne trouve point de place :  
Le glaive au-dehors le poursuit,  
Le remords au-dedans le glace."

Ver. 14. *They shall die in the youth of their soul.*] A most forcible and elegant phraseology, but which is strangely mutilated in our common version by the total omission of נפשם, "of their soul." The term נער, here translated "youth," may also be rendered "agitation" or "violence," and is thus rendered by many expositors, though with great disparagement to the real meaning. Thomson, with true poetic daring, applies the same term to the bud of a flower, *Spring*, 506.

— "Around, athwart,  
Through the soft air, the busy nations fly,  
Cling to the bud, and with inserted tube  
*Suck its pure essence, its ethereal soul.*"

So Lucretius, with a figure of similar spirit, lib. iii. 223.

"Quod genus est, BACCHI quom FLOS EVANUIT, aut quom  
SPIRITUS unguenti suavis diffugit in auras,  
Aut aliquo quom jam succus de corpore cessit,  
Nihil oculis tamen esse minor res ipsa videtur."

So, from the juice of BACCHUS, when flies off  
Its FLOWER ETHERIAL, from the light perfume  
When mounts th' essential SPIRIT, or from man  
Th' excreted lymph exhales—the curious eye  
Nought marks diminish'd.

Dryden has offered nearly the same image, and precisely the same meaning, in the opening of his *Alexander's Feast* :

"The lovely Thais, by his side,  
Sat, like a *blooming* Eastern bride,  
In FLOWER OF YOUTH, and BEAUTY'S PRIDE."

Ver. 14.

Ver. 14. *And their strength shall lie amongst the rabble.*] Literally, "in fæce plebis," "amongst the dregs of the people," בקרשים. Schultens gives us, "inter nefandos," "amongst the abominable or execrated." שקר, however, like the Latin term *sacer*, may be used both in a good and a bad sense; and hence, while on the one hand it implies "filth, dregs, pollution, abomination," it implies, on the other, "separation, consecration, holiness;" and plurally, "holy places" or "holy persons." It appears to be given in this last signification by the Septuagint, ἡ δὲ ζωὴ αὐτῶν τιτρωσκομένη ὑπὸ ἀγγέλων, "And their life is destroyed by the angels." Scott has attempted to justify this version, and has proposed the two following renderings of the entire passage, in order to include it:

"Their breath dieth in youth;  
And their life is destroyed by the holy beings."

Or,

"Their breath dieth by violence;  
And their life is destroyed by the holy beings."

Whence Dr. Stock,

"So their person dieth by shaking,  
And their life by the angels."

The sense offered in the text will, I trust, be found as much more obvious as it is more forcible.

The following from Malherbe, in his ode entitled "La Mort," is directly in point:

"Là se perdent ces noms de maitres de la terre,  
D'arbitres de la paix, de fondres de la guerre;  
Comme ils n'ont plus de sceptre, ils n'ont plus de flatteurs;  
*Et tombent avec eux, d'une chute commune,*  
Tous ceux que leur fortune  
Faisoit leurs serviteurs."

Ver. 15. *And make their ears tingle with joy.*] In the original ויגל אזניהם; in which, גל, may be derived either from גלה or from גל. If from the former, the rendering will be, "And make their ears open;" if from the latter, it will be as rendered above, "And make their ears exult, ring, vibrate, or tingle, with joy." The translators have hitherto given the former of these renderings, by common consent; but it is less forcible, and perhaps less clear than that now offered.



Ver. 16. *So, surely, would he have raised up, &c.*] I have given the passage literally, and in the order of the words. The second period is rendered by Schultens, “*Ad latitudinem, sub qua nihil coarctati;*” “*To enlargement, under which there is no strait,*” *i. e.* “under which there is nothing to fear.” The original, however, has no such preposition as *ad* or *to*; and נחתיה does not mean *under which*, but “in the place, extension, or extent of which,” “in its place or extent.” In Diodati we have it thus, “*Anche te havrebbe egli ritratto dalla bocca dell’ afflittione;*” “He would also have withdrawn thee from the mouth of affliction.”

Ver. 16. — *the lowest of thy tables* —] In the original נחת שלחנך; in which נחת is usually regarded as a participle, “sent, put, or placed;” but the idea which uniformly pervades this term, is *inferiority*, or *something below*. The verb imports “to descend,” “to come down or under.” And hence, as an adjective, the form in which it is here employed, it imports “low, lower, or lowest;” and as an adverb, “beneath, underneath, below.”

Ver. 17. *But thou art consummating* —] There is a very great difference in the rendering of this passage, amongst all the translators; yet I do not believe it has hitherto been correctly given by any of them. The version now offered is in the direct order of the original, and requires no gratuitous supplies to make out a sense. Reiske alters the text, and makes the present and the ensuing verses change places. Mr. Scott offers, “*But thou art full of the striving of the wicked; judgment and justice take hold on thee.*” Dr. Stock,

“Now the trial of condemnation thou completest,  
Trial and justice support *themselves*.”

Neither of which are so clear as our common version, from which I have deviated as little as possible: “*But thou hast fulfilled the judgment of the wicked: judgment and justice take hold on thee;*” literally, “are on the catch,”—but the expression is rather too colloquial, and I have hence given “are at hand.”

Ver. 18. *Behold the indignation!*] Here כִּי is obviously an adverb of exclamation, “behold! mark! take notice of!” and not an adverb of causation, “because,” as rendered by preceding translators. The sense with this signification (and a very common one

one in the poem before us) is clear and forcible; but clouded and doubtful without it. Mr. Parkhurst renders the passage, "Because *there is wrath, take heed lest he irritate thee to explosion.*"

Ver. 19. *Will thy magnificence then avail?*] The greater number of versions make שועך, "thy magnificence," governed of the verb, "Will he then value thy magnificence?" The present mode of construing, however, seems the clearest and most correct, "Will thy magnificence then avail, or be of value?" Schultens gives the passage in this manner, thus far, but supposes בצר "treasure" to be a compound, ב-צר, from צר "a strait or difficulty;" and hence, joining the first part of the second line to the present, renders it "An in acie stabit munificentia tua, ut non sis in arcto?" "Will thy munificence stand in array, that thou shouldst not be in a strait?" And Mr. Parkhurst proposes, "Will he estimate or set in array thy munificence, that thou shouldst not be in distress?" The common division of the verse, however, appears more forcible and perspicuous. Reiske has taken strange and very uncalled-for liberties with the text, both in this and the succeeding verse.

Ver. 20.        *Neither long thou for the night,*  
                   *For the vaults, &c.—*                                }

The passage has been generally understood aright, as referring to the night of death, which, in a variety of places, the afflicted patriarch had been invoking; and in this sense the word is used by our Saviour, John ix. 4. "I must work the works of him that sent me, while it is DAY: the NIGHT cometh when no man can work:" but it has never yet been explicitly rendered, and especially in the latter member of the verse, which I have here given literally. לעלות, which is expressly "for the vaults," has usually been regarded as an impersonal rendering of the verb עלה in the infinitive; whence Schultens, "Quâ tollendæ gentes sub semet:" "In which the nations are taken away underneath themselves;" and our own version, "When people are cut off in their place." So Dr. Stock,

"Gape not thou for the night:

For where people go up to their last homes."

Reiske; I have already observed, has endeavoured to obtain a meaning by altering the text. And Miss Smith has given the following version:

"Dost thou not pant in the night,

For the people coming up on account of them?"

Upon which Dr. Randolph observes, that "This literal and simple version has cleared up a most obscure passage, and given a beautiful meaning to what is perfectly unintelligible in our Bible." "It is a curious circumstance, (he continues) that Schultens has rendered the first part of the verse the same as Miss Smith, '*Ne anheles noctem*;' and the latter part of it corresponds with the versions of the Vulgate and Septuagint, '*ut ascendant populi, pro eis*:' του ἀναβῆναι λαοὺς ἀντ' αὐτῶν." I confess the obscurity of our common Bible rendering; but I cannot see less obscurity either in Miss Smith's rendering, or in that of the others on which she seems to have grounded it; nor can either of them be fairly entitled to the character of simple or literal versions, for the latter half of the verse is peculiarly paraphrased in all of them. Diodati gives the passage in its usual rendering, "Non aspiran' a quella notte nella quale i popolo sono tolti via dal luogo loro;" which he expressly explains, "Non disiderar tanto la morte, &c." The chief, perhaps the only, difficulty exists in the word עָלוּ, which, from עָלָה, implies uniformly the idea of "rising, elevation, uplifting, superiority," "coming up, going up, &c.;" and it has not appeared possible, therefore, accurately to apply such a term to tombs or sepulchres. I have chosen a word, however, that embraces both these ideas: עָלָה is, literally, "to vault or ascend;" yet "vaults," like עָלִית, are also applied, from the peculiar form of the buildings to graves or sepulchres; and hence the English and Hebrew terms are direct synonyms in both senses. The obvious and immediate reference is to the catacombs, or sepulchral chambers, common to Eastern countries, and especially to Egypt, as a receptacle for the bodies of those who were not sufficiently opulent to build for themselves pyramids or similar monuments. "The Egyptians of lower quality cut *subterraneous grots*, or dormitories, in the rocks; such as those in the Libyan deserts, of which travellers speak so much, calling them *catacombs*, or *mummy pits*. The entrance into them is by a square well, where holes are cut on each side for the convenience of those that descend. These wells are not of equal depth, but the shallowest are above six men's height. At the bottom of the well, there is a square opening, and a passage of ten or fifteen feet long, leading into several square VAULTED CHAMBERS, each side of which is usually fifteen or twenty feet; and in the midst of every one of the four sides of the chamber is a bench cut out of the rock, upon which the embalmed bodies lie."—*Anc. Univ. Hist.* vol. I. *Egypt*, B. I. ch. 3.

So Dr. Young, in his Night Thoughts, B. IX.

“The globe around earth’s hollow surface shakes,  
And is the ceiling of her sleeping sons.  
O’er devastation we blind revels keep;  
Whole buried towns support the dancer’s heel.—  
As Nature wide, our ruins spread : man’s death  
Inhabits all things but the thought of man.”

Ver. 21. *O beware!—advance not—*] This verse I have also rendered literally, and, for the first time, have immediately linked its meaning to that of the preceding verse; which makes the sense equally clear and simple. The original is peculiarly strong, “O beware! go not face-forward—.” The general idea is, “For wickedness hast thou chosen rather than affliction.” The actual and obvious meaning, however, is: “For destruction, the night of death, the vaults of the grave, this greatest of all wickednesses, this utmost resistance to the divine will, hast thou chosen, rather than affliction.” The reference is to ch. vii. 15, 16. and a variety of similar passages, in which he sighs and supplicates for death as a release from his sufferings:

—My soul coveteth suffocation,

And I despise death, in comparison with my sufferings.

No longer would I live!—

Schultens renders the passage still differently, “Cave ne respicias ad vanitatem; nam super hoc electus fueris ex afflictione:” “Beware that thou return not to vanity; for on this (*condition only*) shalt thou be elected out of affliction.” But the rendering is peculiarly forced, and at last not very explicit.

Ver. 22. *And who like him can cast down?*] The common rendering of טורה, from the Chaldee paraphrase to the present day, is “teacheth or instructeth,” as though a participle in Hiphil, from ירה. This sense, however, is a very remote one, and exhibits no very close connexion with the preceding part of the verse. There is no necessity for wandering so far for a meaning. The second period of the verse is obviously intended as a direct antithesis to the first; and ירה, in its primary and direct signification, imports “to cast forth, cast out, cast down, or cast away:” and hence איר, its substantive form, “calamity, affliction.” The sense therefore appears clear and forcible, “And who like him can cast down?” The Psalmist appears to have imitated the passage in its full vigour, cii. 10.

For thou hast lifted me up, and cast me down.

Reiske

Reiske supposes it to be a genuine Arabic substantive, <sup>صَرَّاي</sup>صَرَّاي; and hence his version is, “*Quis est tam quam ille, depressor aut occultator?*” “*Who is so much as himself a depresser or hider,*” *i. e.* “*of the face.*” But there is no necessity for wandering so far. Schultens gives, “*Et quis sicut illè stringens plagis?*” “*And who, like him, woundeth with stripes?*” The Hebrew theme is, in this case, מרה instead of ירה.

Ver. 23. *Who inspecteth his way over him?*] “*Who superviseth,*” or “*scrutinizeth, it as a superintendant, in order to detect or rectify its errors?*” The passage is repeated literally from ch. xxxiv. 13. which see. The translators appear uniformly to have forgotten this, and have hence give a different rendering, when precisely the same idea is intended.

Ver. 24. *O reflect!—that thou mayst, &c.*—] Thus excellently, though somewhat too paraphrastically, rendered by Tyndal: “*O! consydre how greate and excellent hys worckes be, whom all men love and prayse.*” It is only necessary to observe, that שררו, which ought strictly to be derived from שרר, “*to celebrate, or magnify, jointly or together,*” “*sing in chorus or triumphantly,*” “*concelebro,*”—in many of the translations is derived from שור, “*to see or behold.*” And hence our common version, “*Remember that thou magnify his work, which men behold,*” a sense which is equally feeble and incorrect.

Ver. 25. *Every mortal looketh towards him.*] So the Septuagint, *πᾶς ἀνθρώπος εἶδεν ἐν ἑαυτῷ*. But the greater number of versions for “*him,*” translate the Hebrew ו “*it,*” less perspicuously and forcibly. St. Jerom, however, and Tyndal, concur with the Greek in giving the proper sense. The passage is highly beautiful; and the following from *Paradise Lost* may be regarded as an excellent comment upon it, if it be not a direct copy:

—“ I now

Gladly behold though but his utmost skirts  
Of glory, and far off his steps adore.”

Ver. 27. *Lo! he exaleth—*] The whole description is highly beautiful and correct; but it has not hitherto been thoroughly understood. גרע, usually rendered “*to diminish or make small,*” imports, primarily, “*to subtract, withdraw, draw away, exhale.*” The entire



entire process of vaporization, and the formation of rain, clouds, and tempests, is most accurately and picturesquely delineated. יָקַר can in no sense mean "they pour down," as in our common version; but "they secern, secrete, strain off, throw off, eliminate;" and hence Dr. Stock, far more correctly, though it does not exactly answer the purpose, "they are refined;" and Schultens, "*eliquant*." The direct term, perhaps, is eliminate; but it is scarcely of sufficient frequency for general use. לְאִדּוֹ, literally, as thus written, "for his cloud or vapour;" but there can be little doubt that it ought to be written לְאִדּוֹ; which is then literally, as given above, "for his storm or tempest." The whole force and spirit of the subsequent verse justify such a reading: but it is rendered almost, if not altogether unquestionable, from its occurring in not less than fifty-one of Dr. Kennicott's codices.

Ver. 28. *Then down flow, &c.*—] In this place, אִשָּׁר ought rather to be regarded as an adverb of time, "*then*," than as a pronoun "*which*." יָלוּ is rendered in our common version "do drop," but very incorrectly: for יָלוּ, in all its meanings, implies *lavishness* or *profusion*; "to let loose all at once," "to let go with profusion," "to be lavish or prodigal of." It is equally clear that שְׁחֻקִּים cannot mean "*clouds*," as we have it in the same translation; since these שְׁחֻקִּים are compared, ch. xxxvii. 18. "to a molten-looking glass;" and the same lection is, in this last passage, compelled to substitute "*sky*;" which, however, should be rather *skies* or *heavens*, the original noun being plural. The entire verse has a wonderful conformity to the following couplet in Thomson's Seasons;

"Immense, the whole excited atmosphere  
Impetuous rushes o'er the sounding world:"

with which the reader may compare the following very masterly sketch in "The Nature of Things." Lucr. VI. 284.

—"gravis insequitur sonitus; displosa repentè  
Obprimere ut cœli videantur templa supernè.  
Inde tremor terras graviter pertentat, et altum  
Murmura percurrunt cœlum: nam tota ferè tum  
Tempestas concussa tremit, fremitusque moventur:  
Quo de concussu sequitur gravis imber, et uber,  
Omnis utei videatur in imbrem vortier æther,  
Atque ita præcipitans ad diluviem revocare."

Roars next the deep-ton'd clangour, as though heaven  
Through all its walls were shatter'd; earth below

Shakes

Shakes with the mighty shock, from cloud to cloud  
 Redoubling still, through all th' enfuriate vault :  
 While, loosen'd by the conflict, prone descends  
 Th' accumulated torrent, broad and deep,  
 As though all ether into floods were turn'd,  
 And a new deluge menac'd man and beast.

In the following passage of the younger Racine, there is a moral which renders it exquisitely interesting and impressive. It is a part of his ode from *Genesis*, entitled "*La Création*."

"Quelle spectacle pompeux ! quelle magnificence !  
 Quand les eaux tout à coup s'élevant dans les airs,  
 Forment en s'étendant, comme une voûte immense  
 Dont les cieus sont couverts.

Qui la soutient ? Celui qui sur nous peut suspendre  
 Ces nombreux amas d'eaux de nos mers attirés ;  
 Celui qui les enlève, et qui les fait descendre  
 Dans nos champs altérés.

Qu'il nous aime bien plus, quand sa grâce féconde  
 De sa prodigue main descend au fond d'un cœur,  
 L'arrose, l'amollit, le pénètre, l'inonde,  
 Le remplit de vigueur !

Heureux qui dans sa soif est abreuvé par elle !  
 Heureux qui peut puiser au torrent précieux,  
 Dont l'onde qui retourne à sa source éternelle  
 Rejaillit jusqu'aux cieus."

Ver. 29. *But if he heap up, &c.*] These verses are supposed by the critics to be altogether intractable. So obscure is the passage, observes Schultens, notwithstanding the various efforts of the interpreters, that all farther exertion is in vain. And hence he gives it as it is ordinarily rendered, without pretending to enter into its full meaning. Reiske, as usual, endeavours to extort a sense by altering the text. Dr. Stock proposes as follows :

"Yea, can *any* understand the spreadings of the cloud ?  
 The rattlings of his tabernacle ?  
 Lo ! he scattereth over it his lightning,  
 And on the bottom of the sea he casteth a cover."

Miss Smith offers a different version.

"Also who can understand the spreadings of the clouds !  
 The high abodes of his silence ?  
 Behold he spreads on it his light,  
 And the bottom of the sea is covered (with the reflected light)."

In

In the text now offered, I have adhered literally to the original, which is, in the highest degree, grand and picturesque, and forms a complete counterpart to the description contained in the two preceding verses. “If, during the rise of the tempest, the gathering clouds be broken at once, the rain pours down impetuously, and it is a storm of rain alone; but if he pile, or heap up, the cloudy-woof into a wide, and dense, and clustering mass, it then becomes a storm of thunder and lightning—the flash spreads or brandishes in every direction athwart the heavens, and covereth, as with a garment, the bottom of the sea.

The grand error of all the interpreters consists in giving to the passage an interrogatory cast, to which it has no pretensions; and in deriving *בין* from *בן* “to discern or understand,” instead of from *בנה* “to build up, pile up, heap up, multiply, or increase.” *עב* is not exactly expressed by our word *cloud*; it means, rather, “the web, vapour, or woof, of which the cloud is composed, *nimbus* rather than *nubes*.”

Ver. 29. *The tapestry of his pavilion.*] This imagery is in the best and boldest spirit of Oriental, and especially of sacred poetry. Thus Ps. xviii. 11. probably borrowed from the present passage :

“He made darkness his secret covert around him;

*His pavilion dark waters, accumulated clouds.”*

The term *תשאוֹת*, rendered “*rattlings*” by Dr. Stock, and “noise” in our common version, from *שאוֹת*; and “high abodes” by Miss Smith, from *נשאוֹת*, is properly *tapetes*, “tapestry, or pictured drapery,” one of the earliest arts cultivated by civilized man. Concerning which, see Note to the Author’s translation of Lucretius, IV. 327. The root *שאוֹת*, observes Reiske, with great accuracy, “*Est picta variegata species, idea rei,*”—imports “the pictured, variegated semblance, or image of a thing.”

So also Ps. civ. 2, 3. thus excellently paraphrased by De Pomignan :

“Ainsi qu’un pavillon, tissu d’or et de soie,  
Le vaste azur des cieux sous sa main se déploie;  
Il peuple leurs déserts d’astres éincelans.  
*Les eaux autour de lui demeurent suspendues;*  
Il foule aux pieds les nues,  
Et marche sur les vents.”

It

It is possible that the Psalmist borrowed the image in the former quotation from the present passage: yet imagery of a similar kind is common to the poets of most countries. Thus Lucretius, VI. 356.

“AUTUMNOQUE magis, tellis fulgentibus, APTA,  
Concutitur cæli domus undique, totaque tellus;  
Et, quom tempora se VERIS florentia pandunt.”

But, chief, in AUTUMN, and when SPRING expands  
Her flowery carpet,—earth with thunder shakes,  
And heaven's high arch with trembling stars inlaid.

Among the poets of Asia, the same figure is still more frequent; though usually applied to the beauty of Spring, rather than to the solemn scenery before us. Thus, in the highly-finished book, *Ajaib'olmakdur*.

وكان ان ذاك قد خرج فصل الشتاء وفصل الربيع &c.

“Now had the stormy WINTER departed, and the graceful SPRING returned: the face of the fields was pictured by the fingers of Providence, as by a painter; and the bride of the gardens had received her ornaments from Divine Wisdom as from a jeweller, and was gorgeously decorated. The birds sung from amidst the flowers; hundreds of nightingales, and thousands of linnets, ravished the ear, and compelled mankind to listen, and Nature herself to bend to the modulated music; while the footsteps of heavenly benevolence recalled the earth from death to newness of life.”

So in the following beautiful apostrophe, from the *Abi'lola*:

قد اتاك الربيع نفعل صا  
تاء امر قعل عبدك الاء صور  
وكسي الارض خد صة لك ياسولاه  
دون اللوك خضر التحرير  
وهي تختال في زبر جدة  
خضر تعدي بلوء لوء صنتور  
وغدت كل ريوة نشتهي  
الرقص بثوب من النبات قصير

Lo! at thy bidding, SPRING appears,  
Thy slave, ambitious to be seen;  
Lord of the world, thy voice she hears,  
And robes th' exulting earth in green;

And

And from her mantle's radiant hems  
 - Drops pearls, drops emeralds, as she winds.  
 The milkmaid crops the heavenly gems,  
 And round her tuckt-up kirtle binds.

The Spanish poets have caught the same vein of eulogy from the Saracens; and hence the following amoret of Garcilazo de la Vega:

“ Qual suele acompanada de su bando  
 A paracer la dulce PRIMAVERA,  
 Quando Favonio y Zefiro soplando,  
 Al campo tornan su beldad Primera,  
 Y van artificiosos esmaltando,  
 De roxo, azul, y blanco la ribera :  
 En tal manera à mi Florida mia  
 Viniendo reveдеce mi alegria.”

As with his light and airy train  
 The gentle SPRING begins his reign,  
 When Zephyr and Favonius first  
 O'er the green meads benignant burst,  
 And round the central verdure strew  
*Borders of scarlet, white, and blue :*  
 Such, when my Flora deigns t' appear,  
 The gay delights my soul that cheer.

Ver. 30. *And investeth the roots of the very ocean.*] The imagery is continued in full spirit. “He mantleth or covereth as with a garment,” “he decketh,” would, perhaps, best answer the purpose; but that the general terror of the subject does not allow of it. The simile is, not unfrequently, to be traced in other parts of the sacred writings. See ch. xxxviii. 15. of the poem before us. Thus again, Ps. civ. 1, 2.

With glory and majesty art thou clothed,  
 Thou art *covered with light as with a garment.*

So Milton, in his exquisite address to Light:

“ Before the sun thou wast; and at the voice  
 Of God, as *with a mantle, didst invest*  
 The rising world.”

We meet with precisely the same image in the following beautiful passage of Lucretius, II. 143.

“ Primùm, Aurora novo quom spargit lumine terras,  
 Et variæ volucres, nemora avia pervolitantes,  
 Aera per tenerum, liquidis loca vocibus obplent;

Quam



Quam subito soleat sol ortus tempore tali  
Convessere sua perfundens omnia luce,  
Omnibus in promptu manifestumque esse videmus."

When first Aurora o'er the dewy earth  
Spreads her soft light, and through the pathless grove  
A thousand songsters ope their liquid throats,  
All ether charming—sudden we survey  
Th' effusive sun, as with a garment, deck,  
With his own radiance, all created things;  
Instant in speed, unbounded in his blaze.

In like manner, Klopstock, in his *Messias*, Ges. I.

—"Hier füll' nur sonnen den umkreis  
Und gleich ein hülle gewebt ans strahlen des urchichts  
Zieht sich ihr glanz um den himmel herum."

Here only suns the vast horizon fill;  
Whose intermingling beams a robe of light  
Weave, that enwraps the bright expanse of heaven.

For the figurative term, "roots of the very ocean," *שרשי הים*, our established, and all other English versions, give the colder phrase, "bottom of the sea." The Septuagint, however, and most of the Latin renderings, preserve the figure in its original force; and we meet with a parallel use of it in the Orphic Hymn to Nereus:

ὦ κατέχων πόντον ΠΙΖΑΣ, κυανεύετιν ἔδρη.

O thou! who holdest, mid old Ocean's roots,  
Thy bright-blue court.

Ver. 31. *He passeth sentence amain.*] In the original, thus—

יתן אכל למכביר

The real meaning of which has never yet been entered into; and hence the general passage has met with another perplexity. The common rendering (for the error has been propagated from age to age) is,

He giveth MEAT in abundance:

and the explanation is, that the thunder-storm is both a judgment and a blessing; and a beauty of a particular kind is supposed to lurk under this contrast. But the sacred poet is here contemplating it in all its awefulness alone; as inflicting punishment on the wicked, and making even the heart of the good man "tremble and start in its post." *אכל*, therefore, I feel persuaded, is, in the present instance,

instance, a derivative from כלה, the *s* being formative; and, as such, importing “positive determination” or “decision,” “predetermination, doom,” &c. as the verb is employed 1 Sam. xx. 7, 9, 33. Esth. vii. 7. and in various other places. למכביר is, perhaps, in the present instance, a direct synonym with our own compound *amain*, “with sudden force or vehemence.”

Ver. 32. — *athwart the concave.*] The expression is more highly poetical in the original than we can possibly render it in our own language, except by a periphrase; for it is in the plural number, literally “the concaves,” “the etherial vaults.” The rendering of this term by *clouds*, as in our common lection, is not only incorrect in itself, but destroys the general meaning of the passage. Most of the modern commentators, however, have concurred in giving the proper import. Yet נפֿיֿס will certainly bear another sense than of the “concave;” for it may mean, secondarily, the “hollow part of the hands,” “the palms of the hands;” and the Septuagint, St. Jerom, and most of the Latin translators, have ascribed to it this sense. Schultens renders it as follows: “Manum geminam vestit fulmine;” “He clotheth either hand with thunder.” This turn, however, is extremely constrained. על, which ought to be regarded as a preposition, “over, across, athwart, &c.” cannot easily be made to imply “both, or either;” nor is there any thing in the original to justify the use of *fulmen* in the ablative case “with thunder.”

Ver. 32. *And launcheth his penetrating bolt.*] This has proved the most perplexing verse in the entire passage. Our established lection gives us as follows, “And commandeth it *not to shine*, by the cloud that cometh betwixt.” The impotency of this rendering is sufficiently proved by the long list of gratuitous terms, which are necessary to give it any thing like a meaning. The different senses, however, offered by different commentators, are too numerous for quotation. Mr. Parkhurst renders it thus: “He (God) *spreads* the light (lightning) over the vaults (of heaven) or vaulted skies; and he (God) gives a commandment to it concerning him that prayeth, *i.e. not to hurt him* :” and Miss Smith readily adopts the rendering of her acute oracle. Dr. Stock, on the contrary, offers us the ensuing couplet:

“On the vaults *above* he casteth a cover of lightning,  
And giveth it charge as to what it shall meet.”

The

The sole ground of all this perplexity consists in an erroneous division of the letters of which the second line of the verse consists. The text, as commonly given, runs as follows :

ויצו עליה במפגיע :

Ve-jezv oliah bemapegio.

I readily confess myself indebted to the scrutinizing eye of Reiske for the first hint of an error in the division of these words; which unquestionably should be written thus :

ויצוע ליהב מפגיע :

Ve-jezvo liahbe mapegio.

The direct and literal rendering of the verse, thus restored, is that offered in the present text. Reiske gives, “ Et effundit flammam penetralia cordis sanciantem;” but ליהב is less correctly, and, in the present place, less forcibly, a *flame* than a *bolt*, and especially a *thunder-bolt*; literally “ a vibratory or coruscating shaft.”

Ver. 33. *Along with it rusheth*—] The term יגיר, here rendered “ rusheth”, from גר, “ to assault, attack, or rush upon,” has hitherto, I believe, uniformly but erroneously, been derived from בגר, “ to show, tell, or discover.” So Schultens, “ Annunciat de eo clangor ejus;” “ Its clangour (*i. e.* of the thunder) proclaims concerning him.”

Ver. 33. *The fierceness*—] The original מקנה may be derived from קנה, “ to hold or possess;” or from קנא, “ to burn with fierceness, with fervent or ardent zeal.” Most of the elder translators have taken the first root, and have rendered the word “ *cattle*,” as constituting a chief part of patriarchal possession. Parkhurst, still adhering to the same root, renders it *possessing*, as a participle: his version is, “ Concerning him (God) declareth his thunder, *possessing* wrath for *or* against pride *or* arrogance.” Almost all our best critics, however, have concurred in deriving מקנה from קנא, whence Reiske gives us *excandescencia*, Schultens, *rubedo flammans*, and Dr. Stock, *fervour* :—“ The fervour of his wrath against oppression.”

#### CHAP. XXXVII.

Ver. 1. *Wrath—at which*—] A more unfortunate and destructive division has never been exhibited, than that by which the last chapter is separated from the present: for it takes place not only in the

the middle of a general and most magnificent description, but in the middle of the very same paragraph. "The thunder-storm," observes the sublime poet, "is an apt emblem of the WRATH (חַס) of the Almighty, because of (or against) wickedness: WRATH (חַס)," continues he, "at which my heart trembleth, and staggereth in its post." By some unaccountable error, however, the chapter has been made to close, and the passage to break off abruptly with the word *wickedness*, or *vapour*, as it occurs improperly in our common version. But what is to be done with the word חַס, with which the new chapter opens, and which the greater number of commentators have rendered *wrath*, in the last line of the preceding chapter? And here such commentators are obliged to regard the term in a different light, in the two places; and to render the same word (חַס) *also*, in the latter place, which they have rendered *wrath*, in the former place. Our common version, indeed, is free from this inconsistency; for it has rendered חַס adverbially, or *also*, in both places: but this rendering is as erroneous in the first instance, as it is in the last.

Ver. 1. *And staggereth*—] In the original, וַיִּתַּר: in which יִתַּר has been hitherto uniformly, but I think erroneously, derived from נִתַּר, "to loo-en," "to be loosened," "to move, or be moved," instead of from תַּר, "to turn round," "roll round," "to reel, or stagger." Miss Smith's version of this passage is peculiarly unfortunate, considering the grandeur of the subject, and betrays more of the *lady* than I have seen in any other part of her translation, which, upon the whole, is highly creditable, not only to herself, but to her sex:

"Verily for this my HEART FLUTTERS,  
AND BEATS beyond its place."

In *Macbeth*, the same idea occurs still more powerfully:

"Why do I yield to that suggestion,  
Whose horrid image doth unfix my hair,  
And make my seated heart knock at my ribs,  
Against the use of nature."

Ver. 2. *Hear! O hear ye, the clangour*—] Literally, "Hear ye with hearing," or "attend ye attentively to:" the very forcible duplicate of the idiom is, perhaps, best preserved as now rendered.

I have

I have translated רגז, "clangour,"—as a term with which it agrees far better than with the common lection "noise:" it is, literally, "a clang," or "sound produced by percussion or repercussion."

Klopstock, in that exquisite ode, which is allowed in Germany to form his masterpiece, and which he has entitled "*Die Frühlingsfeyer*," "The Vernal Ecstasy," has a passage so strictly in consonance with the present, and, at the same time, possessed of such intrinsic excellence, that the reader will readily pardon me for quoting it on this occasion. He is describing the progress of a thunderstorm:

“Seht ihr den zeugen des Nahen den zückenden strahl?

Hört ihr JEHOVA's donner?

Hört ihr ihn? hört ihr ihn

Den erschütternden donner des Herrn?

Herr! Herr! Gott!

Barmherzig, und gnädig!

Angebetet, gepriesen

Sey dein herlicher name!

Und die Gewitterwinde; sie tragen den donner!

Wie sie rauschen! wie sie mit lauter woge den wald durchströmen!

Und nun schweigen sie. Langsam wandelt

Die schwarze wolke.

Seht ihr den neuen zeugen des Nahen den fliegenden strahl?

Höret ihr noch in der wolke den donner des Herrn?

Er ruft: Jehova! Jehova!

Und der geschmetterte wald dampft!

Aber nicht unsre hütte!

Unser vater gebot

Seinem verdenber,

Vor unsrer hütte vorüberzugehn!"

See ye the signals of his march?—the flash  
Wide-streaming round? the thunder of his voice

Hear ye? JEHOVAH's thunder? the dread peal

Hear ye,—that rends the concave?

Lord! God supreme!

Compassionate and kind!

Prais'd be thy glorious name!

Prais'd and ador'd!

How sweeps the whirlwind!—leader of the storm!

How screams discordant!—and with headlong waves

Lashes the forest!—All is now repose:

Slow sail the dark clouds—slow.

Again,



Again, new signals press :—enkindled broad,  
 See ye the lightnings?—hear ye, from the clouds,  
 The thunders of the LORD?—JEHOVAH calls;  
 JEHOVAH :—and the smitten forest smokes.

But not our cot.—

Our heavenly Father bade

Th' o'erwhelming power

Pass o'er our cot, and spare it.

The solemn and fearful beauties of this passage are too numerous to be pointed out: they run, however, through the whole poem: but the simplicity, sublimity, nice feeling, and abrupt turn of the last stanza, beggar all description.

In the Gaelic Carriaghura, there is a passage approaching that of the text, though it has not the feeling of Klopstock's. The original is thus given by the Highland Society:

“ Dhomhsa dh'aomas feachd nan sonn :  
 Seallam o m' thom air an t-sluagh,  
 Is tuidh iad mar luath nam fhianuis ;  
 O'm anail thig osag a' bhàis.  
 Thig mi mach gu h-ard air gaoith ;  
 Tha na stoirm a' taomadh shuas,  
 Mu'm mhala fhuair fo ghruaim gun tuar,  
 'S einin mo chòmhuaidh anns na neoil,  
 Is taitneach raoin mhòr mo shuain.”

As a popular version, the following, from Mr. Macpherson, will answer the purpose; but it is, in various parts, less energetic, and especially at the commencement:

“ The people bend before me. I turn the battle in the field of the brave. I look on the nations, and they vanish: my nostrils pour the blast of death. I come abroad on the winds: the tempests are before my face. But my dwelling is calm above the clouds; the fields of my rest are pleasant.”

Ver. 3. —*his flash.*] In the original ישרה; in which, ישרה may be either a verb, or a substantive. Our common version, and many others, regard it as a verb, and render the expression, “he directeth it.” Schultens, and, after him, Scott, have made it a substantive; the former rendering it “his direct force,” “rectus impetus ejus;” the latter, “the flash thereof.” It may mean either: the Hebrew sense is, perhaps, more immediately, “his track or trail;” the Arabic, “his flash,” which seems the precise signification here referred to.

Ver. 4. *And there is no limit to them*—] No limit either to the flash or the roar: the lightning and the thunder spreading equally, as affirmed of the former, in the preceding verse, “under the whole heavens,” and “unto the ends of the earth.” So Ps. xix. 6.

His going forth is from one end of the heavens,  
And to the other end of it his circuit;  
So that there is nothing hid from his heat.

With the sublime description in the text, Sir William Jones appropriately compares the following in the *Prometh. Desm.* of Æschylus, whom he, at the same time, justly denominates, “*omnium poetarum post Asiaticos altissimus* ;” “the loftiest of all poets next to the Asiatics.”

——Χθὼν σεσάλευται.

Βρονχία δ' ἡχώ παραμυκᾶται

Βροντῆς, ἕλικες δ' ἐκλάμπουσι

Στεροπῆς ζάπυροι, στρόμβοι δὲ κόνιν

Εἰλίσσουσι. Σκιρτᾷ δ' ἀνέμων

Πνεύματα πάντων, εἰς ἄλληλα

Στάσιν ἀντίπουν ἀποδεικνύμενα.

Συντετάρακται δ' αἰθὴρ πόντο.

“——I feel in every deed

The firm earth rock: the thunder's deep'ning roar

Rolls with redoubled rage: the bickering flames

Flash thick; the eddying sands are whirl'd on high;

In dreadful opposition, the wild winds

Rend the vex'd air: the boisterous billows rise,

Confounding earth and sky: th' impetuous storm

Rolls all its terrible fury.”

POTTER.

The original is ולא יעקב, in which יעקב has very greatly, but I do not know why, perplexed all the critics. יעקב, as a noun, imports primarily, and almost entirely, “an end, bound, or limit,” “an extreme or utmost part;” and, consequently, as a verb, it must import the very same idea: it is here used impersonally, and, with the negative, is, literally, “there is no limit, bound, or end.” But the critics and interpreters, overlooking this obvious sense, have found no other that will in any respect apply; and have hence conceived, and the conception has been continued from age to age, that as עכב, a Chaldee word something like it, means “to retard, stop, or delay,” this Hebrew word is probably derived from the same family, and, in the present place, is possessed of the same meaning:

meaning: for which, however, there is not a single authority in the Old Testament; the uniform idea implied by it, being that of "end, limit, event, consequence;" an idea, moreover, evidently intended in the passage before us: for the common rendering is not only erroneous in its import, but scarcely intelligible in its application. Reiske, who has too much independence to assent to so corrupt a derivation, pursues his usual plan, and boldly attempts to find fault with, and to amend the original text. I trust, however, that such an attempt will now be found altogether unnecessary.

Ver. 5. *God thundereth marvellously with his voice.*] Here this fearful and unparalleled description terminates: and we have again to complain of a misdivision of the text, as it is usually given, for the period is thus made to close in the middle of a verse; the latter half of the same verse containing the commencement of a new paragraph. There appears to be something more than an incidental resemblance between the exquisite painting now offered, and the following of the Psalmist, lxxvii. 17, 18. It is probably intended as a copy:

The clouds poured out water;  
 The skies sent forth a sound;  
 Thine arrows, also, went abroad;  
 The voice of thy thunder was in the heavens;  
 The lightnings lightened the world—  
 The earth trembled and shook.

Ver. 5. *Great things doeth he, surpassing knowledge.*] The poet proceeds, with undiminished spirit, to describe a variety of other natural phænomena. The word *marvellously*, נפלאות, in the preceding line, Miss Smith has chosen to introduce into the present: in consequence of which, her verse runs as follows:

"God thunders with his voice:

He doeth MIGHTY WONDERS, and we understand not."

No advantage whatever is gained by such a deviation from the accustomed order; and the division of the passage, as now offered, shows it to be completely erroneous.

The phrase, *surpassing knowledge*, ולא נדע, is an ornamental repetition from ver. 26. of the preceding chapter, and forms the opening to the description of the summer-storm; as, in the present instance, it does to the description of the winter-cold. This iterative figure is common to poets of all ages and countries, but peculiarly

so to the more figurative of the sacred poets; and most of all so to the Psalmist, and the author of the sublime piece before us. It has been neglected however, so far as I know of, by all the translators. Thus our established version, in the first instance, renders the phrase, “and we know him not;” and in the second, “which we cannot comprehend.” So Schultens, first, “ut non cognoscimus,” and afterwards “et non scimus:” and Dr. Stock, “above our knowledge,” and then “beyond our knowledge:” and Miss Smith, in the former case, “beyond our knowledge,” and in the latter, “and we understand not.” It is upon these delicacies that much of the spirit of poetry depends; it is these that distinguish its language from that of prose: and to neglect them is to act unjustly to the taste and genius of the original author.

Ver. 6. *Behold! he saith to the snow—BE!*] A passage perfectly parallel in structure, as well as in sublimity, with Gen. i. 3: and worthy of one common author:

“And God said,

BE, Light!—and Light was:”

the sublimity of which is well known to every one to have attracted the attention, and compelled the admiration, of the first literary critic of Antient Greece.

The full beauty, however, of the exquisite passage before us has never been understood; and hence it has been rendered in an almost endless variety of ways, and in every way wrong. Reiske, who makes by far the nearest approach to its real meaning, renders it, “Ecce! dicit nivi, huc ades! (holla! holla!)” “Behold, he saith to the snow, hither! or, be present!” In most of the versions, however, the word ארץ, “on earth,” or rather “earth-wards,” is united with the first member of the verse, “be on earth!” very much to the injury of the general sense and spirit. The Arabian poets are full of this idiom, which they have probably derived, in the first instance, from Moses, though more directly from the Alcoran, in which it occurs frequently. Thus, sur. xxxvi. 82. اَدِمَّا اَصْرَةً اَنَا

اَدِمَّا اَصْرَةً اَنَا اَد شَيْئًا اَنْ يَقُولَ لَهُ كُوْ فَنَكُوْنُ “His command, when he willeth a thing, only saith to it, ‘BE!’ and it is.” In like manner, sur. xl. 64. “It is he who giveth life, and causeth to die; and when he decreeth a thing, he only saith to it, ‘BE!’ and it is.”

Ver. 6.

Ver. 6.

*On earth then falleth it:—**To the rain—*

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“Earth-ward, and it falleth;” or “Earthward then falleth it.” The word “earthward,” or “on earth,” being joined with the preceding member of the verse, in all the other versions, except that of Reiske, there is a great difficulty of determining how to divide the remainder of the verse, or what sense to give to many of its terms. גשם, here rendered “falleth it,” is made a noun of, instead of a verb, by Piscator and our common version, and translated “to the rain.” It is rendered something in the same manner by Schultens, who gives us the word *imber*, or “shower:” his general version being, “Quum pluviae dicit, Esto in terra! et imber pluviae existit, et imber pluviarum vehementiae ejus;” “When he saith to the rain, Be thou on the earth! and the shower of rain *existeth*, and the shower of rains of his might.” גשם, however, is a direct Arabic word, importing “to descend, fall, or settle;” and it is only in a secondary sense that it is ever employed in the Hebrew writings as importing rain, and perhaps never but in the immediate sense of a *heavy* and violent shower. Mr. Parkhurst very properly regards it in this sense, and translates the whole passage; “When he says to the snow—that is the earth! and **MAKES HEAVY** the rain, even **MAKES HEAVY** the showers of his strength.” Dr. Stock understands גשם in precisely the same sense. His version is:

“For to the snow he saith,

Settle on the earth; and he maketh heavy the rain;

And he maketh heavy his powerful showers.”

Mr. Grey is so totally dissatisfied with the entire passage, that he suspects a corruption of the text; and we have, of course, another attempt at amendment. He finds out, moreover, that the beautiful and truly poetic iteration of מטר וגשם is inconsistent with his preconceived notions of Hebrew metre; and he has consequently changed the text, with equal injury to its elegance and integrity, so as to make it speak as follows:

“Quum nivi dicit, Esto in terra!

Et imber pluviarum, potentia ejus.”

When he saith to the snow, Be thou on the earth!

And the shower of rains, his strength.

I do not exactly understand the meaning of this version; nor does Mr. Grey seem to have been altogether pleased with it himself;  
for



for, in his annotations, he subjoins another, and a far better rendering :

“ Cum dicit nivi, Esto in terra!

Pluvia, et imber pluviarum, vehementes estote!”

When he saith to the snow, Be thou on the earth :

The rain and the shower of rains, be ye mighty!

I have only to add, that, in the version now offered, I have given the text literally, and in the order of the words; and have only changed the punctuation from that which is commonly assigned to it, and which the perpetual controversies of the critics show to have been erroneous. As now rendered, it offers one of the sublimest passages in any writings, sacred or profane. I have also studiously preserved the iteration of words, as they are iterated in the original text; so as to give, as far as may be, the general character of the diction, as well as the lofty spirit of the sentiment.

Ver. 7. *Upon the labour of every man he putteth a seal.*] The figure is exquisitely bold and beautiful.—“ב” may be rendered either “upon the labour,” or “upon the hand:” I prefer the former, in the present instance, as the more obvious. The Septuagint takes the latter sense, *ἐν χειρὶ παντός ἀποσφραγίζει*, which I may translate by offering Dr. Stock’s version,

“ Upon the hand of every man he setteth his seal.”

Junius and Tremellius, Piscator and Schultens, adhere to the sense of the passage, as given in our common translation, “ he sealeth up the hand of every man:” but this translation altogether omits the preposition ב, “ at, in, or by,” and therefore cannot be correct.

Reiske renders the expression ב, *coram*, “ before,” or, “ in the presence of.” “ Coram unoquoque homine obstruit;” “ He putteth a stop before every man.” And understanding the term ביעשה in the succeeding line, which is usually and properly derived from עש, “ to work, do, or perform,” as derived from עש, or rather from the Arabic *نفس*, “ fraud, or guile,” he paraphrases the passage thus, in his native German: “ Er nöthiget die menschen in sich zu gehen, und ihr tückisches hertz zu erkennen;” “ He compels mankind to look within themselves, and to know their deceitful hearts.”—An ingenious paraphrase, but founded upon a misconception of the original text.

Schultens

Schultens takes the general sense of the Latin translators, or that given in our established version; and conceives that the passage refers to the frost of winter. But this cannot possibly be; for the poet has not yet touched upon this phænomenon, and only enters upon it at ver. 9. The real meaning is, God driveth man and beast to their homes, and putteth a stop to their labours, till the “rains of his might are over.”

Ver. 7. *To the feeling of every mortal*—] Or, as it might be rendered, “in the witnessing of every mortal;” but the sense now offered is the strongest and best.

Ver. 8. *Even the brute kind*—] Not “beasts,” as rendered in our common version: the term imports the brute race, or brute creation generally, birds as well as beasts. It is a generic feminine, in the singular number.

Ver. 9. *From the utmost zone*—] In the original מִן הַחֹדֶר (*min-ha-hedan*), literally, as here rendered, “from the utmost, utter, or very zone;” the ה being emphatic, as in ch. xxxvi. 30. “the utmost, or very ocean,” “à zonâ ipsissimâ.” The epithet is necessary, in order to distinguish the zone immediately alluded to; which is still farther characterized, however, by the subsequent verse of the couplet. In ch. ix. 9. the same term occurs in the plural number, and both point obviously to a similar rendering. In the note on this last passage, I have observed that חֹדֶר may not only mean “a zone, belt, girdle, or circle,” which seems to be its proper acceptation, when astronomically, or geographically employed, but also, in a secondary sense, “an inclosed, encompassed, retired, and secure chamber,” the *penetralium* or recess of a house: and in this last sense the term is understood, but I think erroneously, by most of the translators, in both the places before us. Thus the former passage is rendered, by our common translators, instead of “the zones of the south,” “the chambers of the south,” (חֹדֶר תִּמְנָן). In the second instance, they have strangely supposed that the same quarter is referred to, although the term תִּמְנָן (*south*) is not introduced; and have hence boldly ventured to translate the passage “out of the south,” instead of “out of the chamber,” as it should have been, upon their own principles—a rendering not only altogether fanciful, but inconsistent with the general nature of the

the south-wind, in the quarter of the world referred to. The Septuagint gives ἐκ ταμείων, plurally; and the Vulgate, with a close copy, “ab interioribus,” “out of the recesses.” Dr. Stock, adhering to the singular number of the original, “out of *its* chamber.”

Ver. 9.—*whirlwind*—] In the original סופה (*supah*). What peculiar kind of wind the Supah imported, we know not. The Arabic translators suppose it to be Boreas, or the north-wind, and distinctly render it in this sense. There can be no doubt, however, that this is wrong, because it is connected with the word *south*, Isai. xxi. 1. סופות בננר “supahs of the south.” It means, probably, therefore, “a sweeping wind, a whirlwind, or whirlwind generally;”—the radical term is ספה, “to sweep, or rake;” *eradere, everrere*: and in this general sense, the same word is still employed among the Arabians. It certainly, in the present instance, alludes to a whirlwind blowing from the north or north-east, the Aquilo of the Latin poets, which, in the language of Virgil, Georg. iii. 201 :

—“volat, simul arva fugâ, simul æquora verrens.”

It flies, and, flying, *sweeps* at once the fields,

The floods at once.

and it is hence, in every respect, better to employ the general term whirlwind, alone, as it occurs in our common translation.

Ver. 9. *And from the arctic chambers*—] In our common version, “out of the north,” which is a far more correct rendering than the preceding part of the verse, “out of the south.” The Hebrew term, however, is מִמְּזָרִים (*mi-mexarim*); a plural noun, which may be derived either from זר, “to compress, contract, straiten, or narrow;” or from זרה, “to disperse, or spread abroad.” Those who derive it from the former, suppose the term refers to the compressed, contracted, or narrow regions of the earth, which constitute its arctic extremity, or the boundary of its north pole. Thus the Septuagint, ἀπὸ δὲ ἀκρωτηρίων, “out of the extremities, or extreme parts;” *i.e.* “the arctic or polar regions.” So St. Jerom, “ab Arcturo,” “from Arcturus,” “the chief star in the constellation of the arctic regions,” the Riski or Manes of the Brahmins; for thus they denominate the seven bright stars of Ursa Major, and the Pleiades collectively;—*Riski*, or patriarchs, as believing them to have been first created by Brahma; and *Manes*,

as being emanations from the mind (*mana*) of this deity. So our common version, as quoted above, “out of the north;”, which can only be an ellipsis for “the utmost regions or chambers of the north”—those of the northern *extremity* of the earth, of the arctic or north pole. Those who derive the term from זרר, “to disperse,” conceive it alludes to those dissipating and brightening winds which not unfrequently occur in the middle of winter, and give us a continuance of clear unclouded frost. So Pagninus, Junius and Tremellius, and Piscator, “à dispergentibus,”—and Schultens, “à sparsoribus,”—“from the scatterers,” or “scattering winds.” Upon which passage, the last writer thus explains his idea of מזרים: “Venti sparsores, ventilatores, qui, nubibus dissipatis, cœlum serenant, nitidant, speculo clarius reddunt, sed et tam frigidum, ut omnia gelu adstricta rigescant;” “Scattering, ventilating winds, which, the clouds being dispersed, give serenity and lustre to the sky, and a brightness beyond that of a mirror; but, at the same time, render it so cold, that every thing becomes stiff and rigid with frost.”

Of these two ideas, the first appears to me by far the most natural, as well as most forcible and poetical. Dr. Stock’s version differs from both these:

“And from the blighting winds the cold.”

Mr. Parkhurst retains the Hebrew term, and gives us for the full couplet, “From the dark thick cloud cometh the storm, and from the MEZARIM cold;” which he afterwards explains, however, as *compressed air*, instead of the *compressed sphere*. Reiske conceives מזרים to be a corruption for מזרים (*merzim*), which in Arabic (مرزم) is an epithet for Boreas, Septentrio, or the north-wind: whence he reads it ومن المرزم, “and out of the north;” precisely corresponding with our own version, and with the Arabic. But as the same idea, though an erroneous one, may be obtained from the text as it now stands, there is no necessity, even upon this sense, for attempting to reform it.

Ver. 10. *By the blast of God the frost congealeth.*] So St. Jerom, correctly as to the general sense, “Flante Deo, concrescit gelu”—נתן means either “to set, fix, appoint,” or “to give or bestow.” Most of the translators, however, have taken the last sense. Reiske concurs with St. Jerom, and the present version: “Ab halitu Dei,

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יִתֵּן (a) נֹתֵן stat firmum gelu; "By the breath of God, the frost or ice standeth firm or fixt." Yet I prefer, with St. Jerom, *blast* to *breath*, as a more appropriate and powerful term. Pagninus concurs thus far, "*à flatu Dei*." The Septuagint paraphrases it, but gives the same idea still more obviously, ἀπὸ πνοῆς ἰσχυροῦ, "By the breath or blast of the Mighty One."

Ver. 10. *And the expanse of the waters, into a mirror.*] The Hebrew בְּמוֹצֵק may be derived from צָק, "to straiten or confine," or from יָצַק, "to pour out as water, or as melted metal," and, hence, "to fuse, found, or cast." The usual rendering is from the former root; but the most correct and forcible appears to me to be from the latter; and it is the rendering which is given to the same word in our common version, in ver. 18. of the present chapter. Hence Reiske, "Et lata planities aquarum ut בְּמוֹצֵק fusum vitrum vel metallum;" "And the broad expanse of the waters As a looking-glass or mirror." In which, however, he very unnecessarily changes the ב, *into*, to כ, *as*. St. Jerom seems to imagine that the latter part of the verse is designed to express the act of thawing, as the former is the act of freezing; and hence his version is, "Et rursum latissimæ funduntur aquæ;" "And again the wide waters are poured forth;"—but this is mere paraphrase, instead of translation; and, at the same time, in the opinion of most interpreters, incorrect paraphrase. Miss Smith, however, has applied both periods of the verse to the act of thawing, imagining that the preceding verse is intended to represent frost:

"From the breath of God the ice gives,  
And the waters run wide in the thaw."

But this is to form a false concord, by joining the verb singular, רָחַב, to the noun plural מַיִם. Independently of which, we have no proof of נָתַן ever being used in the sense of *give*, as here employed.

Ver. 11. *He also loadeth the cloudy-woof with redundance.*] "The cloudy-woof or texture" that holds the shower, as in ch. xxxvi. 29. where the same word is employed. But the verse before us has been rendered in such a variety of different ways, by different interpreters, that it is impossible to follow them all. The poet is unquestionably completing the circle of the seasons, and advancing from winter to spring and summer; the former being depicted, and most beautifully,



beautifully, in the first period of the couplet, and the latter in the second. Our common version, "Also by watering he wearieth," is not very wide from the mark; but would be more explicitly and equally closely rendered, "Then with redundance he loadeth." רוה (*rueh*) imports "to drench or water;" whence רויה (*ruih*), or, as the Arabians have it, without the ו, رية or ري (*rih* or *ri*), "saturation with water;" literally, *redundance*, or *exundation*; whence *rio* and *rivo*, "a river." The term as here used, רי (*ri*), is perfect Arabic, for it omits the ו (*u*), which in genuine Hebrew is always retained. The double idea, therefore, is, "richness of moisture," "plenitude of water," "redundance," in its most forcible and primary sense. יטריה "he wearieth," as in our common version, is directly in the present place, "he loadeth, overloadeth, or burdeneth."

Ver. 11. *His effulgence disperseth the gloom.*] In our own version, "he scattereth his bright cloud," which does not appear to offer any very distinct sense. It is probably drawn from Piscator, who gives us "dispergit nubem, fulgurantem;" but this is rather "he scattereth his thunder, or lightning-cloud," than "his bright-cloud." זור, however, is here a substantive instead of an adjective, "brightness" or "effulgence," instead of "bright or effulgent;" it is, moreover, the nominative case to the verb, "scatter, or disperse," and is directly opposed to ענן; and hence shows us distinctly how this last should be translated,—not *cloud*, as on some occasions, but *gloom*, *darkness*, *cloudiness*, as on others; probably, the *gloom*, *darkness*, or *cloudiness*, of the winter season.

In St. Jerom this couplet is given as follows, "Frumentum desiderat nubes; et nubes spargunt lumen suum." "The grain longeth for the clouds; and the clouds spread abroad his light."

Here רי, "redundance," is derived not from רוה, but from רעה, "to feed or nourish."—Schultens.

Mr. Parkhurst renders it, "Also the pure, bright ether, wearieth or weareth away the condensed matter; his light scattereth the cloud." Here the preposition ב (*with*), that precedes רי, is united to it, so as to form one word: while Schultens extracts nearly a similar sense from the passage with the words divided, "Etiam ad rafalem nitorem dispellit nubem densam; nubilationem dissipat lumen ejus;" "Also he dissipateth the thick cloud into tattered radiance; his light scattereth the cloud." But it would be endless to pursue the variations.

Ver. 12.

Ver. 12. *Thus revolveth he the seasons in his wisdom.*] Neither our common version, nor any of the others, are perfectly clear; the former being, “and it is turned round about.”—הוּא is not *IT*, but *HE*, and *HE* emphatically; so emphatically, indeed, as to stand in many parts of the Bible, and in several of the present poem, as I have already observed, for the Deity pre-eminently, and without an implied noun—“the mighty *HE*, the SELF-EXISTENT, or ETERNAL.” See Note on ch. viii. 19.—The word מַסְבִּיחַ, here rendered, adverbially, “round about,” is a noun, distinctly signifying “courses,” as it is actually rendered by Dr. Stock; “circuits,” (*circuitus*,) as it is rendered by Schultens; or *seasons*, as rendered in the present translation.

Ver. 12. — *world of earth.*] I dare not change this vigorous and beautiful pleonasm into any other expression; much less can I think with Dr. Stock that חֶבֶל (*world*) is here “foisted into the text,” and therefore consent to alter the text itself, and omit it. “*Orbis terrarum*” is the Latin term, and forms a perfect synonym: the direct import is, “the world of lands or nations;” or, as Tyndal has actually but more feebly rendered it, “the whole world.” We have a similar pleonasm in ch. xii. 24. ראשי עם הארץ “the leaders of the people OF A LAND.”

Ver. 13. *Constantly in succession, &c.*] This verse has excited so much controversy, that it is necessary to quote it:

אם לשבט אם לארצו

אם לחסד ימצאדו \*

The rendering of our common version is, “He causeth it to come, whether for correction, or for his land, or for mercy;” which is literally given, though not in direct order,—the term “he causeth it to come,” closing, instead of beginning the passage in the original. The chief difficulty, however, is in the meaning of the clause “whether for his land,” intermixed with that which precedes, and that which follows it. Scott proposes to transpose the text, and to make the second אם an adverb of affirmation, in the following manner:

“Whether for correction or for mercy,

Verily for his earth he causeth it to come.”

Schultens gives the same sense to the same אם, without changing  
the

the order of the text. Dr. Stock, for *אֵם לְאֶרֶץ*, proposes to substitute *עַמִּל אֶרֶץ*, thus :

“Whether it be for correction, the toiling of his earth,  
Or for mercy, one findeth him out.”

Reiske proposes a still greater and more violent change in the text ; and which it would occupy too much space to enter upon.

The whole of the difficulty appears to proceed from not having taken the real sense of *שָׁבַט* and of *אֶרֶץ*, as they are intended in the present place. The primary idea of *שָׁבַט* is *succession* ; hence, as a verb, it imports “to proceed, to extend, follow in order, to draw out in length ;” and as a noun, “a shoot, tribe, or branch of a family—progeny, succession ;” as also “a branch of a tree,” and hence “a root, staff, or ensign.” The versions in general use have taken the last of these senses ; and have hence rendered the passage, “in virgam,” or “ad flagellum,” “for the rod,” or “for correction.” St. Jerom gives “in *unâ* tribu,” “upon a *single* tribe.” But I believe it will readily be admitted, that “in succession,” as now offered, is the real and proper sense.

*אֶרֶץ* does not, in the present place, signify “earth ;” but is a noun derived from *רָץ*, “to dash, crush, or break to pieces.” The *א* is formative, and hence the noun imports “violence, discomfiture, destruction, ruin, judgment, or punishment ;” either of which terms may be employed on the present occasion.

Dr. Stock doubts whether *אֵם*, “being twice employed in the sense of *whether*, would in the same breath be used to signify *verily*,” as in the case of Mr. Scott’s version. But a thousand instances might be advanced to show that the Hebrew writers were not thus particular ; and that they often employ the very same word in two different senses in the same paragraph, instead of two different words, for the mere purpose of obtaining an anaphora, or iteration of sound. The present poem, and the prophecies of Isaiah, are peculiarly characterized by this kind of ornament. *אֵם* (*am*), therefore, in its first use, in the passage before us, is an adverb, importing “stability or constancy,” and is nearly synonymous with *צִמֶּן* (*amen*) ; but in its two last uses it is merely suppositive or conditional, importing *whether* or *or*.

Ver. 15. *How the light giveth refulgence to his vapour?*] So Milton, beautifully :

—“Ye

—“Ye mists that rise  
From hill or streaming lake, dusky or grey,  
Till the sun paint your fleecy skirts with gold—  
In honour to the world’s great Author, rise!”

The question here proposed may still be proposed in the present day, and has in fact been proposed, as a problem of great difficulty, in almost every age. The theories offered have been numerous, but in no instance perfectly satisfactory. The opinions of the Epicureans, as well as most of those of modern times, the reader will find glanced at in the author’s translation of Lucretius, Note on book VI. 210.

The German critics, however, have almost uniformly regarded this passage as relating to the phænomenon of the rainbow; and the interpretation now given may indeed be taken in such a sense, though I think the former is a more direct and obvious explanation.

Ver. 16. — *of wisdom.*] Literally, “of wisdoms,” (רעים); “of concentrated wisdom or knowledge.”

Ver. 19. *When arrayed in robes of darkness.*] I have rendered the original text literally; but much difficulty has been felt by almost all the translators, and an almost infinite variety of versions offered, from a misdivision of the two first words, which, instead of being לא נערך (*la noruk*), “let us not array,” ought to be לאן ערך (*l-an oruk*), “when he is arrayed.”

Our established version, derived from Junius and Tremellius, or from Piscator, proves its own fallacy by its gratuitous interpolations, “for we cannot order *our speech* by reason of darkness.” Dr. Stock endeavours to get rid of these interpolations, as follows:

“Let us not marshal *our* forces in the dark.”

I know of no authority, however, for rendering פני *forces*. Independently of which, the preposition מ (מפני), is altogether omitted, and the pronoun *our* inserted as arbitrarily: פני, in its common signification, imports “surfaces, facings, coverings;” and hence מפני, “in surfaces, facings, coverings, or robes.” It may perhaps import “by reason of,” as in our common version; but the sense is very remote, and uncommon. I am indebted to Reiske for pointing out this error in the division of the common text: “לאן ערך, (says he)

لأن عرك لبن عرك si quando educat instructas suas (tenebri-  
cosas) acies من فناء العسق ex epaulio caliginis.”

Ver. 20.

Ver. 20. *Or, if brightness be about him—*] Literally, “if it beam, shine, or glitter about him:” but the real sense has never, that I know of, been understood by any of the critics before Reiske; and hence the passage has been in every instance obscurely and erroneously translated. ספר (*seper*), in Hebrew, imports “to tell or calculate numbers;” but in Arabic سفر (*seper*), “to beam, shine, glisten, irradiate;” whence, as a substantive, it signifies “*brightness*, the splendour of the day, the day itself.” So Me-ninski, سفَر *albedo—nitor diei*; ipse *dies*. It is only necessary to point out this difference to the English reader, to convince him that the term here used is Arabic, and not Hebrew; it is, indeed, directly employed as the opposite of *darkness*, in the preceding line, a considerable part of which is also Arabic. In reality, nearly the whole of this couplet, reduced to Arabic characters, will become Arabic more strictly than Hebrew:

أَمْ يَسْفِرُ لَهُ حَيْشَ أَتَكَلَّمُ  
أَنْ أَصْرَ رَحْلٍ أَمْ يَبْلُغُ

In the *Rime Sacre* of Lorenzo de' Medici, there is a hymn of great magnificence addressed to the Supreme Being, which, though for the most part founded on the Platonic theory, contains various stanzas that may not inaptly be compared with the splendid description before us. The following are peculiarly entitled to attention:

“Concedi, O Padre! l’alta e sacra sede  
Monti la mente, e vegga el vivo fonte,  
Fonte ver bene, onde ogni ben procede.  
Mostra la luce vera alla mia fronte,  
E poichè conosciuto e’l tuo bel Sole,  
Dell’ Alma ferma in lui le luci pronte.  
Fuga le nebbie, e la terrestre mole  
Leva da mè, e splendi in la tua luce;  
Tu se’ quel sommo ben, che chiascun vuole  
A tè dolce riposo sì conduce  
E tè come suo fin, vede ogni pio;  
Tu se’ principio, portatore, e duce,  
La vita, e’l termino, Tu sol Magno Dio.”

Of which the reader may accept the following version:

Father Supreme! O, let me climb  
That sacred seat, and mark sublime

Th’ es-



Th' essential fount of life and love ;  
 Fount, whence each good, each pleasure flows.  
 O, to my view thyself disclose !  
 The radiant heaven thy presence throws !  
 O, lose me in the light above.

Flee, flee, ye mists ! let earth depart ;  
 Raise me, and show me what thou art,  
 Great sum, and center of the soul !  
 To thee each thought in silence tends ;  
 To thee the saint, in prayer, ascends ;  
 Thou art the source, the guide, the goal ;—  
 The whole is thine, and thou the whole.

Schultens, while rendering the term *היספיר* (*ha-isaphir*), “should it be told,” as in the common manner, instead of “should it beam or brighten,” acknowledges the difficulty of the passage; “Impeditior ratiocinatio; nec constructio omninò plana.” He does not appear satisfied with his own rendering; “An narrabitur illi, quum loquar?” yet he is not more obscure than any of the rest.

Ver. 21. *When it is resplendent*—] In the original *בהיר* (*bahir*), which is also Arabic as well as Hebrew *باهر* (*baher*), “splendour,” “irradiation;” and hence, secondarily, “glory,” “excellence.” *בשחקים* does not mean “in the clouds,” but “in the heavens,” “skies,” or “ethers.”

Ver. 21. *And a wind from the north hath passed along and cleared them.*] The common punctuation is placed wrong; and hence the total want of connection between this and the latter part of the ensuing verse. The direct order of the words in the original, with the common reading of the text, is as follows: “And a breeze hath passed along and cleared them from the north; splendour (*fair weather*, as in our common version) cometh: with God is terrible majesty.”

And here the first question is, “Does the expression “from the north,” belong properly to *breeze* or to *splendour*? It is usually made to apply to the latter, but with great impropriety; for every one knows that the splendour of the day lies in the opposite quarter: while the poem itself has already hinted, in v. 9. of the present chapter, that the purifying or sweeping wind proceeds “from the utmost zone, or from the north.” See the Note on this passage. And hence Reiske and Scott have very properly applied the

the expression “ from the north,” to the wind or breeze, instead of to the *splendour*. Thus the latter,

“ When heaven’s expanse the sweeping NORTH-WIND clears.”

The only objection to this rendering is, that the ensuing clause, “ splendour cometh,” requires a connecting particle, which is not found in the original; for it should be “ and splendour cometh,” and even then there is no possible connection between these clauses, in what way soever rendered, and the succeeding clause, “ with God is terrible majesty.” The word *cometh* is *אתה*; and here I feel confident that this word ought to be *אתה* alone, and that the ‘ is altogether interpolated, and introduced after the above mispunctuation, in order to extract a sense from the passage in its distorted shape. With this simple variation, the whole is at once clear, and exquisitely forcible. *אתה* is a pronoun, signifying *itself*; and the phrase thus restored must necessarily run as follows, “ And a breeze hath passed along and cleared them from the north. Splendour *ITSELF* is with God!—insufferable majesty!” It is possible, however, to retain the ‘, and read *אתה* as a verb, in the sense of the pronoun; and the meaning will then be, “ splendour is identified, personified, or co-exists with God.” But I have no doubt of its being an interpolation in the present place, and from the cause just noticed.

The following passage in ch. xxiv. of the Alcoran has a striking resemblance to the present description, and has perhaps been borrowed from it: “ Dost thou not see that God gently driveth forward the clouds, and gathereth them together, and then layeth them up in heaps? Seest thou not the rain which falleth from the midst of *them*. God, too, sendeth down, as it were, mountains of hail; he striketh with them whom he pleaseth, and from whom he pleaseth he turneth them away: *the splendour of his lightning nearly taketh away the sight.*”

The most beautiful parallelism of this passage, however, with which I am acquainted, is Milton’s well-known and exquisite address to LIGHT, which forms the opening of his third book of *Paradise Lost*:

“ Hail, holy LIGHT, offspring of heaven first-born,  
Or OF TH’ ETERNAL CO-ETERNAL BEAM  
May I express thee unblam’d? since GOD IS LIGHT,  
And never but in UNAPPROACHED Light  
Dwelt from eternity.”

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The two sublime addresses to the same power in the Carrickthura and Carthon of Ossian are almost equally known, and ought to be known to every one, as affording the most admirable addresses upon the same subject, of any age or country, next to the above of Milton. There is in the last, indeed, a train of thought and sentiment, proceeding from the blindness of the Gaelic bard, so curiously similar to that indulged in by the author of *Paradise Lost*, that it was made a distinct charge of plagiarism against Mr. Macpherson, on the first publication of his version. The unwearied and elegant exertions of the Highland Society, however, have completely settled this point, and freed Mr. Macpherson from the imputation cast upon him; for, among other valuable collections, they have printed the copy of a letter from the Rev. Mr. M'Diarmid, of Weem, to his son, Mr. John M'Diarmid, (whom the author had once the pleasure of ranking among his friends, but who unhappily was cut off in the bloom of life, just as the world began to appreciate his literary talents,) in which a fair copy of the original is contained, written down "from an old man in Glenlyon: he had learnt it in his youth, from people in the same glen, which must have been long before Macpherson was born."

The address in the original commences as follows, and is printed in the appendix to the Committee's Report, p. 185.

"O! 'Usa fhéin a shiùbhlas shuas,  
Cruinu mar làn sciath chruaidh nan triath,  
C' as tha do dhearsa gu'n ghruaim,  
Do sholus ata buan a Ghrian?" &c. \*

Mr. M'Diarmid's version is as follows: it is not equal in elegance to Macpherson's; but it is, as the translator justly affirms in his letter to his son, "as literal as possible: I made it so on purpose, without any regard to the English idiom, that you might understand the original the better:"

"O THOU! that travellest above, round as the full-orbed, the hard shield of the mighty! whence is thy brightness without a frown,—thy light that is lasting, O SUN? Thou comest forth in thy powerful beauty, and the stars hide their course: the moon, without strength, goeth from the sky, hiding herself under a wave in the west. Thou alone art in thy journey—who is so bold as to approach thee?—The oak falleth from the high mountain; the rock and the precipice sink under old age; the ocean ebbeth and floweth; the moon is lost above in the sky; but thou alone *existest* for ever in victory, in the rejoicing of thine own light. When the storm darkeneth around the world,  
with

with fierce thunder, and piercing lightnings—thou lookest, in thy beauty, from the noise, smiling in the troubled sky.

“To me is thy light in vain, as I can never see thy countenance ; though thy yellow-golden locks are spread on the face of the clouds in the east ; or when thou tremblest in the west, at thy dusky doors in the ocean. Perhaps thou, like myself, art at one time mighty, at another feeble ; our years sliding down from the skies, quickly travelling together to their end. Rejoice then, O SUN, while thou art strong ! O KING, in thy youth ! Dark and unpleasant is old age, like the vain and feeble light of the moon, when she looks through a cloud on the field, and her grey mist is on the sides of the rocks :—a blast from the north on the plain ; a traveller in distress, and he slow.”

Ver. 24. *He looketh all the wise of heart to nothing.*] Or, “Let him look,—the wise of heart are nothing.” The passage may admit of various renderings ; but that which I have now given appears not only the most energetic, but most in unison with the context, and with the general phraseology of this bold and energetic poet. Thus v. 20. above :

——If brightness be about him—how may I converse ?

For should a man then speak—he would be consumed.

So again ch. vii. 8, as well as in a variety of other places :

Let thine eye be upon me, and I am nothing.

Schultens has understood the term *אֵל* in the same substantive sense, *τὸ μηδὲν*, as have the translators of our common version in ch. vi. 21. “for now ye are *nothing*.” In Schultens, however, the passage before us is given thus, “*Nihil videt omnes sapientes cordis ;*” “He beholdeth as a nothing all the wise of heart ;” or as Mr. Scott, who has adopted his rendering, has paraphrased it :

——“In his eyes,

To nothing shrinks the wisdom of the wise.”

The verb *יראה* is derived by Dr. Stock, and various other translators, from *איר*, instead of from *ראה*, but I think improperly ; and hence the rendering of the former is,

“Therefore men should fear him :

He feareth not any that are wise of heart.”

It is impossible to close the Notes upon this concluding part of the transcendent address of Elihu more appropriately than in the following parallel and sublime description in the Night Thoughts :

“The nameless HE ! whose nod is Nature’s birth ;

And Nature’s shield, the shadow of his hand ;

Her dissolution, his suspended smile ;  
 The great FIRST-LAST ! *pavilion'd high, he sits*  
 IN DARKNESS, FROM EXCESSIVE SPLENDOUR BORN.  
 His glory to created glory bright,  
 As that to 'central horrors :—he looks down  
 On all that soars, and spans IMMENSITY."

## CHAP. XXXVIII.

Ver. 3. —*manfully*—] In the original מַגִּיר: which is a direct synonym of *manfully*,"—not merely "as a man," but "as a strong or valiant man."

Ver. 4. *Declare:—doubtless thou knowest the plan.*] The particle מַגִּיר is here affirmative, instead of conditional, as in the common rendering "*if* thou knowest—." The irony is hence exquisitely preserved, and peculiarly pointed. בִּינָה, here rendered "the plan," has hitherto been only regarded as a pleonastic continuation of the idea contained in the verb יָדַעַת, "thou knowest," that precedes it. Hence, in our established lection, "thou hast understanding;" in Schultens, "intelligentia polles," "thou art potent in understanding;" and Dr. Stock, "thou knowest *what is* understanding." בִּינָה, however, if I mistake not, has a far more important meaning, and communicates an idea altogether independent ; "the skill evinced;" "the devise, project, or plan."

In the author's Note to his translation of Lucretius, b. II. 1107. he found it necessary to render much of this sublime passage into rhymed metre ; and as many of his readers may not be in possession of this translation, he will take leave to copy the rendering there introduced :

4. Say, where wast thou when first the world arose  
 Fresh from its God ? thy wisdom doubtless knows.
5. Who fix'd its bulk, its limit, its design ?  
 Stretch'd o'er its breadth the plummet and the line ?
6. What forms its basis ? props its nether pole ?  
 Who rear'd the top-stone o'er the mighty whole,
7. When, at the sight, the stars of morning sang,  
 And heaven's high cope with shouts of rapture rang ?—
12. With thee coëval, is the dawn thy slave ?  
 Springs, at thy nod, young phosphor from the wave ?
16. Hast thou the deep pervaded, or descried—  
 The dread abyss whence Ocean draws his tide ?
17. Are to thine eyes the gates of DEATH reveal'd ?  
 The gates where DEATH'S dread SHADOWS lie conceal'd ?



31. Canst thou the teeming Pleiades constrain?  
Or break Orion's icy hands in twain?
32. Whirl round th' undeviating Zodiac? or the dance  
Of bright Arcturus and his sons advance?
33. Know'st thou the laws that regulate the spheres?  
Is it from thee that earth their power reveres?—
34. Lift to the clouds thy voice—and will they swarm  
Round thee in robes of showers and torrent storm?
35. Will, at thy call, the lightnings rush, and say,  
“Lo! here we are,—command, and we obey?”
- CH. xl. 9. Hast thou an arm like God? like him to roll  
The volleying thunders round th' affrighted pole?
10. Come, clothe thyself with majesty and might,  
Let glory gird thee with unsuffering light;
11. Shoot from thy nostrils flames of arrowy fire;  
Search out the proud, and let them feel thine ire;
12. Search out the proud, and crush them to the dust;  
With their own arms exterminate th' unjust.

Ver. 5. —*for thou knowest.*] The irony is still kept in force; the common reading, “if thou knowest,” is woefully feeble and irrelevant. It is again repeated in v. 18, and 21.

Ver. 8. *When its rush from the womb would have overflowed.*] Not as in our common version, “When it brake forth *as if* it had issued from the womb.” I have given the passage literally, and in the order of the words. Miss Smith's version is still more defective than the established reading:

“When it burst forth from the womb.”

In this last the ו in גִּיחַו and צִי are equally neglected. This passage does not appear to refer to the deluge, as suspected by Mr. Parkhurst, (art. גִּחַ) but to the first *gathering together of the waters into one place*, here called *the womb*, and the limit by which they are divided from the dry land, narrated Gen. i. 9.

Ver. 9. *When I made the clouds its mantle,*  
*And thick darkness its swaddling-band.* }

The imagery is exquisitely maintained; the new-born ocean is represented as issuing from the womb of chaos; and its dress is that of the new-born infant. The order of the Mosaic history, moreover, is accurately adhered to. The clouds formed a part of the  
second

second day's creation; the sea a part of the third, and the sun and the moon a part of the fourth. So that clouds and thick darkness were still existing; the former *covered* the ocean, the latter *encircled it*. To the same effect Milton, in lines of exquisite beauty, and known to every one, Par. Lost. i. 20.

——“Thou from the first  
Wast present; and with mighty wings outspread,  
Dove-like, sat'st brooding o'er the vast abyss,  
*And mad'st it pregnant.*”

There appears some reason for believing, as observed by Mr. Black in his Life of Torquato Tasso, that Milton is indebted to the Tuscan bard for a part of this admirable description. The biographer adverts to the following passage in the *Sette Giornati*, Day I.

“Nelle tenebre allor de' ciechi abissi  
Lo Spirito divino, e sovra l'acque  
Era portato, e l'umida natura  
Già preparava: *Anch' ei presente all' opra*  
*Spirando già forzà, e virtute all' onda,*  
*D'uccello in guisa, che da frate scorza*  
*Col suo caldo vital covata, e piena*  
*Træ non pennato 'l figlio, e quasi informe.*”

Ver. 10. *And uttered my decree concerning it.*] Perhaps somewhat more literally, “And broke my decree concerning it;” the word *broke* being used in the sense of *uttered*: as in the phrases “to break an opinion,” “break one's mind;” but as such a phrase in the present case is liable to a different construction, I have preferred the term *uttered*. The decree referred to is given in the ensuing verse. For want of this explanation, the versions have generally been obliged to supply the word *place* very unnecessarily, and altogether erroneously: “And brake up for it my decreed *place*.” Crinsoz offers a third meaning to שבר, “Lorsque je la domptai par mes loix;” “When I tamed it by my laws or decrees.” But this is more paraphrastic than even the common rendering.

Ver. 10. — *boundary.*] Literally, “a boundary line.” בריח, from ברה, “to pass or shoot along from place to place.”

Ver. 11. *And here shall the raging of thy waves be stayed.*] The original of this line may be regarded as Hebrew or Arabic. If the former, the direct rendering will be, “And here shall there be a stay,

stay, or shall one put a stay to the pride or swelling (בִּגְיוֹן *be gayn*) of thy waves." If the latter, "And here shall the raging (נִגְיָן *begyan*) of thy waves be stayed;" the term בִּגְיוֹן being a noun preceded and governed by a preposition in the Hebrew, and in the Arabic being a noun alone, and the nominative case to the verb. Our common version seems chiefly to have inclined to the latter, and, as it appears to me, forcibly and correctly so; بَغِي and نَغِيَان are nearly synonymous, and both import "exundation," "the rush or overflow of waters in a valley," "a torrent," whether of a river or of rain.

Ver. 12. *Within thy days, hast thou ordained the dawn,  
And appointed to the day-spring his post.* }

So Racine in his *Athalie*, with a very delicate and appropriate turn, probably drawn from the nineteenth Psalm :

"Il commande au soleil d'animer la nature,  
Et la lumière est un don de ses mains.  
Mais sa loi sainte, sa loi pure  
Est le plus riche don qu'il ait fait aux humains."

Ver. 13. *And evil-doers be terrified away from it.*] So ch. xxiv. 14—17. to which the present passage has probably an allusion :

— At night go forth the thieving tribe:

For the dusk, too, watcheth the adulterer,  
Exclaiming, 'No eye shall behold me.'—  
In the day-time they seal themselves up,  
They know not the light:  
For the DAWN they reckon to themselves the death-shade,  
The horrors of the death-shade, AS IT RETURNETH.

So in the terrible soliloquy of Hamlet:

"Tis now the very witching time of NIGHT,  
When church-yards yawn, and hell itself breathes out  
Contagion to this world. Now could I drink hot blood,  
And do such bitter business as the day  
Would quake to look on."

Ver. 14. *Canst thou cause them to bend round, as clay to the mould.*] Rather more literally, "as clay the mould," or "as the mould doth clay;" but I have followed the turn given to the expression in our common version. The image, as it appears to me, is taken directly from the art of pottery, an image of very frequent recurrence in Scripture, and, in the present instance, admirably forcible in painting

painting the ductility with which the new light of the morning bends round like clay to the mould, and accompanies the earth in every part of its shape; so as to fit it, as we are expressly told in the ensuing metaphor, like a garment, as the clay fits the mould itself. I have given the entire passage literally, and in the order of the words. *התהפך* is usually rendered, impersonally, "it is changed;" but it is, in reality, the second person singular of the conditional tense of the conjugation Hithpael, from *הפך*, "to turn round, bend, or change the course or state of a thing;" and is hence directly as rendered in the text, "Canst thou cause to bend or turn round."

There is hardly any passage, however, in the whole poem, that has been supposed so difficult of elucidation; nor have I hitherto met with a single rendering that is perspicuous, or will bear a critical examination, notwithstanding that an almost infinite variety of interpretations have been offered. "*Magnâ cum curâ*," says Schultens, "*contuli atque examinavi varios interpretum hunc versum explicandi conatus, sed ex iis omnibus sensum hujus versûs explicari non valuisse confiteor. Aliquid tamen ad ænigmatis hujus intelligentiam conferre conabor.*" "I have compared and examined, with great attention, the different attempts of the interpreters to explain this verse; but I confess that from none of them have I been able to extract its meaning: I will nevertheless try something farther to the unravelling of this ænigma." And even Reiske, the boldest critical expositor we are possess of, finishes with exclaiming, "*Fateor me non capere*;" "I confess I do not understand it."

The chief cause of this perplexity seems to arise from *התהפך* being regarded as a *seal*, rather than as a *mould*, which last it imports as readily as the former; and hence Mr. Scott's version, which is one of the most ingenious:

"It (*the earth*) is changed as clay *by* the seal,

When they (*the morning and the day-spring*) present themselves as it were in magnificent attire."

"During the darkness of the night," observes he, "the earth is a perfect blank; in which state it resembles clay that has no impression: but the morning light falling upon the earth, innumerable objects make their appearance upon it. It is then changed, like clay which has received the stamp of the seal." For seals, he adds, were formerly applied to clay as well as to wax. This is ingenious, but not very clear, and certainly not perfectly true to the text; for the latter

latter line, even with his own interpretation of *והיצבו*, is “they present themselves as it were a garment,” not “as it were *IN* a garment;” which is not essentially different from the version now offered, “they are made to set like a garment.” The general metaphor, moreover, is confused; for it is the *earth*, and not the *morning* and *day-spring*, that, upon this explanation, should present itself in a garment or magnificent attire,—having *changed* its appearance, and being *arrayed* with new objects.

The resemblance of light to a garment, gracefully covering and adorning whatever it falls upon, is common to poets in all ages and countries, but to none more so than to the Hebrew poets. I have already had occasion to notice this in the Note upon ch. xxxvi. 30. to which I refer the reader.

Ver. 15. —*the roving of wickedness*--] Such is the passage literally: *זרוע רמה*. The word *זרוע* imports, primarily, “to spread out, expatiate, wander, or rove;” whence the substantive means “wandering, expatiating, roving;” and secondarily, “the arm” of a man, from its power of motion, or stretching out. *רמה* is a collective noun in the singular number, from *רמה*, the verb, and signifies “deceit, mischief, fraud, wickedness.” It has hitherto, I believe, been uniformly derived from *רם*, “to be lifted up, or exalted;” and regarded as an adjective to *זרוע*, whence the translation has been “the high arm,” a sense not very clear or connexive.

Ver. 16. —*the well-springs of the sea*.] The porous sides and bottom, from which, in the opinion of many schools of ancient philosophy, the main was supplied with new materials perpetually oozing through them. Thus Lucret. VI. 631.

“Postremo quoniam raro cum corpore tellus  
Est, et conjuncta est, oras maris undique cingens;  
Debet, ut in mare de terris venit humor aquai,  
In terras itidem manare ex æquore salso:  
Percolatur enim virus, retroque remanat  
Materies humoris, et ad caput amnibus omnis  
Confluit: inde super terras redit agmine dulci,  
Quâ via secta semel liquido pede detulit undas.”

And as this mass terrene of frame consists  
Porous throughout, and with a thousand coasts  
Girds all the deep;—since to the deep it sends,  
In part, its fluids; doubtless so, alike,



Part still retreats, and, percolated pure,  
 Fresh bubbles distant at some fountain-head.  
 Whence winds again the dulcet tide, through paths  
 Its liquid feet have printed oft before.

It is in this sense the Hebrew נבך has been understood, by the Septuagint translators, ἐπὶ πηγῇν θαλάσσης, by Junius and Tremellius, by Piscator, and the authors of our established version. Many of the critics, however, and among the rest Mr. Parkhurst, derive the term from נבך, instead of from נבֶּה; and hence they render it “mazes,” “intricate passages,” “tortuosities:” whence Reiske proposes *syrtes*.

Ver. 17. — *the gates of death*—] So Lucret. I. 1105.

“ — hęc rebus erit pars janua læti,  
 Hac se turba foras dabit omnis materiā.”

— the doors of Death are ope,  
 And the vast whole unbounded ruin whelms.

In like manner Virgil, *Æn.* ii. 661.

“ — patet isti janua leto.”  
 — the door of Death stands open.

As also Ossian, in his Address to the Sun in Carrickthura, as given in the Report of the Highland Committee, for the purpose of inquiring into the authenticity of his poems :

“ Tha doirse na hoiche dhuit fèin,  
 Agui pàlluinn do chlos san Iar.”

Before thee are the doors of the night; and the tabernacle of thy repose is in the west.”

Ver. 19. *Where, too, is the region*—] I have thus given the couplet in order, and without circumlocution. The term הָאָרֶץ, here rendered *too*, is omitted in all the versions, in both periods of this verse; apparently from its not having been understood. Its usual meaning is, “here, hither, this way;” whence it occasionally signifies, “in this manner, thus, so, likewise, also, too.”

Ver. 20. — *in its boundary*.] The limit that separates it from light. The idea is peculiarly strong and poetical. Miss Smith translates this verse:

“ When God described its boundary,  
 Didst thou mark the paths to its house?”

but such a rendering cannot be obtained without leaving out a great part

part of the text in both members of the verse, and at the same time committing a gross false concord.

Ver. 21. *Thou knowest*—] Here the irony is so obvious, that it has been introduced into almost all the modern versions, both foreign and vernacular; and it is hence the more extraordinary, that it never occurred to any of them in the preceding part of the argument.

Ver. 24. —*the levanter*—] קדִיִם: literally, the “Euroclydon, levanter, or hurricane of the east-wind,” as I have already had occasion to notice in a preceding passage. The opening of this verse is precisely similar to that of v. 19.

Ver. 25. —*a storehouse*—] תעלה, “a chamber, vault, store-house, or repository,” rather than “a canal or water-course;” from עלה, “to curve or excavate.” See Note on ch. xxxvi. 20.

Ver. 25. *Or made a path*—] ודרק: so in the Arabic وَدَرَجَ “vel vīam stravīt.” דרק is here a verb, rather than a noun as usually rendered; and implies “to track or trace out,” “to path out, or make a path.”

Ver. 26. *To cause rain on a land where there is no man;  
On a desert, without a mortal in it.* }

In perfect accordance with the principles of modern philosophy. So Ps. cxxxv. 7.

He maketh lightnings for the rain.

In like manner Lucretius inquires with regard to the gods of the Roman people. De Rer. Nat. vi. 395.

“Quum etiam *loca sola* petunt, frustra<sup>que</sup> laborant?”

Why seek the gods, too, *solitary* scenes,

And labour fruitless?

The passage before us appears to be copied in the Alcoran, sur. vii. “It is he who sendeth the winds spread abroad before his mercy, until they bring a cloud heavy with rain, which we drive into a DEAD COUNTRY, and cause water to descend thereon, and thus make all kinds of fruits to spring forth.” The same sentiment is repeated, in almost the same words, in sura or chapter xxv.

In like manner the very elegant Amriolkais, in the first poem of the Moallakat:

“The cloud unloadeth its freight ON THE DESERT OF GHABEIT, like a merchant of YEMEN alighting with his bales of rich apparel.”

Ver. 28.

Ver. 28. *Who is the father—?*] So St. Jerom, “*Quis est pater — ?*” whom Tyndal has correctly followed, “*Who is the father of raine ?*” The ה in ויש is a relative pronoun, in the present, as in an infinite variety of other cases.

Ver. 28. —*globules of the dew.*] גל, from גל, “*a round, globe, or circle.*” Whence Dr. Stock, with great accuracy:

“*Or who hath begotten the ROUND DROPS of the dew ?*”

Ver. 30. *When the waters grow opake as a stone.*] This beautiful passage, which is closely connected with the ensuing, does not appear to have been understood by any of the interpreters. The original text commences כבאב, “*when stone-like, or marble-like, &c. ;*” in which אב is used adverbially. I suspect, however, that it was at first written ככאב, “*when like a stone, &c.*” and that the former כ has been dropped through carelessness. The point, however, is not of consequence ; for the sense is exactly the same in either case, excepting that it is fuller with the additional כ.

Ver. 31. *Canst thou compel the sweet influences of the Pleiades ?*] “*Canst thou FORCE forward the spring, and abruptly break up the rigidity of winter ?*”—“*Canst thou oblige ;*” but not strictly “*Canst thou bind,*” as rendered by all the interpreters.

The astronomical terms, in this and the ensuing verses, have greatly puzzled the critics of every age, Hebrew, Greek, and Latin, as well as those of more modern times. I have concurred with our common version in following the synonyms of the Septuagint so far as they go, as believing them to be nearly, if not altogether correct ; and under this interpretation of the passage the Pleiades, (כימה *Chimah*), Arabic ثريا, from ثري “*moisture,*” are elegantly opposed to Orion (כסיל *Chesil*), as the vernal renovation of nature is opposed to its wintry destruction ; the mild and open benignity of spring to the severe and icy inactivity of winter. The Pleiades are a constellation of seven stars in the sign Taurus, and make their appearance in the spring-time ; whence they are denominated, by Virgil, *Vergiliæ, Spring-signs*. The Hebrew term *Chimah* is peculiarly beautiful in its origin, and implies whatever is desirable, delightful, or lovely ; for such is the force of the radical verb כמה. It is probable that from the term *Chesil* (*Orion*) the Hebrews derived the name of their first winter-month, which they denominate *Chislu*, and which corresponds with a part of our own November. The constellation itself

appears

appears towards the end of November, through December and a part of January, and hence becomes a correct and elegant synecdoche for the winter at large. The Arabians still employ the same term, كسل (*Chesil*), to express coldness and inactivity; *otium*, *torpor*, *frigus*. This, however, is not the word introduced into the Arabic version of the passage before us, but الشربا.

The translators of the Septuagint could not satisfy themselves of the real meaning of the word מזרח (*Mazaroth*); and have hence retained it without offering any synonym; in which conduct they have been followed by our standard bible. St. Chrysostom makes mention of two interpretations, to the former of which he himself inclines: Μαζουρωθ τὰ συστήματα τῶν ἀστέρων, ἀντὶ τῆς συνήθειας ζώδια καλοῦνται. "Ἄλλοι δὲ φασὶ Μαζουρωθ Ἑβραϊκῶν μὲν εἶναι τὴν λέξιν σημαίνειν δὲ τὸν ἀστροῶν μύνα. "Mazaroth are those clusters of stars which are commonly called the Zodiac: though others assert that Mazaroth is a Hebrew term for Sirius or the Dog-star."—Of these interpretations, the latter, I believe, has been generally preferred. I have ventured, however, to adopt the former, not merely on the authority of St. Chrysostom, but because I have no doubt that the term מזרח (*Mazaloth*) in 2 Kings xxiii. 9. was originally the same word, and has been corrupted by the mistake of a ל for a ר; and because, in this latter place, it means obviously the Zodiac, and is so expressly rendered by Sextus Empiricus, and many others. The two words, moreover, are given alike in the Septuagint, as well as by Theodoret; and in more than one Hebrew codex the proper character is restored, the *Lamed* being again converted into a *Resh*. And it may be further urged, in proof of the same opinion, that it is to this term the Alcoran makes frequent allusion, hereby proving that it is a proper Arabian image; and which has, probably, never ceased to be common to their poets, from the date of the book of Job. Thus, among other places, sur. xv. "We have placed the twelve signs in the heavens, and have set them out in various figures, for the observation of beholders."

Of עֵשׂ, or, as it is written ch. ix. 9. עֵשׂ (*aish*), there seems to be little doubt; most of the interpreters and commentators having referred it to the star Arcturus, in the constellation Boötes. It is supposed to be the nearest visible star in the northern hemisphere; the expression "Arcturus with his sons" being hence understood as descriptive of the arctic regions, or extreme point of the northern hemisphere,—that part of the heavens which alone was surveyed by  
the

the inhabitants of Idumæa: it forms as beautiful a contrast with Mazaroth or the Zodiac, the extreme southern line of the same hemisphere, as Chimah forms with Chesil.

These references are in the pure spirit of Oriental, and especially of Arabic poetry. Thus, in the very beautiful eclogue of Amriolkais, forming the first of the Moallakat:

“ It was the hour when the Pleiades appeared in the firmament, like the folds of a silken sash, variously decked with gems.”

So in the eclogue of Lebeid, constituting the fourth of the same collection:

“ The RAINY CONSTELLATIONS OF SPRING have made their hills green and luxuriant: the drops from the thunder-clouds have drenched them with profuse, as well as with gentle showers.”

I have already observed, in the note on ch. xxxvii. 9. that Mr. Parkhurst has given a different interpretation to one or two of these signs; and, for the most part, he is followed by Dr. Stock, whose translation of v. 31, and 32, is as follows:

“ Canst thou bind up the delights of warmth?  
Or the flakes of cold, canst thou set loose?  
Canst thou bring forth the blight in its season,  
And comfort corrosion over her sons.”

Ver. 33. *Hast thou, forsooth* —] The Hebrew כִּן, “truly,” “indeed,” “doubtless,” “forsooth,” so sarcastically introduced, is totally omitted in all the versions I have ever seen.

Ver. 36. *Who putteth understanding into the volleys?* }  
*And who giveth to the shafts,* וְעַ }

The real meaning, I believe, remains yet to be explained, notwithstanding the great variety of renderings which have been given to the passage. The writer is still continuing his description of the phenomena of the heavens; but the common interpretation supposes him to wander abruptly from his subject, to the structure of man, and then as abruptly to return to it in the ensuing verse. שִׁחוֹת in בְּשִׁחוֹת is not here derived from שָׁח, in which case it may possibly, though not very obviously, mean the *inner parts* of an animal; but from שָׁחָה, “to urge, impel, shoot, or drive forwards;” whence the substantive implies “impulses, impulsions, shootings, volleys.”—Schultens, and, after him, Grey, has given to this term a similar derivation, and in consequence, rendered the passage “*in jactibus vagis*,”



vagis," "in the zig-zag shoots, or casts." The Arabic writers still continue the term in the same sense, طوا, and طحا.

לשכּוּי has been altogether misunderstood by every one: our common version is, "to the heart;" the more usual rendering, "to the imagination:" Schultens, "to the phænomenon or meteor," i. e. of lightning, "*quis dedit PHÆNOMENO distinctam intelligentiam.*"—In all these cases, the word שכּוּי is derived from שכּה, "to resemble or imitate;" whence the substantive imports "resemblances, imitations, effigiations, imaginations,—and hence the imaginations of the heart." So Scott, who approves and follows Schultens,

"Vague meteors, wild phænomena, who taught

These not to err, as though endowed with thought?"

In opposition to every previous authority, I venture to derive שכּוּי from נשך, with an omissible נ, "to cut, corrode, bite, or pierce," "to wound, hurt, or damage." Whence the substantive, here used plurally, imports any thing that corrodes, pierces or wounds; and in the present instance, "the shafts or bolts of the thunder-storm."—Reiske, dissatisfied with every previous rendering, has chosen to alter the text, but, as I trust it now appears, very unnecessarily.

Ver. 37. —*irradiateth the heavens*—] יספּר שחקים: see the notes on ch. xxxvii. 20, and 21. ספּר is here an Arabic term, as well as in the preceding chapter: and שחקים no more implies clouds than in the text referred to.

Junius and Tremellius, and Piscator, translate the word יספּר (*sapir*), something after the Arabic derivation, as importing a bright sapphire hue: whence the latter, "*Quis SAPPHIRINUM reddat CÆLUM sapientiâ?*" "Who can make the HEAVENS of a SAPPHIRE HUE by wisdom."

Schultens, not adverting to the Arabic sense of the term, renders the entire passage "*Quis scribere facit nubes in sapientiâ? et utres cœlorum quis effundit humi?*" "Who maketh the clouds to write (or imprint, as by furrows) in wisdom? and who poureth forth the bottles of the heavens on the ground?" Every reader must perceive that the former period offers a very circuitous rendering: to which I must add, that the word שחקים, here rendered *clouds* (*nubes*), Schultens himself has thought proper to render, in the preceding chap. v. 21, *plagæ æthereæ*, "etherial regions," skies or heavens; and to explain it in his subjoined note, "*æthera à transeunte vento purgatum,*"—"ETHER PURIFIED by the passing wind."

As

As little can I allow that שָׁכַב imports, "to pour forth." Its primary sense is, "to lie down," "to be at rest," "to be still or quiet." Whence St. Jerom renders it "dormire faciet," "make to sleep," as he also renders שְׁחָקִים *heavens*, instead of *clouds*. It may, indeed, import "to level, lay low, or cast down," but not in the sense of pouring forth: and on this account I have preferred our common rendering, to that of all the translators. It is most simple, and most in unison with the preceding part of the verse.

The phrase, "bottles of the skies," is a direct Arabism for the clouds; and is to be found in every poet. الْحَنْتَم (hantem), which is synonymous with the Hebrew נִבֵּל (*nibel*), says one of their best commentators, is a green water-jar, or water-skin; whence the plural, *hanatim*, signifies *black clouds*.—Thus in a Dewan quoted by Schultens:

"Aderat nubes propendula, mulgens reliquas,  
Intermicante fulmine HYDRIAM ferens diffissam."

A broad deep cloud, that fed the rest, was nigh,  
And burst its BOTTLE mid the warring sky.

Scott has well observed, that "this image is similar to the inclined urn, which the heathen poets place in the hand of a river-god. The urn represents the fountain from which the river flows: and what fountains are to rivers, the clouds are to rain."

The Hebrew נִבֵּל means, however, a musical instrument, as well as a bottle; probably from its *belly*, as in the case of the *bag-pipe*, being of a bottle-shape: and hence the Vulgate gives the entire couplet a different, and a very elegant bearing, but one which cannot stand the test of inquiry, "Quis enarrabit cœlorum rationem? et concentum cœli quis dormire faciet?" "Who shall narrate the wisdom of the heavens, and who shall make to sleep (put a pause to) the music of the sky?"

Ver. 38. *When the dust is broken down into glassiness.*] "To glassy points or spicula." Literally, "when the dust is glazed into glassiness," "fluxed into a flux," or "dissolved into dissolution." In our common version, "when the dust groweth into hardness;" and in that of Schultens, "quum conflatur pulvis in fusum quid," which is approved by Mr. Parkhurst, and interpreted "when the dust is fused, or melted into a molten mass." The meaning of the Hebrew צֶפֶן is here more nearly approached, than in the standard English translation, but it is still given with a want of correctness. The exact sense of the passage is, "when the dust is dissolved or decomposed;  
is

is impalpably attenuated, comminuted, or broken down into its smallest and sharpest points, or elementary atoms; and the reference is to those fine imperceptible spicula of sand, resembling points of powdered glass, which are for ever floating over the burning deserts of Syria and Arabia, and so frequently produce blindness to the incautious traveller. See note to the author's translation of Lucretius, b. VI. v. 648.

While such is the fact with respect to the dust or lighter earth, the clods of the field, the loam, or more tenacious earth, are well known, under the very same circumstance of dryness, and a bright sky, to become as hard and impacted as if baked or burnt; and, hence, both parts of the verse have an equal truth of description, and the one forms an elegant contrast to the other.

Ver. 39. ————*for the lioness,* } The original is feminine,  
*And perfect the strength, &c.* } though it has a termination which more usually belongs to the masculine gender. The allusion is evidently to the time of suckling her whelps, and the necessary confinement she then undergoes. חַיִּית is “life, living principle, strength, vigour,” rather than “appetite,” as rendered in our common version; or “*stomach*,” (for which there is no authority) by Miss Smith. In Dr. Stock, it occurs,

“Or with animal-flesh wilt thou stuff the young lions?”

But this rendering requires a preposition which does not exist.

Chap. xxxix. should commence with this verse: for the poet opens a new source of argument; and having ranged through the more curious phænomena of inanimate nature, he now enters upon those of the animal kingdom.

Ver. 40. *When they crouch in the shelter of the covert.*] Or “amidst shelter in the covert.” So Pagninus, “Manent in umbraculo ad ipsum latibulum.—אָרֵב does not here mean *ambush*, which would rather be מאָרֵב, or אָרְבָּה, but *den* or *covert*, as in ch. xxvii. 8. The passage is intended to describe the helpless state of those animals, when young, which are the most powerful of all when full grown. The ensuing description of the young ravens is of the same kind, and forms a parallel picture.

Ver. 41.—*are famishing*—] יָתוּעַ, not from תָּעָה, “to wander, or go astray,” but from לָתַע, “to break down, comminute, or wear away.” So the Chaldee, Arabic, and Syriac, *infirmantur*. Miss Smith has correctly given this rendering.

## CHAP. XXXIX.

Ver. 1. *Understandest thou the course of breeding of the mountain-goats?*] The common rendering, (a rendering that runs through all the translations), “knowest thou the time when—” is extremely erroneous. There can be no doubt that so excellent a naturalist, as Job is represented to have been, must have known that its time of gestation was five months; erroneously stated by Schultens to be eight: but the real question is, “Dost thou understand the process? art thou acquainted with the course and progress of the parturition, and the manner in which *the bones do grow* and acquire solidity in the womb?”—The passage is translated literally and ordinally.

The ibex, or mountain-goat, is indigenous to Arabia, where it is known by the name of *Baeden*. It is an animal of great strength and agility, and is considerably larger than the domestic goat. The horns are peculiarly large and long, and often extend back over the whole length of the body. It delights to climb the steepest precipices; and, when hard pressed, is said to throw itself from the tops of rocks, or even towers, upon its horns, which preserve it from injury. The flesh of the young animal is highly esteemed as food. The ibex is also found in many parts of Europe.

Ver. 3. *They draw themselves together.*] In the original, חִכְרְעוּ: not “they crouch, or bow down;” but they “incurvate, contract, or draw their limbs together,” for the sake of acquiring an expulsive power.

Ver. 4. *Their nurslings bound away, they contend over the field.*] The rapidity with which these animals acquire independence, is here described in a correct and forcible climax. Our established version, “their young ones are in good liking, they grow up with corn,” though supported by the rendering of Pagninus, is equally inconsistent with the original reading, and with the habit of the animal; which does not feed on corn, but on the shoots of fir, beech, and other trees. יִרְבוּ is here derived from רָב, “to strive, or contend,” and not from רָכַח, “to increase, or grow up.”

Ver. 5. *Who hath sent forth the wild-ass at large?*  
*And the reins of the wild-mule who hath loosed?* }  
 “Who hath decreed different habits and dispositions to different kinds  
 of



of animals? Who hath made some submit to the controul of man, and others despise his authority?" The phrase, "Who hath loosed the reins of—" is to the same effect as "Who hath loosed, or left loose *from* reins;" but it is more spirited and poetical. For a description of the wild-ass, see note on ch. vi. ver. 5. Tyndal seems to be the only translator who has had even a glimpse at what is intended by the second animal; for he is the only one who has rendered it by the name of "mule." In the original it is ערוד (*orud*), or *brayer*, from its peculiar cry. All the other translators have given it in different ways, *onager*, *usinus*, *brayer*, *wild-ass*; while the Seventy, St. Jerom, and Luis de Leon, not knowing what to make of it, have omitted the term altogether.

The wild-mule, or *jickta*, the *equus Hemionus* of Pallas, is distinguished by having solid hoofs; an uniform colour; no cross on the back; and the tail hairy at the tip only. The colour is brownish on the upper part of the body; white beneath, and on the buttocks; with a blackish list along the back. It inhabits Arabia, China, Siberia, and Tartary, in grassy, saline plains, or salt wastes, as mentioned in the ensuing verse; but avoids woods and snowy mountains; is timid, swift, untameable; its hearing and smell are acute; neighing more sonorous than that of the horse; in size and habits resembling a mule; but, though called the wild-mule, is not a hybrid production: the ears and tail resemble those of the zebra; the hoofs and body those of the ass; the limbs those of the horse. Its length is five feet. I have no doubt that this is the animal which the Arabs of the present day call *Jumar*; and which Mr. Jackson seems to regard, agreeably to the vulgar opinion, as a hybrid product of the ass and the ox genus. See his "Account of the Empire of Marocco," p. 39. Dr. Pallas has named it *Hemionus*, as supposing it to be the *Hemionos* of Aristotle. It is described by Pennant under the name given to it by the Mongolians, which is *Dschik-ketai*. The Chinese call it *Yo-to-tse*. From the Mongolian, Dr. Shaw has called it *Jickta*.

Ver. 8. *He traverseth the mountains, his pasturage.*] Such is the order and literal rendering of the original; and so Reiske, "Circum-illustrat montes, pascuum suum." Not widely different the Spanish of Luis de Leon, "Ogea (otea) montes de su pasto, y despues busca todo lo verde;" "He exploreth the mountains of his pasturage, and then searcheth for whatever is green."



Ver. 9.—*rhinoceros*.] In the original רִיעַ (*reem*): by all the older translators rendered rhinoceros, or unicorn; but by some modern writers, bubalus, bison, or wild-ox. There can be no doubt that *rhinoceros* is the proper term, for this animal is universally known in Arabia by the name of *Reem*, to the present day.—“With regard to the animal called by our heralds *the unicorn*, and represented in armorial bearings, I doubt if ever such an animal existed. The *Reem* (rhinoceros) is also called Huaddee, which signifies the beast of one horn; Aouda signifies a mare; hence, perhaps, by an easy corruption of names, the Aouda has been mistaken for Huaddee; and the figure of a horse with a horn has been adopted as the figure of the *Reem*, in our heraldic supporters.” Jackson’s Account of the Empire of Marocco, &c. ch. v.

Ver. 10.—*after thee*.] אַחֲרַיִךְ. This is, perhaps, rather a preposition of manner than of place: not “*following or behind thee*,” but “*according to thee*;” “*after thy device*;” “*in consequence of thy orders*.”

Ver. 12.—*thy harvest*.] Not “*thy barn*,” as rendered by our common version. גֵּרָה signifies *nourishment, digestible substances*, generally: whence מְנוּרָה is a *threshing floor*, and גֵּרָן, the term here made use of, the collective matter threshed, the threshing harvest, or annual produce.

Ver. 13. *The wing of the ostrich-tribe is for flapping,*  
*But of the stork and the falcon for flight.* }

And both answer equally; for though the wings of the ostrich cannot raise it from the ground, yet by the motion here alluded to, by a perpetual vibration or flapping, “*by perpetually catching, or drinking in the wind*” (as the term might be rendered, see note on ch. xx. 18.), they give it a rapidity of running beyond that possessed by any other animal in the world. Adanson informs us, that when he was at the factory at Podore, he was in possession of two tame ostriches: and “*to try their strength*,” says he, “*I made a full-grown negro mount the smallest, and two others the largest. This burden did not seem to me at all disproportioned to their strength. At first, they went a pretty high trot; and when they were heated a little, they expanded their wings*, (Watson says expressly they *flap* their wings,) as if it were *to catch the wind*, and they moved with such

such fleetness as to seem to be off the ground. Every body must, some time or other, have seen a partridge run; consequently, must know there is no man whatever able to keep up with it: and it is easy to imagine, that if this bird had a longer step, its speed would be considerably augmented. The ostrich moves like the partridge, with both these advantages; and I am satisfied that those I am speaking of would have distanced the fleetest race-horses that were ever bred in England."

The text is thus rendered clear and comprehensible: but it has not hitherto been fully understood; and, hence, an innumerable diversity of renderings have been offered, and all equally, or nearly equally, obscure or inadmissible. The term נעלסה, "for flapping," *ad quatiendum*, or "for drinking in the wind or air," as it might be translated, is strangely rendered in our common version *goodly*: and the term רננים (*rennim*), *ostrich-tribe*, is given, after Junius and Tremellius and Piscator, *peacocks*. Almost all the other translators, however, give us for the last, *ostrich* or *camel-bird*, as the Persians denominate the ostrich, *struthio*, or *struthio-camelus*, and correctly so; for while the whole character precisely applies to the ostrich, it should be observed, that all the Western Arabs, from Wedinoon to Senaar, still denominate it *ennim*, with a near approach to the Hebrew name here employed.

Our common translation, also, with great singularity, renders חסידה (*hasideh*) *ostrich*, in the second line of the couplet; even Junius and Tremellius, and Piscator, translating *hasideh*, stork, or *ciconia*; although they render the term נצה (*nezzezh*) *ostrich*, which our common translation renders *feathers*. *Nesseh*, indeed, as a noun singular, may be *feather*, if it be a radical term of itself; but if, as the greater number of both ancient and modern interpreters concur in believing, it be a derivative from נץ (*nezz*), it will import a large Arabian bird of some kind or other, though the kind has been very unnecessarily made a subject of doubt. The writers of the Septuagint, not fully comprehending the meaning either of חסידה (*hasideh*) or נצה (*nezzezh*), have merely given the Hebrew names in Greek, ἄσιδα καὶ νέσσα: Junius and Tremellius, and Piscator, as I have just observed, have rendered נצה (*nesseh*) *ostrich*, as they have רננים (*rennim*) *peacocks*. St. Jerom has translated *nesseh*, *accipiter*, *hawk*, or *falcon*: the Chaldee commentary coincides with St. Jerom; and, hence, Tyndal makes it "the sparrow-hawke." It may possibly be this, as the *falco nissus*, or sparrow-hawk,

hawk, is said to be found in some parts of Africa, as well as of Europe: but I do not know that it has been traced in Arabia, and it does not even enter into the list of African birds, given by Mr. Jackson. ناز (*naz*) is used *generically* by the Arabian writers, to signify both falcon and hawk, *falco* and *accipiter*; and the term is given in both these senses by Mininski. There can be little doubt that such is the real meaning of the Hebrew word, and that it imports various species of the falcon family, as jer-falcon, gos-hawk, and sparrow-hawk.

The argument drawn from natural history advances from quadrupeds to birds; and of birds, those only are selected for description which are most common to the country in which the scene lies, and, at the same time, are most singular in their properties. Thus the ostrich is admirably contrasted with the stork and the eagle, as affording us an instance of a winged animal totally incapable of flight, but endued with an unrivalled rapidity of running, compared with birds whose flight is proverbially fleet, powerful, and persevering. Let man, in the pride of his wisdom, explain or arraign this difference of construction.—Again, the ostrich is peculiarly opposed to the stork, and to some species of the eagle, in another sense, and a sense adverted to in the verses immediately ensuing: for the ostrich is well known to take little or no care of its eggs, or of its young; while, not to dwell upon the species of eagle just glanced at, the stork ever has been, and ever deserves to be, held in proverbial repute for its parental fondness. The Hebrew word, indeed, for stork, חסידה, imports *kindness*, or *affection*; and our own term, *stork*, itself, if derived (as some pretend it is) from the Greek *στοργή* (*storge*), has the same original meaning. And, hence, Schultens, “*Ala struthionum exultabunda: estque penna pietaticultrix, et pluma?*” “The wing of the ostrich-tribe is full of fluttering; but is it an *affectionate* wing and plume?” the substantive *stork* being thus transformed into the adjective *affectionate*. So Dr. Stock,

“The wing of the ostrich is set to flutter.

Hath her affection taken wing, and is it flown away?”

The word *stork* is correctly preserved by Mr. Parkhurst; but the general sense, if I mistake not, is equally missed by all of them. “The wing of the ostrich is quivered or fluttered up and down: but is it the wing of the stork, and its plumage?—No;” (continues Mr.

Mr. Parkhurst) ‘for she (the hen-ostrich) depositeth her eggs on the earth—and forgetteth that the foot may crush them, &c.’” This, however, as I have just observed, forms only one part of the contrast; and not that immediately adverted to—*viz.* the total incapacity of flight, in the one instance, and the strenuous power of flight, in the other. It is useless to pursue the different renderings of other interpreters.

Ver. 15. *And is heedless that the foot may crush them.*] This want of parental affection, and instinctive understanding in the ostrich, has been denied by some modern naturalists, but certainly without adequate authority. The passage before us is alone sufficient to settle the point; and if it were not, I might appeal to the concurrent testimony of all the Arabian writers, who have noticed the habits of this bird. “The ostrich,” observes Mr. Jackson, “lays several eggs, of the size of an African citron, or a six-and-thirty pound shot, white, and of an oval form, weighing from eight to ten pounds. After laying these eggs, the bird goes away, forgetting or forsaking them; and if some other ostrich discover them, she hatches them, *as if they were her own; forgetting, probably, whether they are, or are not*: so deficient is the recollection of this bird.” Account of Marocco, &c. p. 61. Hence, there is scarcely an Arabian poet who has not availed himself of this peculiar character of the ostrich, in some simile or other. Let the following suffice, from Nawabig, as quoted by Schultens:

“Est qui omittat pietatem in propinquos, alienis benefaciens,  
Ut *struthio* deserit ova sua, et ova aliena incubat.”

There are who, deaf to nature’s cries,  
On stranger-tribes bestow their food:  
So her own eggs the ostrich flies,  
And, senseless, rears another’s brood.

Ver. 18. *Yet, when she rouseth herself to the contest.*] Not, as usually rendered, “what time she lifteth herself on high,” ἐν ὑψέι ὑψώσει, as the Septuagint gives it. I have translated the passage literally. במרום is not from מרא, *in altum*, “aloft,” or “on high;” but from מרה, “to resist, contest, or oppose:” whence, במרים is “to the contest,” or “in a state of opposition.” The reference is either to the ostrich hunt, which is one of the most dextrous and rapid sports of the Arabian and African regions; or to a direct race  
between

between this bird and a race-horse, in which, as I have already observed, from Mr. Adanson, (see Note on ver. 13.) there seems little doubt the former would beat, even if made to carry double.

The comparison here offered is common to Arabian poets of later times; and is a frequent figure in the Moallakat. Thus Lebeid, speaking of his favourite courser:

“ I incite him to run LIKE A FLEET OSTRICH in his impetuous course, until he boils in his rage, and his bones are light.”

Antara, in the same collection, compares, in one place, the swiftness of his camel to the same bird; and Hareth, in a similar strain, tells us that he rode,

“ On a camel SWIFT AS AN OSTRICH, the mother of many young ones, the long-necked inhabitant of the desert.”

Ver. 19.—*with the thunder-flash.*] Not *tonnitru*, or “*with the thunder-peal*,” as usually understood, or rendered; but *fulmine*, “*with the thunder-flash*,” “the dazzling rapidity of lightning.” The metaphor is peculiarly bold, but in the characteristic spirit of Oriental poetry. Schultens seems half-afraid of its boldness; and, hence, renders it, with great comparative tameness, “*tremore alacri*,” “with rapid quivering:” which, it must be acknowledged, the original term רעמה will bear, as well as that of thunder, or thunder-flash: for it is from the coruscating quiver or trembling of the forky lightning that the term is applied to express this last idea. The strong figure of being clothed with light, or with lightning, is common to the sacred writings, and especially to the poem before us; and had this been adverted to, the real meaning would have been understood, and settled long before now: thus ch. xxxvi. 30:

Behold he throweth forth from it his *flash*,  
And *investeth* the roots of the very ocean:

and for farther instances, the reader may turn to the note on this passage.

We have a figure nearly parallel, in Ossian's description of Cuchullin, but somewhat less sublime:

“ Follt orabhar urmhaomnach.”

His bushy hair is a WAVING FLAME.

The whole personage is highly beautiful, and is thus literally rendered by Dr. Donald Smith, in the Report of the Highland Society:

“ Within the car is the strong-armed hero of swords,  
Whose name is CUCHULLIN, the son of SEMO,

Son



Son of SUVALTA, son of BEGALT.

His red cheek is like the polished yew:

Lofty the look of his blue-rolling eye beneath the arch of his brow.

His bushy hair is a WAVING FLAME,

As coming towards us a FIERY BOLT:

He wields both his forward spears."

Mr. Parkhurst has paraphrased the passage, "*with the shaking mane.*" Reiske has understood it in the sense of the Arabic غنة, "*with humility.*"—"An indues ejus collo humilitatem?" The Septuagint gives ἐνέκυσαν ἐν τραχήλῳ αὐτοῦ φόβον; "Canst thou clothe his neck with fear, *i.e.* tremour?" The Chaldee, *Indues collum ejus furore?* "Canst thou clothe his neck with fury?" St. Jerom, "Circumdabis collo ejus hinnitum?" as though the thunder-clap was implied, instead of the thunder-flash: whence Scott, with a bombast in which he does not often indulge,

"Hast thou with prowess fill'd the martial horse,  
Thou ton'd his throat with roaring thunder's force?"

Ver. 20. *Hast thou given him to launch forth as an arrow?*] In our common version, "Canst thou make him afraid, as a grasshopper?" "An facies eum intremere ut locusta?" "An facies eum tremere ut locustam?" "Canst thou make him tremble as a locust?" Such is the rendering of Reiske and Schultens. "Canst thou make him bound, or leap, as the locust?" Bochart, Scott, Parkhurst, and Stock. And so Luis de Leon explains it, "Por dicha levantarle has como à langosta? (the version of St. Jerom.) Esto es (says the translator) si le dió que saltasse presto y ligero, como si fuese langosta."

It is needless to pursue the different turns that have been given to this passage any farther. Nothing is clearer than that a great difficulty has been felt, and that the translators have not concurred in the real meaning of the metaphor.

The cause of this difficulty appears to me to have arisen altogether from the genuine sense of the term ארבה (hitherto rendered locust, or grasshopper) not being fully entered into; and an adjustment of רעש to the supposed sense of ארבה. The term ארבה is unquestionably derived from רבה, the א being merely formative. And thus traced, it may certainly mean *a locust*; but it may also mean *a dart*, or *arrow*; for it is thus used, though commonly without the formative א, in various places, and especially Job xvi. 13. רביו,

"His arrows fly around me."

The

The verb רעש imports “to tremble or quiver, to brandish, or cause to brandish, to rush, lanch, or dart forth;” and seems to unite the two ideas of rapidity and coruscation. It is just as applicable to the motion of the arrow, as the whole figure, thus explained, is to the motion of the horse.

Ver. 21. *He paweth in the valley, and exulteth.*] No writers have ever taken so much pains as the Arabians, to describe, in glowing and diversified language, the pomp, and pride, and beauty of their horses; for no people have ever carried the art of riding to such perfection, or cultivated it so generally. There is scarcely an Arabian poem of the descriptive kind to be found, in which this animal is not introduced, and in which the writer does not summon all his powers to delineate it. Such delineations occur, at considerable length, in most of the poems of the Moallakat; and, if I recollect aright, at some length in all of them. The following is a brief extract from Sir W. Jones's translation of the poem of Amriolkais, forming the first of this collection: the whole description is too long to be copied.

“Often, too, have I risen at early dawn, while the birds were yet in their nests, and mounted a hunter with smooth short hair, of a full height, and so fleet as to make captive the beasts of the forest.

“Ready in turning, quick in pursuing, bold in advancing, firm in backing; and performing the whole with the strength and swiftness of a vast rock which a torrent has pushed from its lofty base.

“When other horses that swim through the air are languid and kick the dust, he rushes on like a flood, and strikes the hard earth with a firm hoof.”

The Persians have in this, as in all other points, copied from the Arabian poets. Thus the hero of the Sháh Nameh:

صن این کرز یکرحم برد اšتم  
سپهرا هم انجاي بكد اšتم  
خروشي برآورد اسبم چو پیل  
زصدین شد پریشان چو دریای نیل

My mace uplifted, at a single blow,

Hew'd a long pathway to the midmost foe.

My steed, impetuous, trampled file o'er file;

While earth quak'd under, like the floods of Nile.

The

The poets of other nations, however, have tried their powers in the same line, and have been ambitious of rivalling those of the East. Hence the following, from the *Argonautics* of Apollonius, lib. iii.

Ὡς δ' ὅτ' Ἀρήϊος ἵππος, ἐλδόμενος πολέμοιο

Σκαρθμῷ ἐπιχρεμίδων, κρούει πῆδον.

The steed, thus smit with battle and emprise,

Neighs, and the turf with hoof incessant plies.

So Virgil, in a well-known and exquisite passage, *Georg.* III. 13.

“ —Tum, si qua sonum procul arma dedere,

Stare loco nescit, MICAT auribus, et TREMIT artus,

Collectumque premens VOLVIT sub naribus IGNEM.

Densa juba, et dextro jactata recumbit in armo.

At duplex agitur per lumbos spina; cavatque

Tellurem, et solido graviter sonat ungula cornu.”

“ But at the clash of arms, his ear afar

Drinks the deep sound, and vibrates to the war :

Flames from each nostril roll in gather'd stream ;

His quivering limbs with restless motion gleam ;

O'er his right shoulder, floating full and fair,

Sweeps his thick mane, and spreads its pomp of hair :

Swift works his double spine; and earth around

Rings to his solid hoof that wears the ground.” SOTHEY.

I give the following from Book VIII. of “ *Les Trois Règnes de la Nature*” of my friend the Abbé Dellille; because it is avowedly an imitation of the description in the text :

“ Voyez ce fier coursier, noble ami de son maître,  
Son compagnon guerrier, son serviteur champêtre,  
Le trainant dans un char, ou s'élançant sous lui ;  
Dès qu' a sonné l'airain, desque le fer a lui,  
Il s'éveille, il s'anime, et redressant la tête  
Provoque la mêlée, insulte à la tempête ;  
De ses naseaux brûlants il souffle la terreur ;  
Il bondit d'allégresse, il frémit de fureur.  
On charge ; il dit, allons ; se courrouce et s'élance,  
Il brave le mousquet, il affronte la lance,  
Parmi le fer, le feu, les morts et les mourants,  
Terrible, échevelé, s'enfonce dans les rangs,  
Du bruit des chars guerriers fait retentir la terre,  
Prête au foudre de Mars les ailes du tonnerre ;  
Il prévient l'éperon, il obéit au frein,  
Fracasse par son choc les cuirasses d'airain,  
S'enivre de valeur, de carnage, et de gloire,  
Et partage avec nous l'orgueil de la victoire.”

Ver. 21.

Ver. 21. *Boldly*—] In the original בָּנָה; which is usually, but erroneously, placed at the termination of the preceding line, and regarded as a substantive: in consequence of which, the pronoun *his* is also obliged to be gratuitously supplied in the following manner:

He paweth in the valley, and rejoiceth IN HIS STRENGTH.

Ver. 24. *And is impatient*—] This passage has not been understood; and has hence been rendered so as to destroy the sense, “NEITHER BELIEVETH HE THAT it is the sound of the trumpet.” I have given the line literally, and in the order in which the words occur in the original. אָמֵן (*amen*) implies only, in a subordinate sense, *to believe*; its primary signification being, *to be firm, quiet, at rest*; and hence, with a negative, as in the present case, *to be unquiet, restless, impatient, ungovernable*. The Arabic أَصْدِين (*amyn*) is used precisely in the same sense, and is often applied to the camel, to denote its perfect steadiness and quietude.

It is to this inimitable description of the Arabian war-horse that Mahommed appears to have directed his eye in the hundredth chapter or sura of the Alcoran, which commences thus: وَالْعَادِيَات

&c. صَبَّحًا “By the war-horses, which run swiftly into the battle, with a panting snort; yea, by those which strike fire by dashing their hoofs against the stones; yea, by those that, early in the morning, rush headlong on the enemy, and raise up the dust amongst them, and hereby pass through the midst of the hostile troops—verily, man is ungrateful to his Lord.”

Ver. 26. *Is it by thy skill the falcon taketh flight,*  
*That she stretcheth her wing towards the South?* }

The description of the horse may be regarded an episode led to by the mention of the horse in the way of comparison, v. 18. The poet now returns to the race of migratory birds, noticed v. 13. Most of the falcon-tribe are of this description: they pass their spring and summer in cold climates, and wing their way towards warmer regions on the approach of winter. “The flight of a strong falcon,” observes Dr. Shaw, “is wonderfully swift. It is recorded, that a falcon belonging to a Duke of Cleves flew out of Westphalia into Prussia in one day; and in the county of Norfolk, a hawk has made

a flight

a flight at a woodcock, near thirty miles in an hour." Zool. vii. p. 134. I have already observed, in the note to v. 13. that נָז (nezx) is probably a generic term, importing various species of the falcon-tribe, as jer-falcon, goshawk, and sparrow-hawk. The usual translation does not give the full force of the passage, "Doth the hawk (or falcon) fly by thy wisdom?" The real meaning is "Doth she know, through thy skill or wisdom, the precise period for taking flight, or migrating and stretching her wings towards a southern or warmer climate?" It is in reference to the same instinctive economy in other birds of passage, that Jeremiah thus reproves his countrymen, in the language of the Almighty, viii. 7.

Even the stork knoweth her fixt time in the heavens;  
And the turtle, and the crane, and the swallow,  
Observe the season of their migration;  
But my people know not the judgment of Jehovah.

The passage before us is well rendered by Sandys:

"Doth the wild haggard tow'r into the sky,  
And to the south by thy direction fly?"

Ver. 27. *And therefore—*] In the original וְכִי, "And on this account—," or, "And for this reason—." But the כִּי has been altogether neglected in the greater number of translations, as the כִּי, "indeed, truly, or forsooth," has been in the preceding line. Dr. Stock renders the verse,

"Even when she maketh her nest on high?"

And Reiske observes that the ו before כִּי should be destroyed; in which case the sense would be, "—soar at thy command, when she maketh, &c.;" or else that the rendering should be, "And, O how high doth she make her nest!"—כִּי, however, is here obviously, as it appears to me, a particle, not of exclamation or of time, but of causation, and appropriately answers to אֲם in the line preceding.

Ver. 28. *She dwelleth in the cliff.*] The whole is here literally translated; but the passage has hitherto been improperly punctuated, and hence alone rendered confused. The division of the present and ensuing verse should be as follows:

סלע ישבן  
ויתלונן על סלע:  
ומצודה משם חפר:  
אכל למרחוק עיניו יבי מו.

The



The term מצודה is in our common version rendered "the strong place," and it will bear this meaning. But its more obvious and direct sense is that of "game, prey, ravin;" any thing seized by cunning, or toils. The radical verb is צדה, "to look sideways or slyly at a thing." This word, as the reader will perceive in the preceding collocation of the Hebrew, should open the 29th verse, instead of closing the 28th, "And ravin thence espieth she."

Ver. 30. —*swoop up*—] In the Hebrew 'עלצ', a word no where else to be met with; and hence supposed to be a corruption from 'עלעל', in Arabic يتغلغلون; or from 'עלע', in Arabic يلعنون. If from the first, the meaning will be "to act with violence or iteration," "to effect violently or powerfully." If from the latter, "to lick up or swallow." Dr. Stock renders it, "gobble up:"

"And her young ones *gobble up* blood."

This gives a good sense, but in a low way: and for this reason I prefer the term now offered. It has the advantage of including both the preceding senses.

Ver. 30. *And wherever there are carcases, she is there.*] Probably a proverbial expression at this early period of the world; but certainly an expression in proverbial use in the time of our Saviour. Thus Matt. xxiv. 28. "For wheresoever the carcase is, there will the eagles be gathered together."

## CHAP. XL.

Ver. 2. *Doth, it, then edify*—] So Pagninus correctly, "Numquid contendere cum Omnipotente eruditio?"

Ver. 11. *Let loose*—] רפץ, from פצה, "to let loose or set open," and not from נפץ, "to scatter or disperse," as usually rendered. So Schultens, "*Effunde*;" and Stock, "*give loose to*." So also Tyn-dal, "Pour out the indignations of thy wrath."

Ver. 12. —*to the grave*.] In the original תחתם, not "in" or "to their place," but "to their place below, *ad inferos*;" from נחת, "to descend." See, for a rhymed version of this and several preceding verses, the note on ch. xxxviii. 4.

Ver. 13. *Huddle them together*—] The direct synonym of  
צמח

מִמְנוּ יָדוּ : “Cover them hastily and promiscuously.” The iteration of the word in the second line of the couplet, though peculiarly forcible, has been hitherto passed over by almost every translator. It is of the same character as the repetition of the word, *eye every proud one*, in v. 11, and 12; which has likewise been passed over by every interpreter, so far as I am acquainted with, except Dr. Stock. Most of the best poets of Greece and Rome were fond of this figure; but the Hebrew bards seem to have been still more attached to it.

The funeral ceremonies of the East are performed with peculiar pomp and magnificence, wherever such expence can be afforded. Almost every one makes it his dying request; and there is a general belief among the multitude, that a curse will attend the life of such survivors as dare to neglect this supreme and sacred duty. See the author's translation of Lucretius, Note on b. III. v. 923. and b. VI. v. 1337.

Ver. 13. *Thrust them down*—] Not “bind or tie up.”—חָבַשׁ here implies “to put or thrust down, to oppress or depress,” and is thus used in the Arabic أَكْبَس. See Reiske *in loco*.

Ver. 14. *Then, indeed, will I confess*—] Reiske, for תושיע, proposes תרשיע: and begins the next verse immediately afterwards; making the rendering, “Even yet will I teach thee that thou art unjust. On thy right hand, behold, now, the beasts, &c.” The alteration is totally unnecessary.

Ver. 15. —*Behemoth*—] בְּהֵמוֹת. This term has greatly tried the ingenuity of the critics. By some, among whom is Bythner, and, as I have already hinted in the preceding note, Reiske, it is regarded as a plural noun for beasts in general: the peculiar name of the quadruped immediately described not being mentioned, as unnecessary, on account of the description itself so easily applied at the time. And in this sense it is translated in various passages in the Psalms. Thus L. 10. in which it is usually rendered *cattle*, as the plural of בְּהֵמָה, it means unquestionably *a beast* or *brute*, in the general signification of these words:

For every beast of the forest is mine,  
And the CATTLE (*Behemoth*) upon a thousand hills.

So

So again, lxxiii. 22.

So foolish was I, and ignorant,  
I was as a BEAST (*Behemoth*) before thee.

It is also used in the same sense in ch. xxxv. 11. of the present poem :

Who teacheth us more than the BEASTS (*Behemotim*) of the earth.

The greater number of critics, however, have understood the word *Behemoth* in the singular number, as the peculiar name of the quadruped here described, of whatever kind or nature it may be ; although they have materially differed upon this last point, some regarding it as the hippopotamus or river-horse, and others as the elephant. Among the chief supporters of the former opinion, are Bochart, Scheuchzer, Shaw, Calmet, and Dr. Stock : among the principal advocates for the latter interpretation, are Schultens and Scott.

These animals have so general a resemblance to each other, that they ought not only to rank under the same class, but the same order. Linnæus, indeed, has placed them in very different orders, chiefly on account of the disparity of their fore-teeth ; the elephant being destitute of this organ in either jaw, and the hippopotamus having four fore-teeth in each. But Cuvier, in spite of this individual distinction, has united them, along with the rhinoceros and the wild-bear, into one and the same order, which, on account of the toughness and thickness of the skin in all these kinds, he has denominated *pachydermata*.

To determine how far either of these animals comports with the minute description before us, as also which comports with it best, let the reader take the following correct outline from Dr. Turton's translation of Linnæus, from Gmelin's text, with improvements from later writers.

" ELEPHANT — Inhabits the Torrid Zone, in swampy places, and by the sides of rivers ; feeds on the leaves and branches of young trees, particularly plantains, eating even the wood ; devours grain voraciously ; gregarious, docile, long-lived, sagacious, though the brain is small ; proboscis long, extensile, contractile ; moves quickly ; swims dextrously. The largest of animals ; sometimes weighing 4500 pounds : body cinereous, seldom reddish, or white, thinly set with hairs : eyes small ; tusks, which are only in the upper jaw, far extending beyond the mouth, and resembling horns, marked with curled fibres ; these are the ivory of the shops ; and sometimes

sometimes weigh 150 pounds each; skin thick, callous, impenetrable by musket-balls, and yet sensible to the sting of flies.

“HIPPOPOTAMUS.—Inhabits the rivers of Africa, and the lakes of Abyssinia and Ethiopia; gregarious, wandering a few miles from the water; feeds by night, on vegetables, roots of trees, never on fishes; lays waste whole plantations of the sugar-cane, rice, and other grain; when angered or wounded, will attack boats and men with much fury; moves slowly and heavily; swims dextrously, and walks under water, but cannot remain long without rising to the surface for breath; sleeps in reedy places; VOICE TREMENDOUS, between the lowing of the ox and the roaring of the elephant; nearly as large as the elephant. Head large; mouth very wide; skin thick, dark, almost naked; TAIL ABOUT A FOOT LONG, NAKED.”

It is highly probable that BEHEMOTH is used in the passage before us as a peculiar name; and it must be obvious to every one, that the animal it designates has a resemblance in many points to both the preceding, and there can be little doubt that the Arabians were acquainted with both. Schultens and Scott object to the hippopotamus, chiefly because of its comparatively diminutive size, which they assert to be in general not superior to that of the ass; and because it is carnivorous, and feeds principally on fishes. In both these characters they are strangely mistaken; for, first, in addition to the above assertion of Linnæus, as progressively confirmed by Gmelin and Turton, that he is *nearly as large as the elephant*, Dr. G. Shaw observes, that his size is “nearly equal to that of the rhinoceros, and sometimes even superior;” and adds, in a note, that some specimens are said to have measured seventeen feet in length, seven in height, and fifteen in circumference, the head alone measuring three feet and a half. And, secondly, the hippopotamus, instead of being carnivorous, and feeding principally on fishes, is altogether graminivorous or granivorous, and is peculiarly abhorrent of fishes, as appears to be admitted by all the zoologists of reputation.

The elephant is chiefly objected to, in favour of the hippopotamus, because it is said, first, that the description of the Behemoth's dwelling habitually in “the covert of the reeds and the ooze,” and taking a pleasure in resisting the strongest tides, does not so decidedly belong to the former as to the latter; and, secondly, because the tail of the elephant, so far from being like a cedar-tree, is despicably small and slender, like that of a hog: whence Schultens has endeavoured to apply the term זנב (*tail*) to the elephant's proboscis,



but with so little success, that Scott has attempted to give it the meaning of another organ of this animal, with as wide a deviation from the real sense of the term, and as little resemblance to the organ itself.

In few words, it does not fairly appear that either of these quadrupeds is the animal exactly intended. Had the elephant been designed, some notice must have been taken, in so exact a description, of its *proboscis*, its *tusks*, its *docility*, and *sagacity*. Had it been the hippopotamus, the tremendous roar of its voice could not have escaped attention.

Both these, moreover, are naturally quiet animals, and never interfere with the grazing of those of different kinds, except when irritated. The Behemoth, on the contrary, is represented as a quadruped of ferocious nature, and formed for tyranny, if not for rapacity; equally lord of the floods and of the mountains; rushing with rapidity of foot, instead of with slowness or stateliness; and possessing a rigid and enormous tail, like a cedar-tree, instead of a short naked tail of not more than a foot long, as the hippopotamus; or a weak, slender, hog-shaped tail, as the elephant.

It is most probable, therefore, that the Behemoth (unquestionably a pachydermatous quadruped, or one belonging to the order of this name, to which both the elephant and the hippopotamus appertain in the Cuvierian system) is at present a genus altogether extinct, like the mastodonton or mammoth, and at least two other enormous genera, all belonging to the same class and order, the bones of which M. Cuvier has traced in the gypsum quarries about Paris, and to which he has given the names of palæotherium and anoplotherium. And it is truly singular, that in this order of pachydermata or thick-skinned animals, we meet with a greater extinction than in any other: for while the whole of the known and extant kinds belonging to it do not amount to more than six (the elephant, tapir, hog, hippopotamus, daman, and rhinoceros), we actually have traced out the skeletons of three genera that are lost, the palæotherium, anoplotherium, and mastodonton or mammoth, besides numerous species.

Ver. 16. *And his virility in the navel of his belly.*] *i. e.* "In the middle of his belly; in his waist,"—as opposed to the preceding line. See the Author's Translation of the Song of Songs, Idyl ix. Note 1.

The Hebrew word שְׁרִירָה is plural, middle-parts, or *navel-parts*; but we



we have no word that exactly parallels it in our own tongue: though *navel* itself is often used among us (as it certainly is here, and in various other places among the Hebrew poets) synonymously with *middle* or *midmost*. Thus Milton,

“ Within the *navel* of this hideous wood,  
Immur’d in cypress shades, a sorcerer dwells.”

Ver. 17. —*of his haunches*—] In the original פָּחָדִי; distinctly in the present instance, an Arabic term, فَخْدُ *coxæ, femora*, “the haunches,” or “hind quarters;” and thus rendered in the Syriac and Arabic versions. Thus the former *فَخْدُ يَمِينِهِ* *erecti sunt nervi coxarum ejus*: nor is there any authority for rendering it *verenda* or *testes*, as all the old Latin translators have it, or *stones*, as given, from the Latin copies, in our common lection. This is still more obvious, from the term פָּחָדִי being altogether dropped in most, if not in all the Greek versions, as of no importance; the usual rendering among them being νεῦρα αὐτοῦ (or αὐτοῦ σχοινία) συμπίπλεκται, “his sinews are braced together.” Hence Schultens, correctly, “*nervi femorum ejus ramosæ implexi sunt*.” Mr. Parkhurst, Dr. Stock, and Miss Smith, adhere to our established reading. The word זָנָב, *tail*, has been frequently translated with an equal mistake, as to the meaning, and even the modesty of the passage.

Ver. 18. *His joints like masses of iron.*] So Piscator, correctly, “*artus ejus sunt ut massæ ferreæ*.” The term מַטָּל (*metal*) is pure Arabic, and is used in the sense now offered on various occasions. Thus Reiske, “*ossa ejus ἐπιπλάτη καὶ σηραγγῶν, apophyses, et quæ in juncturis manuum et pedum sunt, bulbosa globosa et irregularis figuræ ossa; sunt ut martellus ferreus, vid. Caab ben Zoheir, v. 23.*” I have quoted the reference as given in all the editions I have seen; but, upon examination, I suppose the verse intended in the reference is 43, instead of 23.

Ver. 19. *Let HIM but commission him, &c.*] In our established version, “He that made him, can make his sword to approach unto him. Surely the mountains bring him forth food; where all the beasts of the field play.” The renderings are very numerous, but not essentially different as to the general sense, if a clear sense can be extracted out of any of them. Reiske, dissatisfied with the whole,

and not more successful in his own efforts as to the admitted text, alters it, to obtain a different sense. I trust it will now appear, that no alteration is necessary in any respect. I have given the entire passage, both literally and in the order of the words.

Ver. 22. *While they overshadow him*—] Literally, “Should they (or let them) overshadow him;” “Should they (or let them) surround him.” The description is peculiarly bold and beautiful, and may challenge the whole scope of Greek and Roman literature for a parallel. Dr. Stock, who is the only translator that has fairly rendered the Hebrew זללו as a verb, “*they quake*,” (the rest understanding it as a substantive, which requires the aid of a supplied preposition to make sense of it,) has given a tame and inadequate explanation of the text, by explaining *they quake*, “they play to and fro.” The real intention is clear; “The shadowy trees themselves are alarmed at his fearful and enormous form, and tremble while they afford him a shelter.”

Ver. 23. *If the stream rage*, ע'c.] So the Syriac and Arabic, most correctly, “Si proruperet fluvius.” So Reiske, “Si sæviat (aut *أن يعسق* *τὴν τεθόλωται*) fluvius, non لا يكفر retro it. Our common rendering, “Behold he drinketh up a river,” appears to be derived from the Vulgate, “Ecce absorbebit fluvium.” נחר, or *river*, however, is the nominative case to the verb, instead of being governed of it. Concerning which, the reader may also consult Bochart *in loco*, for further information. *Jordan* is, in like manner, the nominative case to the verb, in the ensuing line.

Ver. 24. *With his eyes he inviteth him;*  
*He cutteth through*, ע'c. }

“He challengeth the tide to combat with his looks.” I have given both periods of the verse literally; but the proper sense has hitherto been missed by all the translators: and hence none of the renderings are clear; and Reiske, as usual, seeks for perspicuity, by reforming the text. The chief error has been in regarding חם, in the second line, as a substantive, implying *nose*, *anger*, or *fierceness*, instead of as an adverb, *fiercely*, or *indignantly*. חם is uniformly derived from חש, and, hence, rendered “*snares*, or *cords*,” instead of from חשק, under which form it means, as here given, “*scales*, *plates*, or *hard and rigid incrustations of the skin*.”

skin." Whence קשוח, and מקשוח, in the feminine gender, signify metallic plates, or vessels of beaten metal; and, in the duplicate form, קשקשים, the firm metallic plates of a coat of mail, 1 Sam. xviii. 5.

## CHAP. XLI.

Ver. 1. *Leviathan*.] There has been almost as much difference of opinion upon the meaning of this term (לִיְיָתָן), as upon that of Behemoth. I have already touched upon this subject, in the note on ch. iii. 8. and shall only add a few observations to what is there offered.

Reiske, dissatisfied with all the interpretations, contends that the word should have been written לִיְיָתָן, in Arabic لويته, *collum*, or *neck*; thus making the passage a continuation of the description in the preceding verses: "Trahesne collum ejus, curvum latus cervicis fune?" "Canst thou draw out the twisted breadth of his neck with a rope?" But this is very unnecessarily to alter the text, and without improving the meaning.

Almost all the oldest commentators,—I believe I may say, *unconditionally*, ALL of them,—concurred in regarding the *whale* as the animal here intended. Beza and Diodati were among the first to interpret it the *crocodile*; and Bochart has since supported this last rendering with a train of argument which has nearly overwhelmed all opposition, and has brought almost every commentator over to his opinion.

The sublime description of Milton, Par. Lost, I. 200. will apply either to the whale, or the kraken of Pontoppidan :

" —that sea-beast

LEVIATHAN, which God of all his works  
Created hugest that swim th' ocean stream :  
Him, haply slumbering on the Norway foam,  
The pilot of some small night-founder'd skiff  
Deeming some island, oft, as sea-men tell,  
With fixed anchor in his scaly rind,  
Moors by his side under the lee, while night  
Invests the sea, and wish'd-for morn delays."

It is a sufficient objection to the whale-tribes, that they do not inhabit the Mediterranean, much less the rivers that empty themselves into it: some of the species have occasionally been found in this quarter, but the great whale, or *Balæna Mysticetus*, perhaps never.

river. This family of marine monsters, moreover, have neither proper snout nor nostrils, nor proper teeth. Instead of a snout, they have a mere spiracle, or blowing hole, with a double opening on the top of the head, which has not hitherto been proved to be an organ of smell; and for teeth, a hard expanse of horny laminæ, which we call whalebone, in the upper jaw, but nothing of the sort in the under. The eyes of the common whale, moreover, instead of answering the description here given, are most disproportionately small, and do not exceed, in size, those of an ox. Nor can this monster be regarded as of fierce habits, or unconquerable courage: for instead of attacking the larger sea animals for plunder, it feeds chiefly on crabs and medusas, and is often itself attacked and destroyed by the ork or grampus, though less than half its size.

The crocodile, (*Iacerta crocodilus*, Lin.) on the contrary, is a natural inhabitant of the Nile, and other Asiatic and African rivers; of enormous voracity and strength, as well as fleetness in swimming; attacks mankind, and the largest animals, with most daring impetuosity; when taken by means of a powerful net, will often overturn the boats that surround it; has, proportionally, the largest mouth of all monsters whatever; moves both its jaws equally, the upper of which has not less than forty, and the lower than thirty-eight, sharp, but strong and massy teeth; and is furnished with a coat of mail so scaly and callous, as to resist the force of a musket-ball in every part, except under the belly. Herodotus expressly asserts that one of the modes by which this unconquerable monster was occasionally taken, in his time, was by means of a *hook* (ἄγκιστρον), which was baited with a hog's chine, and thrown into the midst of the river; the crocodile having swallowed which, was drawn on shore (ἐξελεύσθη εἰς τὴν γῆν), and dispatched: lib. ii. 70.

The general character of the Leviathan seems so well to apply to this animal, in modern as well as in ancient times, the terror of all the coasts and countries about the Nile, that it is unnecessary to seek farther.

Ver. 1. *With hook and line*—] The verse has been improperly divided, and hence has been somewhat confused in its meaning. Dr. Stock renders it as follows:

“Canst thou draw out the crocodile with an hook?

Or with a cord wilt thou sink into his tongue?”

Reiske observes, that a cord cannot penetrate or sink into the tongue? and, hence, proposes that the words *hook* and *cord* should change

change places. The passage, as now punctuated, renders such a change altogether unnecessary, and removes the difficulty complained of.

Ver. 2. *Say, canst thou—*] In the original *התשם*, in which the *ה* is emphatic. Schultens has it “*Certe impones—*.”

Ver. 5.—*for thy children?*] In the original *נערות*, “flourishing or vigorous plants,” “nursery.”

Ver. 6. *Shall thy companions rush upon him?*] Not “make a banquet,” as in our common version; but rather “rush upon *for* prey.” So the Arabic *يَكْرُوا عَلَيْهِ*—“An *involabunt* in eum, *armata manu?*” as Reiske explains it.

Ver. 7.—*with harpoons.*] So Junius and Tremellius, and Piscator, *harpagonibus*: and Dr. Stock,

“Wilt thou fill with harpoons his skin.”

Mr. Parkhurst renders the passage from Gusset, “Is it possible that thou shouldst place his skin in the booth, and his head in the shed, or hut, for fish?” But this rendering is remote, and inaccordant with the preceding verse.

Ver. 8. *Dare the contest; be firm.*] *יכר* means usually “to remember;” and such is the sense given to it, in the present passage, in all the versions, “Remember the battle.” But it also means “to dare,” “to be stout or vigorous,” in courage, as well as in memory: whence *זכור*, as a collective noun, imports *males*, or the *male sex*. *אל תוסף*, here rendered “be firm,” is, literally, “be not relaxed; or hollow-hearted,” “relax not.” *תוסף*, however, has, unfortunately, been uniformly derived from *סף*, “to add,” instead of from *סח*, “to be loose or hollow;” and hence the version has hitherto been, “do no more,” “add nothing further;” or, as Dr. Stock has it, “give him no second blow.” If this, however, were the proper root, the sense should be, “give not in,” “yield not.” But I feel persuaded that it ought to be as above.

Ver. 9. *It is dissipated—*] Not “shall *not one* be cast down,” as in our common version; for the original has no negative; but, “it is cast down, or cast away.” “*Dissipated*, or *dispersed*,” however, is a better word; for *של*, the term here employed as a verb, means  
*dew*,



*dew, vapour*, as a substantive, from its dissipating or evaporating power.

Ver. 11. —*yea, presumptuously.*] In the original וַאֲשֶׁלֶם; and almost uniformly rendered, “that I should repay *him*.” This, however, supposes the term to be a verb, and from the root שָׁלַם, “to make good, or recompense.” Yet such a rendering is by no means clear or satisfactory, though so generally adopted. I have no doubt that the proper root is שָׁלַח, which, as a noun, imports “looseness, licentiousness, presumptuousness.” The א is formative, and the ם converts it into an adverb, “licentiously, presumptuously.” We thus gain a clear sense, and require no supply of *him*, or any other term, to eke out a meaning.

Ver. 11. *The hollow of the whole heavens*—] Literally, “the under-part of the whole heavens:” תַּחַת כָּל הַשָּׁמַיִם.

Ver. 12. *I cannot be confounded at*—] In the original, לֹא אֶחְרָשׁ: “be appalled,” “I cannot be appalled, silenced, or struck dumb at.” In Dr. Stock, “I will not be silent as to—;” who adds the following note to the preceding verse: “I am strongly of opinion, that in the original of this fine poem, the speech attributed to God ended here: not only because it forms a fuller and more dignified conclusion than that which now closes the chapter, but because it assigns a satisfactory answer to the question, With what view was this laboured description introduced, of the two formidable works of the Creator, the river-horse, and the crocodile?—Answer that question yourselves, saith the Almighty: if ye shrink with terror before my *works*, how will ye dare to set yourselves in array against their *Maker*.—Observe how the appendix is ushered in, “I will not be silent, &c.” Is this language for the Omnipotent? Is it at all suitable to the grandeur of conception manifested in the rest of the poem?”

Whatever propriety there may be in this observation, it only applies to the common, and, as I have no doubt, erroneous mode of rendering: “I will not conceal,” or “I will not be silent.” As the passage is now given, the connexion is complete. “However man may be appalled at attacking the Leviathan, all creation is mine: his magnitude and structure can produce no effect on me. I cannot be appalled or confounded; I cannot be struck dumb.” The poet then enters upon a part of the description which has not yet

yet been given, and which admirably pairs with the detailed picture of the war-horse, and Behemoth.

Ver. 13. *The doubling of his nostrils*—] Usually, “a double bridle,” or “the fold or doubling of the bridle.” Bochart observes, from Pol. Onom. that the Greeks called those parts of the lips which end at the cheeks, χαλινοὶ, *bridles*: and, hence, Parkhurst has rendered the passage “his gaping jaws.” This, however, is a very circuitous explanation, and, after all, not quite correct. רִסָן (*risn*) means, equally “the bridle or halter of a horse,” and “the bridle or halter part, i.e. the snout or nostrils;” that around which the cord is usually tied, or into which, in some animals, it is fixed, by a hole bored through it. Thus ver. 2. of the present chapter,

“—Canst thou fix the cord to his snout?”

The very same term, in the very same twofold sense of a *bridle* or *halter* applied round the *nose* of a horse, and the *nose* itself, is still common to the Arabic. Thus Antonio Giggei, رَسَن (*risn*), “*Camus circa nares equi: vel pars capitis equini cui camus adhibetur.*” “A halter about the nose of a horse; or the *PART ITSELF* of the horse’s head about which the halter is tied.” Hence صَرَسَن is *الْأَفْسَانُ* is *vultus humanus*, “the front or fore-part of a man;” in consequence of the *prominence* of the human *nose*. From the Hebrew or Arabic רִסָן or رَسَن (*risn*) there can be little doubt is derived the Greek ῥίς, ῥισνός, (*ris, risn-os*), expressly “snout, nose, nostrils:” of the origin of which, however, the etymologists have usually expressed themselves doubtful or ignorant.

Ver. 18. *His snortings are the radiance of light,*  
*And his eyes, as the glancings, &c.* }

In our common version, “By his neesings a light doth shine,” which is copied by Dr. Stock. But *doth shine* (תְּהַל) is a substantive in the original, “radiance, coruscation:” nor is there any such pronoun as *by*. Miss Smith gives,

“His sneezings throw out light.”

But this is wrong in every sense. תְּהַל, if a verb, would be singular; but עֲשִׂישָׁתִּי (*sneezings*) is plural: and in no form whatever, whether verb or substantive, does it mean *to throw out*.

Tyndal

Tyndal is far more correct, and nearly verbal:

"Hys neesyng is lyke a glistrynge fyre,  
And hys eyes lyke the mornyng shyne."

*Shyne* is also a better expression than *eye-lids*. The exact term is *rapid vibrations, glancings*. The phrase occurs in ch. iii. 9. and precisely in the same sense. Dr. Stock has there given it *winkings of the dawn*, but here *lids of the morn*.

The figure is common to Asia, Greece, and Rome. The following is from Ovid:

"From their full racks the generous steeds retire,  
Dropping ambrosial foam and snorting fire." ADDISON.

Ver. 21. *His breath kindleth coals ;*  
*Raging fire goeth from his mouth.* }

So Hesiod, in describing the creation of a well-known monster of the fabulists, Theog. I. 319.

Ἡ δὲ Χίμαιραν ἔρικτε, πνέουσιν ἀμαιμάκετον πῦρ.

Next, the Chimera rear'd she, breathing fire  
Fierce and unquenchable.

So Virgil, Georg. II. 140.

"Hæc loca non tauri spirantes naribus ignem  
Invertêre."—

"Bulls breathing fire these furrows ne'er have known." WARTON.

Ver. 22. *And destruction exulteth before him.*] Such is the literal version: and thus the Septuagint,

Ἐμπροσθεν αὐτοῦ τρέχει ἈΠΩΛΕΙΑ.

So, also, the Spanish translator, Luis de Leon:

"Y ante sus faces va el ASOLIAMENTO."

Here, however, the חרין is by no means adequately expressed by *va*. But the writer corrects it in the poetical version which he sub-joins to every chapter.

"Es al reposo su cerviz valiente,  
De todo lo Robusto y Fuerte, y LLEVA  
EL DESTROSO ante sí continamente."

Our common version gives, "And sorrow is turned into joy before him." The Hebrew דאבה can only mean *sorrow* in a very indirect sense, though it is thus rendered by several Latin translators; as *dolor* by Pagninus; and *mæror* by Junius and Tremellius, and Piscator. Its exact signification is, *failing, wasting, deliquescence, dissolution*, and hence *destruction*. רץ imports "to move briskly,"  
"bound,

"bound," "exult," and hence "to be joyous;" but not very correctly, "to turn to joy." Dr. Stock has given the passage a very bold, and in some degree, perhaps, incongruous image; and he has been followed in his translation by Miss Smith, at least with a trifling variation:

"And before him DANCETH SWOONING."

In Scott it occurs,

"And DESTRUCTION DANCETH before him."

With this very striking metaphor, in whatever way explained, the reader may aptly compare the triumphant, but severe satire upon Belshazar, after his death: Isai. xiv. 9.

HELL from below is in motion for thee,  
To CONGRATULATE thine arrival;  
For thee arouseth he the MIGHTY DEAD,  
All the chieftains of the earth.

Ver. 23. — *are soldered together.*] So Parkhurst correctly, "Are united as with a metallic cement." The word is elegantly employed in the same metaphorical manner by Shakspeare, in his *Timon*:

—— "Thou visible God,  
That solder'st close impossibilities,  
And mak'st them kiss!"

Ver. 23. *It is firm about him, it will in no wise give way.*] Such is the literal rendering. But Reiske gives it thus: "Tundat super eum יצוק עליו (scilicet *עַל הַצֶּקֶק הַזֶּה* tundens, id est aliquis;) non deflectit." "Should one press upon it, it will not yield."

The verb יצוק, here rendered "it is firm," is twice repeated in the ensuing verse; and obviously in the same sense. Schultens, however, has thought proper to render one of these iterations, and Mr. Parkhurst both of them, "it is molten." Dr. Stock has correctly adhered to one sense for the whole, but has chosen the word *hard* instead of *firm*: our common version employs both.

The general idea conveyed by both verses has a striking resemblance to the following description of Amycus, in Theocritus, Id. xxii. 46.

Σθήθεα δ' ἐσφαίρωτο πελώρια, καὶ πλατὺ νῶτον,  
Σαρκὶ σιδαρεῖη, σφυρήλατος οἷα κολοσσός.  
Round rose his chest, in many a massy mesh;  
Broad were his loins, and iron was his flesh,  
As hammer'd like a statue.

So Milton,

"Drew iron tears down Pluto's cheeks."

And Spencer,

“ Your tears a heart of flint  
Might tender make,”—

Ver. 25. *They are confounded at the tumult of the sea.*] In the original,

משברים יתחטאו

Mi-sebarim jithatau.

which is literally, “ they are confounded at the tumults.” But the question is, What are the tumults referred to? By regarding the plural termination of משברים as a distinct word, משבר ים, we have a clear and satisfactory answer; for the passage will then run as now rendered, “ *the tumult of the sea.*”

יתחטא has been very strangely misunderstood by many of the Latin translators. Thus the Vulgate, “ *territi PURGABUNTUR;*” and so Junius and Tremellius, “ *metu confractio-num se PURGANT;*” which is rendered, in very delicate terms, in our common version, “ they PURIFIE THEMSELVES.” The primary sense of חטא is, “ to go astray, ramble, or wander:” in its secondary sense, this action is applied to the mind, “ to wander or ramble mentally,” “ to be confounded, or delirious.” And in this sense the word may be regarded

either as Arabic or Hebrew: for يَدْخُلُونَ has precisely the same meaning as יתחטאו, “ *huc, illuc trepidi gradiuntur,*” applied both mentally and corporeally. Dr. Stock gives the passage thus:

“ When he setteth himself, the mighty are afraid :

Waiting *the end*, they go astray.

The common French version offers a sense much clearer: “ *Et ils ne savent ou ils en sont voiant comme il rompt tout;*” “ And they know not where they are (they are out of their wits), seeing how he breaks every thing.” The latter part of the passage, however, has been obviously misunderstood.

Ver. 26. *The sword of his assailant cannot stand.*] “ It is shivered at the first onset.” So Schultens correctly: “ *Invadentis eum gladius non stabit.*”

In the following couplet, in the poem of Dermid, (See Gaelic Antiquities, p. 193,) we have a curious parallelism, in relation to the wild-boar :

“ Chagnadh e a shleagan readh ruadh,  
Mar chuile ra leige no mar luachair.”  
He grindeth the tough red spear,  
As if it were the soft reed (or rush) of Legò.

Ver. 30.



Ver. 30. *His bed is the splinters of flint.*] The verse has not been understood. Our common version is, "Sharp stones are under him," which is the general rendering of the Latin translators. In the Vulgate, however, we have it, "Sub ipso erunt radii solis, et sternet sibi aurum, quasi lutum;" "Beneath him are the rays of the sun, and he reposes himself on gold, as though clay." This rendering Luis de Leon seems to approve, though he quotes both, and thus endeavours to reconcile both. "Debajo de sì rayos de sol, esto es, recuestase, si le place, ò quando le place, sobre las rayos del sol, que llama así lo que la otra letra nombra, *puntas de tejas*; que por lo uno y lo otro entendemos las piedras y guijas agudas y asperas, que suelen estar en lo hondo del agua, que por razon de su agudeza son aqui llamadas rayos, y por causa del resplandor que por la mayor parte muchas de ellas tienen, son nombradas oro, y rayos de sol." In few words, both, says the Spanish translator, import the same thing; the sharp stones or pebbles may be conceived, as for the most part, so brilliant as to be entitled to the name of rays, gold, and rays of the sun."

Dr. Stock offers,

"Underneath him are splinters of the potter."

The word *תחת*, here, as in ver. 11 of the same chapter, is not an adverb, *below*, or *underneath*, but a substantive, the *substrate*, or whatever is below; the under-part, that which he lies or rests upon:—in the present instance, his couch or bed. For "sharp stones," or rather "sharpnesses of stone," which is the idea expressed in our common lection, I prefer "splinters of flint." Some of the copies, however, for *חרורי*, *splinters*, read *חרורי*, *layers*, or *chambers*; which is, perhaps, the truest reading: but as not being that in general use, I have not chosen to adopt it. "Sharpnesses of the sun," "spicula of the sun," or "rays of the sun," is a far more remote rendering; and has not been often followed.

Ver. 30. *Which the broken rock scattereth on the mud.*] In our common version "he spreadeth sharp pointed things on the mire." For "sharp pointed things," the original gives us only *חרורי*, "a craggy or broken rock;" which is also the nominative to the verb *יפץ*, of the singular number, "the craggy or broken rock spreads." And thus Dr. Stock, with great correctness, though it does not apply to his image of pot-sherds in the preceding verse:

"Which the breaking rock scattereth on the mud."

Ver. 31.

Ver. 31. *He snuffeth up the tide as a perfume.*] The common rendering is, “he maketh or disposeth:” but שׂוּם is here less correctly derived from שָׂם, “to put, place, or ordain,” than from נָשַׁם, “to breathe, smell, snuff:” in the Arabic, still نَسَم. The idea of a *perfume* is probably taken from the smell of musk, which some species of the crocodile throw forth from the body; and which the animal seems here to be represented as communicating to the water: “He snuffeth up the tide as a perfume of *his own making.*” The imagery is truly Oriental: thus Ferdusi, describing the royal gardens of Afrasiab:

ز صین پرنیال و هوا مسکبوی  
کلاب است کوبی صکر آن جوی

The ground is a perfect silk, and the air is scented with musk:  
You would say, “*Is it rose-water which glides between the banks?*”

So Pope, in verses worthy the Muse of Solyma:

“ See lofty Lebanon his head advance,  
See nodding forests on the mountains dance;  
See spicy clouds from lowly Saron rise,  
And Carmel’s flow’ry top perfumes the skies.”

Nor less spirited Filicaja, in his Canzone on the Siege of Venice,

“ Ecco d’ inni devoti  
Risonar gli alti templi; ecco soave  
Tra le preghiere, e i voti  
Salire a te Arabi fumi un nembo.”

Behold! with hymns devout  
The lofty temples shout:  
See! mid the prevalence of prayers and sighs,  
In clouds, to thee, Arabia’s odours rise.

Ver. 32. *The deep is embroidered with hoar.*] A beautiful and truly Oriental image for “the deep is covered with foam.” I have given the passage literally; but the word חָשַׁב, which has two very different significations, “to embroider, or work in tapestry,” and “to repute or account,” has, unfortunately for the sense of the passage, hitherto been uniformly taken in the latter import. Moschus thus describes the deep with a somewhat similar image, but less elegantly, Id. V. 4.

Ἄλλ’ ὅταν ἀχέσῃ ΠΟΛΙΟΣ ΒΥΘΟΣ, αἱ δὲ θάλασσα  
Κυρτὸν ἐπαφρίζῃ.——

But

But when the HOARY DEEP resounds, the main  
Foams in its tortures, &c.

Ver. 33. *He hath not his like upon earth.*] It might be rendered "He hath not his master on the dust" or "ground." But there is no necessity for deviating from the standard version.

Ver. 34. *He dismayeth all the boastful.*] The sense has only been understood by Reiske, who justly derives יראֶה from ירא, "to terrify or dismay," instead of from ראֶה, "to look at or perceive," which is the derivation followed by all the rest.

Ver. 34. *He is a king—*] הוּא is, emphatically, *ipse*met, *he himself*. All the interpreters appear to have run into an error, in conceiving that the "sons of pride or haughtiness," in the original בני שֹׁהֵן, refer to wild-beasts or monsters of enormous size—*belluæ ingentis molis*, as is the actual rendering of Reiske. It is far more confounding to the haughtiness and exultation of man, to that undue confidence in his own power which it is the very object of this sublime address to humiliate, to have pointed out to him, even among the brute creation, a being which he dares not encounter, and which laughs at all his pride and pomp, and pretensions; and compels him to feel, in all these respects, his real littleness and inferiority. It is difficult, perhaps impossible, to find a description so admirably sustained, in any language of any age or country. The whole appears to be of a piece, and equally excellent: and hence I cannot conclude without once more expressing my utter dissent from the opinion of Dr. Stock, who, as I have already observed, regards the entire passage (from verse 12 of the present chapter) as a *superfetation* of a later period. "This appendix," says he, "at the close of the chapter, as I have ventured to call it, abounds too much in amplification,—is too luxuriant to accord with the majestic simplicity of the other parts of the poem."

## CHAP. XLII.

Ver. 3. *Who is this that pretendeth wisdom without knowledge !*] This is another instance of the *anaphora*, or figure of repetition, which I have so often had occasion to notice in the course of the poem ;

poem ; and which is here recurred to with inimitable effect and feeling. In ch. xxxviii. 2. the Almighty thus commences his address,

Who is this that darkeneth wisdom  
By words without knowledge ?

In direct allusion to which, the afflicted patriarch, now convinced of his presumption, in all the meekness of humiliation, re-echoes, in nearly the same terms, “ Who, *indeed*, is this that pretendeth wisdom without knowledge ! ” “ Who indeed is this insignificant being, that affecteth to be wise in the midst of gross ignorance ? ”

So again, in the ensuing verse of ch. xxxviii, as also ch. xl. 7, the Almighty exclaims,

Gird up now, manfully, thy loins ;  
For I will ask of thee, and answer thou me.

In allusion to which the patriarch now exclaims (ver. 4 of the chapter before us) in nearly the same terms,

O ! hear THOU then, and I will speak :  
I will ask of THEE, and declare thou unto me.

“ I relinquish my confidence, I repent and abhor myself : I will only speak that I may be informed : I will only ask that I may learn. O ! hear thou me, and declare unto me thy will.”

Nothing can be finer, or more touching. And I am therefore truly astonished that Miss Smith should have ventured to banish the whole of these three lines from the sacred text as an interpolation, and, consequently, to omit them in her version, and even to alter the arrangement of the part she retains ; observing, in a note, “ This passage is totally unintelligible as it stands in the Bible. Verses 3 and 4 seem to have *crept in*, from the beginning of Jehovah’s address to Job.”

Ver. 3. *Surely I have been presumptuous—I would not understand !*] The passage has not been taken in its proper sense by the translators, but is here rendered literally. לִבְנִי is not *therefore*, but *verily, surely, in truth*. הִגַּרְתִּי is not a derivation from בגר, “ to declare or utter ; ” but from גר “ to rush headlong,” “ to be forward, or presumptuous,” “ to assault, or invade wantonly.”

Ver. 3. *Wonderful art thou beyond me, and I know nothing !*] נִפְלְאוֹת is here not a noun plural, *wonderful things*, but a verb, in the second person singular, of the conjugation Niphil, “ thou art wonderful.”

wonderful."  $\text{שׁוֹב}$  is often used substantively for *nothing*, as well as in the sense of a negative particle: of which various instances have already occurred to us.

Ver. 10. — *reversed the affliction*—] Literally, “reversed the strait, confinement, seizure, captivity;” almost all of which are used in the same metaphorical sense, in our own language, to express disease, or affliction.

Ver. 13. — *the name of the first Jemima,*  
*And the name of the second Kexia.* . }

Jemima — literally, “Days upon days.” Ketzia, or Kezia — “Cassia,” the plant of aromatic fame. — Kerenhapuc, “The inverted, or flowing horn;” “The horn of plenty,” and hence rendered, by the Septuagint, *Amalthæa*.

THE END.





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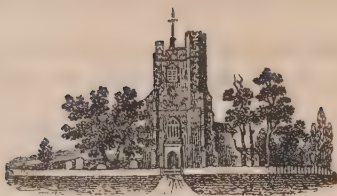
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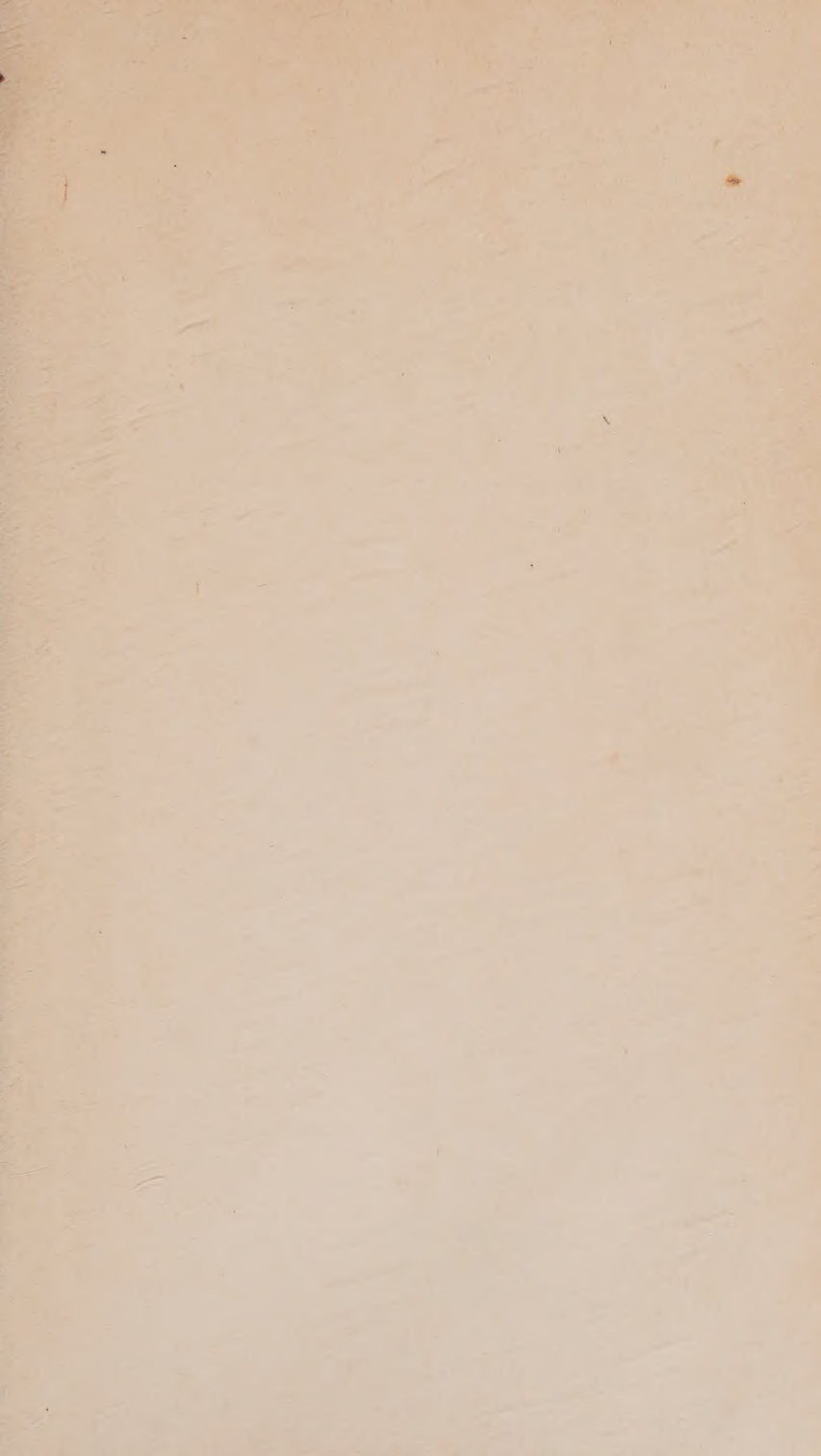
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